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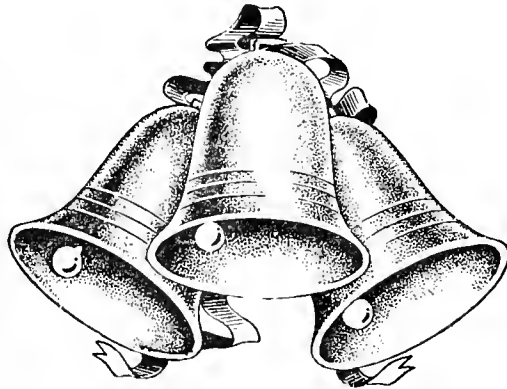
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ASHLAND COLLEGE

# The Brethren Evangelist



*"Ring out the want, the care, the sin,  
The faithless coldness of the times;  
Ring out, ring out my mournful  
rhymes,  
But ring the fuller minstrel in.*

*Ring out old shapes of foul disease;  
Ring out the narrowing lust of gold;  
Ring out the thousand wars of old,  
Ring in the thousand years of peace.*

*Ring in the valiant man and free,  
The larger heart, the kindlier hand;  
Ring out the darkness of the land,  
Ring in the Christ that is to be."*

*Alfred, Lord Tennyson.*

THE MONTH OF JANUARY BRETHREN PUBLICATION INTERESTS  
SPECIAL OFFERING FOR PUBLISHING HOUSE JANUARY 26th.

## The Family Altar

Sunday

### EACH IN HIS OWN TONGUE

Eph. 4:15. Read James 3:1-13.

We carry about with us constantly the munitions of peace or of war in a tongue that speaks good or ill, as the heart indicates. A Wisconsin pastor, Rev. Wm. D. Marsh, of Appleton, some years since, organized a popular and amiable conspiracy for good which he called the "League of the Kindly Tongue." Anyone could join it who would; no fees, no dues, simply an agreement to think before you speak and to use the tongue for kindness rather than for malice. What a happy world this would be if many lips thus spoke the truth in love.

Monday

### THE WAGES OF COURTESY

Luke 6:35. Read 1 Peter 3:8-17.

A Chicago newspaper some time ago presented a \$5.00 bill to the most courteous and polite person which came in contact with their representative as he roamed the streets each day. Of course the various people visited were unaware that they were being tested by the unknown reporter. A number found that it paid in more ways than one to be polite.

Jesus does not withhold his rewards from those who exhibit the qualities of His life. Richer and finer and more blessed do they grow with each day's experience. The fruit of the spirit is courtesy born of love.

Tuesday

### POWER IN CO-OPERATION

Matt. 18:19, 20. Read Luke 11:5-13.

An American scientist invented a delicate machine with registers the lifting power of the brain. It shows that the average brain will lift three-fourths of a pound. The remarkable fact brought to light, however, is that when it registers the lifting power of two average brains at the same time, the result is 6 pounds, while three reinforce one another so that 86 pounds, or more than 14 times the power of the two brains co-ordinated, is recorded.

In the distinctly spiritual field we receive from Christ himself an intimation of the power of unified prayer when he said, "Where two or three are gathered together, there am I in the midst." To the lifting power of the mind there is added the irresistible power of the Spirit.

Wednesday

### THE VOICE OF THE SHEPHERD

John 10:16. Read John 10:1-11.

A number of persons had congregated at a small place of worship to attend a meeting. The chapel was full and overflowing, and many persons who

were anxious to hear were obliged to remain outside. These crowded around the open doors and windows. After the reading of the scripture, the singing of hymns and engaging in prayer, the speaker began his address. He had not proceeded far when a voice was heard from without: "Speak louder, we cannot hear you; remember those outside." It is a very good motto for our everyday life. To remember those outside; those who are outside who know nothing about God. Those who need the Tender Shepherd's care.

Let us be good witnesses for Christ.

Thursday

### THE TRUSTING HEART

Isa. 41:10. Read John 15:1-14.

A boy was seeking to master the art of swimming. Day after day he went to the old swimming hole and spent the time endeavoring to overcome his handicap. The constant fear within his heart was that he should sink to the bottom of the cove and thus lose his life.

One day an expert swimmer came by and watched him for a few moments and then cried, "Stop fighting the water and trust it to hold you up. Use your strength to get somewhere."

Under his direction but a few moments sufficed to convince the boy that he was right. So he lay flat on his back in the water without moving his hands or feet and to his delight the water held him up. Then he struck out and using his strength forged ahead. What a revelation. Why had someone not told him this years ago?

So many constantly struggle to be Christians, when if they would only trust Christ they would be held up. How suggestive this advice when applied to Christians: "Stop struggling and trust God to keep you. Use your strength to get somewhere."

Friday

### SELFISH MOTIVES AND UNSELFISH LIVES

Heb. 13:16. Read Phil. 4:1-13.

The difference between selfish motives and unselfish lives is sketched by Ralph A. Felton in a story which he relates in "Our Temple Hills" about two persons who lived in a small community. One, a man who had lived without the influence of the church, left his entire estate \$50,000, to build a marble mausoleum over his grave. The whole village was filled with consternation when they learned of the provisions of his will. But, in the same community there died during the same year a Christian woman who, like the man, was without heirs. This widow left her entire estate, \$4,400, in amounts of two hundred dollars each, to twenty-two different institutions or people, some of whom were girls working their way through High School.

Which, think you, left the most lasting impression upon the community?

Saturday

### WAITING AT THE OPEN DOOR

Rev. 3:20. Read Luke 13:22-30.

A Christian nurse in a hospital of one of the hill stations in India was seated on a veranda reading. Presently a high-caste Indian lady came to the hospital for treatment, and the nurse arose to receive her. As she did so there fell to the floor a picture from the book she was reading. It was a reproduction of Holman Hunt's "The Light of the World." "What does this picture mean?" inquired the Indian lady, and the nurse told her the beautiful and touching story of Him who stands at the door and knocks.

Some days after this, the nurse went to call on this lady in her own home and was much surprised to find the front door wide open... I thought that perhaps your Jesus might pass by, and I wanted Him to find the door wide open." ...Do you think He passed by that wide open door that day? Could he fail a heart so hungry?

## The Brethren Evangelist

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Ashland, Ohio

# The Editor's Box

## THE NEW YEAR

We are standing on the threshold of the New Year, while the old year of 1940 has gone, gone forever. To speak in more picturesque language, Father Time has ushered the Old Man off the stage and presented the New Babe to our view, a babe in whom is wrapped up all of the possibilities of the life of the coming year. As we stand thus at the beginning of a new year, what message can one bring? Or what does the new year offer to us?

All that the coming year will bring to us of joy or of sorrow no one can guess; but we do know that each new year, as each new day, brings to us the opportunity to begin again. The very fact that many have used the New Year as a time to make New Year's resolutions, indicates dissatisfaction with the past and the need of improvement. We should then, forget our past mistakes and build for the future; but it is also important to remember the past, and use past victories as stepping stones to rise to greater heights in the future. Let us begin today to build for tomorrow.

The Christian's walk today or tomorrow is not by sight but by faith. We cannot hope to know what shall befall us this next year, for the Lord has wisely hidden that from our view, but we can have the assurance that as we walk each step of the way, our Lord will go with us.

### New Year's Greetings

We wish for our readers a very happy and prosperous New Year, and we pray for God's richest blessings to rest with you all. We are asking for your well wishes and especially for your prayers in behalf of the Brethren Publishing Board and the management for the coming year.—W. E. R.

## THE OFFICE EDITOR

This issue of **The Brethren Evangelist** marks the conclusion of the work of Rev. Dyoll Belote as Office Editor, in fact the paper of last week was the last to carry his name, but he has rendered very valuable service in the current issue.

It is fitting in this first issue of a new year, that some words of appreciation be spoken for the very splendid and valuable services rendered by Brother Belote to the church during a little more than two years. I have in mind not only his work as Office Editor but as Office Secretary for The Missionary

Board of the church, for he has served in the latter capacity for more than two years, and it was in conjunction with this work that he served as Office Editor.

When The Missionary Board decided to change the personnel of the office and also the location to Ashland, the detailed work and the general management fell upon the shoulders of the members of the Board living here. The amount of work involved and the problems which arose in those trying days, no one outside of those who carried the actual load, will ever know. I was in almost daily consultation with Brother Belote and he carried on nobly.

When the crisis arose in the Publishing House, it was necessary that we know who would fill every place in the organization, and the need was IMMEDIATE. Some one must be in the editor's office to direct affairs, and with the consent of The Missionary Board, we persuaded Rev. Belote to accept these additional responsibilities. With the aid of Miss Harley, he carried both of these responsibilities in a very splendid fashion.

The reasons for the present changes revolve around the problem of economy. The Missionary Board felt the urgent necessity of hiring a field-secretary, which made economy in the office advisable. Rev. Belote's work with the Boards was very satisfactory. Personally and in behalf of both Boards, I wish in this public fashion to express appreciation for the signal services.—W. E. R.

## IN THIS NUMBER

|  |          |
|--|----------|
| Family Altar .....                                   | 2        |
| "The New Year". Editorial—W. E. R. ....              | 3        |
| "The Office Editor". Editorial—W. E. R. ....         | 3        |
| "Looking to the Future". Editorial—F. C. Vanator.... | 4        |
| Announcements .....                                  | 4        |
| Managing Editor—W. E. R. ....                        | 5        |
| "The Church United"—Pres. E. G. Mason .....          | 5-6      |
| "A New Year—A Unifying Purpose"—E. L. Miller ....    | 6-7      |
| "Becoming Simplicity"—Frank Gehman .....             | 8-9      |
| "Go Forward"—Part II—Floyd Sibert.....               | 9-10-11  |
| Children's Department .....                          | 11-12    |
| News From Argentina—Dr. C. F. Yoder .....            | 12       |
| "Christian Martyrs in Germany"—Reprint .....         | 12       |
| Brotherhood Programs .....                           | 13       |
| C. E. Topic .....                                    | 13-14    |
| News from the Field .....                            | 14-15-16 |

## LOOKING TO THE FUTURE

The principle business of a church is to impart news to its readers concerning the activities of the various churches identified with the denomination and their related organizations. It is its further business to advance the causes for which the denomination stands. It must never become the medium of controversy, although its columns should express the thought and trend of the teaching of its leaders and the preaching of its ministry. It should stand out boldly against sin and unrighteousness and keep constantly before its readers the necessity of purity of living. In other words it should become a "weekly" dispenser of the forward-looking plans and purposes and not a "weakly" attempt to fill pages with type in order to have something to mail to its subscribers.

For the past year the above principle of business has been carried out by those in charge of the Evangelist. Many difficulties have been encountered and many hurdles have sought to bar the way. But under the guidance of the efficient force in charge, the Publication Board has endeavored to send out a paper which would express the attitude of the Brethren Church.

In taking over the direct management of the offices of the Brethren Publishing Company the writer realizes that it is a big undertaking and a tremendous responsibility. But anything worthwhile carries responsibilities. It also furnishes opportunities for great service. What the paper becomes under the new regime will depend largely on you, the readers and contributors to the paper. After all it is your paper. It is what you make it. We cannot print what you fail to send in. Remember that the publications of the church always reflect the attitudes of the church at large.

It is our desire to "forget the things of the past." They are simply matters of history. They cannot be changed. I had a friend a number of years ago who was fond of saying, "Don't cry over spilt milk; go out and milk another cow." In other words let us heed the admonition of St. Paul when he said, "forgetting those things which are behind, and reaching forth unto those things which are before" and press the call which has come to a now-forward-looking church. We have work to do. We have purposes to fulfill. We have a message to give to a dying world. And we can and we will do it.

We are making no radical changes in the policy of the Evangelist. Whenever we find that changes can be made to make the paper better, those changes will be made. However we desire to have the news of the churches and organizations come in as soon as possible after the events transpire. Recent happen-

ings are of more interest to the readers than those things which happened weeks or months ago. Therefore we desire to inaugurate a page of what we will call "Post Card Publicity" and you will find it amazing how much information can be written on a one cent government post card. You will hear more of this later.

We welcome criticism—when it is of a constructive nature. If you can suggest anything that will make the Evangelist a better, more helpful magazine, the office will welcome your communication and seek to act upon it if it be within the bounds of possibility. But do not expect the impossible. Likewise do not judge the Evangelist by any one issue. Look to the entire history of the publication; try to see the greater outlined principles; and above all become an interested subscriber and an ardent booster.

We solicit your support, not merely for the management, but for the Publishing Company. The Lord speaks to us and He says, "Go Forward."

Fred C. Vanator, Managing Editor.

## Announcements

### PUBLICATION DAY

A day for Publication interests of the church is not sufficient any year and certainly not this year. We expect to call your attention to our interests and needs in at least three issues of the Evangelist. We are asking that the offering be received the last Sunday of the month, January 26. Our gifts should be large this year for that new building. We are asking for FOUR THOUSAND DOLLARS. A lot of money you say? We can do it and I BELIEVE WE WILL. WATCH THE EVANGELIST FOR PLANS AND SOME NEWS NEXT WEEK.—W. E. R.

### RENEWALS

A number of subscriptions will have expired when this notice reaches our readers. We expect to mail reminders out immediately, but if you send in your renewal now, it will save much labor here.

Thanks!

—W. E. R.

Evangelistic services will begin at the Dutchtown Brethren Church on Monday evening, January 6.

Rev. George Pontius, pastor of the First Brethren Church, Warsaw, Indiana, is to be the evangelist, assisted by our pastor, Rev. Louis D. Engle. Closing date of meeting has not been set. We covet the prayers of the Brotherhood, for a real revival.

Sincerely yours in Christ,  
Miss Audrey Randall, Cor. Sec.



## MANAGING EDITOR

Our new Managing Editor, Rev. Fred C. Vanator comes to us from Fremont, Ohio, where he served as pastor of our church until December 31st. He assumed his new duties here January 1, and while he supplied many of the articles for this issue of the Evangelist, this paper was printed before his arrival.

Rev. Vanator needs no introduction to the Brethren as he is well known throughout the brotherhood. It is not so well known that he has had considerable experience in the printing business over a considerable period of years.



A list of the editors for the coming year is given on page two, but this list does not contain the names of writers of the Sunday School materials—Dr. L. E. Lindower, Rev. John Locke, and Miss Ruth Harley. All of these writers will need some managing and that is a part of the work of Rev. Vanator.

In addition to this work, Rev. Vanator will take over the direct oversight and responsibility for the print shop. This responsibility, the writer has carried for fifteen months in addition to other duties, and he is very glad to be relieved.

The direct management of the business office will remain in the hands of The Prudential Committee for the present with the writer executing for them. Miss Maust will remain at her desk in that office and Miss Harley will divide her time between The Missionary Board and The Publishing House.

—W. E. R.

## EVANGELIST SUBSCRIPTIONS

We have been receiving some inquiries concerning subscription rates for the new year, so we are again making mention of them. The regular rates are \$2.00 per year; \$1.50 per year for gift subscriptions, where the individual pays for his own and another for a friend; or a fifty cent reduction is allowed from \$2.00 when a gift of five dollars or more is given to Home Missions, or for a five dollar or more gift to the Publishing House. Agents appointed by the church will receive their paper free when ten or more subscriptions are sent in.—W. E. R.

## IT SEEMS TO ME

Men very often set in motion the forces which ultimately prove their own undoing. In the crisis hour they may not recognize their own handiwork in its returning guise, but this in no wise hinders its effectiveness. The man who would have a happy and fruitful end will take serious care what forces he arouses and abets. Or so it seems to me.

The Mentor.

## The Church United

By Dr. E. G. Mason, President Ashland College  
and Seminary

Many of our readers will remember a story in one of the old McGuffey readers. It concerned an aged father whose seven stalwart sons associated together in business were constantly quarreling. The numerous quarrels of his sons prevented concerted action and delayed progress among them. This grieved the old gentleman greatly. He had tried to counsel and adjure them but to no avail. One day upon an occasion he called his sons to him. When all were together he used a unique method to drive home his point. He presented a bundle of sticks to each son with the challenge that he should try to break it.

Each man tried and passed the bundle back to the father intact, saying that it was too strong to be broken. After all had tried, the father told them he could do it easily. He then untied the bundle and easily broke each stick separately. Closely bound together the bundle of sticks revealed strength and permanence but separately each was weak and easily broken. Just so it was with the sons said the father. United and closely bound together they presented an impregnable front but separated each could be easily overcome and the business would fall apart.

A church is much like the bundle of sticks in this

fine old story. The church is not the kind of an organization that can stand independently of its component parts. Like the human body or an automobile it is composed of many parts all of which are essential to its work. The human body without an eye or a hand or a foot is imperfect physically and cannot respond efficiently to the demands that are made upon it. An automobile with one wheel or tire missing or a valve out of tune or a steering wheel gone cannot function.

The church is made up of its individual congregations, of the individuals of each congregation, of its Conference officers, of its staff of missionaries, of its various national and local associations and organizations for the welfare of the whole church, and of its educational and publishing interests. Therefore, the church is more than just an organization that stands alone and upon its own. Its strength and permanence depend upon the loyalty, support, and strength of its component parts. Just so it is with the human body without the functioning of an important part such as an eye or a hand or a foot. The church is weakened if one or a few of its individual congregations are weakened or disbanded, or if the individuals of any congregation do not support the general program of the church or if its Conference officers do not work for the interests of the whole church, or if its staff of missionaries fail to uphold the church and its message, or if its various national and local associations and organizations work for interests not allied to the general interests, or if its publishing interests are not in tune with the plan of progress for the church, or if its educational institutions do not work in harmony with the whole church.

Continuing the automobile as an illustration if it would run at all with a broken piston, or a cracked spark plug, it could not operate efficiently. Any driver of such a car would lose little time in taking it to a garage for repairs. But when all parts of the church are not functioning properly, we are prone to cripple along without taking the time or expending the effort to analyze the situation, find the difficulty and then correct it. This is not good practice and certainly is very wasteful. With an automobile we want each part to work efficiently and we are not satisfied until it does. But with the church, we are not so particular. We continue to cripple along. We apply the remedy where we think it is or ought to be and let the rest of the parts take care of themselves.

In an automobile the valves may need grinding but as the owner I am convinced that it is the spark plugs that need changing so I order the spark plugs changed but I haven't remedied the real trouble. I must grind the valves and remedy all other parts needing attention before the motor will function properly.

In the church, members sometimes are convinced that missions or perhaps the educational institutions are the only parts that need help or replacement. Therefore, other parts or interests are neglected or ignored. This condition cannot continue without weakening the structure of the church as a whole. Unlike the automobile the church for a time may appear on the surface to run smoothly and perfectly but it too will eventually be seriously handicapped.

The church as a unit is composed of many important auxiliary organizations and institutions without which it cannot exist. We must conceive of it with all its component parts. We must see that all parts function properly and that none are allowed to deteriorate or weaken. To keep the parts up to a condition of maximum efficiency is to guarantee that the church will grow and show progress.

The church is the one institution that keeps alive the Christian faith and philosophy in the world of men where selfishness and material gain abounds. The code of Christian ethics which has come from our Lord and Master, Jesus Christ, through the New Testament and the church is the only code of ethics by which men may live peaceably with one another. The church has a great mission to perform in this day and age more than at any other time. Just now, the world needs the church with its doctrine of love and service very, very badly. We must strengthen our faith in the church and in the God for which it stands in these trying times.

Now Brethren, The Brethren Church has a great mission to fulfill in its message of the simple Gospel which all men can accept and practice. We must remain true and we must strengthen our faith in its mission. To insure its strength and permanence so that it can fulfill its mission we must support it loyally with all its parts or interests so that it shall not be crippled or handicapped. This means that in our thinking we must support the whole church. The National Conference recognized this need and has taken steps toward provision for it. When the Budget Committee reports its work let us each, each individual member, resolve to do his full share for the future of our beloved church and for the great work that she is expected to do.

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### A NEW YEAR—A UNIFYING PURPOSE

**By Rev. E. L. Miller, General Conference Moderator**

Brand new, clean and undefiled, a new year has come upon us. Now what shall the people of this old world of ours do with this youngster? If we are to judge by what has been done to the year just passed, we fear for the well-being of 1941. Each new year is a new challenge to us and 1941 presents itself for use or abuse as the case may be. An old Ger-

man proverb says, "Allen Anfang ist schwer." In plain English this is, "Every beginning is difficult." That may be only too true of our beginning this new year. Yet true-blooded people, Christian people, are not abashed by a difficult problem. We have been taught to believe with St. Paul that we "can do all things through Christ who strengthens us." So the year of our Lord 1941 is upon us with opportunity to serve and do better than we have done in any other year, and particularly better than we have done in 1940.

Surely the passing years should teach us lessons regarding life and the use or misuse of the same. In church and state we have made serious blunders that will cost unborn generations untold suffering and tremendous outlay of wealth. War, whether it be of the carnal kind destroying life and property, or the more subtle kind indulged in by church groups, has never been to the glory of God or peace and satisfaction of humanity. It results in division, hard feelings, and takes generations to overcome, that is if it is overcome at all. The wars between the different nations show this to be only too true. Hatreds are generated that hardly ever die. Witness the present difficulty in Europe. Whatever may have been the immediate cause of the outbreak, it is true that earlier wars laid the foundation for this one. And it is very likely that when this one is ended, it will in reality not be ended at all. It will simply have set the stage for a new war at some more or less early future date. That has been the case formerly and we can hardly expect such a conflagration as this one to have any different effect.

And since the church is composed of people, folks like those who compose the national groups, in fact the same folks, what can we expect but that, left to their own devices, they will get tangled up at times and with no real reason at all proceed to wage war in spiritual places. In recent years this has been only too true in our own fraternity. It is difficult to see anything but overweening desire to advance self as the cause of our division and lack of harmony. The Word tells us to seek each the other's good and advancement, but that has given way to planning the other fellow's downfall and our own possession of power and places of control. That results in division be it socially, politically or even religiously. Our prayer is that during this new year we shall put a different, if not new, stress upon our work and efforts and bring about a uniting or unifying of all our powers. Working at cross purposes has never been advantageous or uplifting to any cause or people. None the less may we expect such action to be of value or help to the church. A. D. 1941 may be the year when the nations will come to themselves and see that wreck; that suicide will be the final consequence to their present spreading of terror and de-

struction. Fervently millions of people are praying that such may be the case and that peace might come.

In like manner untold numbers of loyal church folk are praying that self-appointed and self-anointed leaders may see the error of their way and the awful results of division, with its losses in so many ways, that they will put forth all their efforts in showing the love of Christ and the purpose of Christ, "That they all may be one," to the glory of His name and the satisfaction of the worshiping groups who long for the old-time spirit, and the old-time Brethren fellowship and communion.

Yes, we have a new year, and shall we have a new attitude, a new spirit born among us? Shall we try to find all the reasons why we should love one another rather than the few items of difference which we have been stressing to engender hate? It is up to our people to get together and show the world that we are sane and that we do know that "divided we fall, while united we may stand." It has been said, and truthfully, that while a mule is kicking he can't pull, and while he is pulling he can't kick. Let us try the pulling and that together, knowing that then we will get somewhere worth while. Too much kicking has been permitted and indulged in; now for a good, strong, united pull. The devil enjoys nothing more than to have the Lord's people stale-mated by fightings and bickerings within the church fold. And he can destroy churches or even the church easily if he can only get the membership to keep up a constant ruckus, be it about little or nothing. Benjamin Franklin gave the colonists something to think about when he said, "We must all hang together or surely we shall hang separately." And could anything be more significant for the church, our church today? So then, "In honor preferring one the other," let us start the new year right by setting before us and emphasizing a oneness of purpose that shall result in bringing together those who love the Lord and who love the church to which we have given ourselves, the Brethren Church. Such a spirit should result in making us one as we have never yet been one. Jesus prayed for such a getting together on the part of His followers, and it is ours to show that we really love Him by reacting decently to the wonderful prayer of our Great High Priest. Were Jesus to come during the year 1941 would He find us really united and doing His will, or would it be we would be found stressing our own little wills to the utter neglect of His commands to us? Our prayer is that all we do during this year may be to make our beloved church more powerful for God, and this can be done only by unifying our efforts and by having a oneness of purpose. May God give us the grace to do His will in His way regardless of our little notions.

—Maurertown, Va.

## The Contributing Editors' Page

### Becoming Simplicity

By Rev. Frank Gehman

"I would have you wise unto that which is good, and simple unto that which is evil", Rom. 16:19b.

Everyone seems to desire to appear sophisticated in our day. "Worldly wise" is the way even our modern children wish to appear. The person who does not "know his way around" is looked upon patronizingly as a simpleton. His "greenness" is occasion for sly fun or for open ridicule as the case may be. Because we are a generation of sophisticates there is a refreshing note to Paul's words.

Sophistication is more likely to turn toward the evil than toward the good. This is so because it has to do with worldly things. But it is wise in its own way and in its own realm, that is, it knows about the things in the realm in which it moves. It ridicules that simplicity which does not share its own wisdom.

So are the unregenerate wise in their own way and in the realm wherein they live and move. They have a wisdom of this world and that wisdom is often contaminating in its contacts and influences. Small wonder then that Paul should have written as he did, praying this prayer of his, or that the Scripture should exhort to separation from the world.

The gentle grandmother who has lived her whole life in a small place might easily be wholly at loss in a metropolitan center, bewildered by the many people and their strange activities and not knowing how to make use of metropolitan facilities or to find her way about. Yet with all her simplicity regarding such matters with which her grandchildren may be so glibly familiar, she may easily be wise beyond all their wisdom when it comes to matters of real life. The true profit comes in being wise toward the useful and beneficial and simple toward the useless and evil.

Paul desired exactly that for his readers, that they be wise unto the good and simple unto the evil. The Christian ought always to be so. Surely one who desires to be a child of God and a son of the Kingdom can find no profit in being filled with an evil wisdom. Instead he should be wise unto the good and simple unto the evil. This is a simplicity of mind and soul that the Christian should always seek and de-

sire to cultivate. No matter that they who are wise to this world may consider him a simpleton. They, in turn, are simpletons when it comes to heavenly and spiritual things.

Of what greater value it is to be simple to the evil than to the good! Recently, while on my way to preach the Gospel in a needy section of the city, I was accosted by a young man seeking money for food (he said). Seeing no spiritual wisdom in giving a stranger money within a half dozen paces of a liquor counter, I asked him to go along with me and he would be fixed up with food afterward. But the mere mention of my destination brought forth a volley of excuses from him in the course of expressing which he used some slang totally new and unknown to me. But I was perfectly willing to be simple unto the worldly "wisdom" which he paraded that I might, perchance, be wise unto the good, and so labored in partial ignorance of what he had really said while he, in his turn, was probably in some doubt about my appeal to him. We spoke differing languages.

An aged Christian, told me of a young woman, who spoke evil words to his wife, words which in all her years she had never heard before. Is it strange that he should not call that young woman good? Sadly, she was simple unto that which is good, while it would have been far more becoming to her profession of Christian faith had she had the grandmother's simplicity unto evil instead. Our Saviour's very simplicity unto the evil in the presence of which He often stood was always a grave rebuke to it.

But the world moves on with many wise only unto the evil. Their minds and their lives are steeped in it. They know nothing else. Their acts and deeds are filled with the evil unto which alone they are wise. They profess satisfaction with their "wisdom", but are unhappy in it. More than ever will they be unhappy in the full and final fruits of it. In all this the true Christian neither has nor can he desire any part. To be wise unto the evil is to shut out the good. This does not befit the Christian.

Wise unto the good and simple unto the evil is the simplicity that is becoming to the Christian. Such simplicity is refreshing and inspiring and wholly fitting to the child of God and heir of the Kingdom. It is the simplicity that makes room for the fruit of the Spirit in the life.



## THE SEEING EYE

There are three mediums of imparting and receiving information—the tongue, the ears and the eyes. Without argument the eye is the most important of the three. What we hear, we may distort; what we say, may go unheard, but what we see stamps an indelible picture upon our minds that cannot be erased.

With that fact before us let us expand somewhat on the need of Church Literature. The late Will Rogers was fond of saying, "All I know is what I see in the papers." Of course we all realize that this is not the only source of information, but the progress of our denominational plans are all too often judged by the meager facts that find their way into the columns of the church paper.

Now Brethren Church literature has two crying needs. First, a wider circulation in the homes of the brotherhood, and, second, a more enthusiastic support by the entire church.

May we enlarge on each of these for a moment.

Take the matter of wider circulation. Advertisers in the secular world judge the value of their copy by the number of subscribers to the paper or magazine in which they advertise. One of the first questions asked is, "How many people do you cover?" and, "Is your circulation constant?" The church paper is the medium through which information of a vital nature is dispensed to the church at large. In other words, the contents of the church paper is to the church what the advertisement is to the merchant—the beckoning hand to participate in its affairs for mutual benefit. No secular paper would long flourish if it failed in its advertising program. **And a church paper will fail in its endeavors if it ceases to become the outlet of information concerning its affairs, imparted for mutual benefit.**

Therefore, the evident need of our present time is to put **MORE Evangelists** in **MORE** homes in order that **MORE** people may have **MORE** information about the **MORE** important matters concerning the church and that the entire brotherhood may become **MORE** interested in the work of **ALL** the church.

What must be done to accomplish this? More subscriptions—wider circulation.

Now let us turn to the matter of Enthusiastic Support. What we need is a "Whispering Campaign" to engender an enthusiasm for the forward-looking plans of the church. Official Boards: "Just how enthusiastic is the announcement made concerning the publications of our Publishing House?" Sunday School Superintendents: "Just how important do you deem the use of our own Brethren Sunday School literature in your school?" Pastors: "Just how emphatic is the need of a great Publication Offering made to the congregation?" Church members:

"Just how readily do you respond with your subscriptions and your offerings?" These are questions which only you, as individuals, can answer.

Important developments in the work of the Publishing Company are not far away. In order to make these advances come more rapidly, the entire brotherhood must take seriously the need of the Publishing Interests. Your contact with the various other interests of the church is kept intact through the Evangelist. Make the offering this year the best in the history of the church.

Help the Publishing Company, and it, in turn, will help you!

F. C. V.

## GO FORWARD

(Part II. Moderator's Address at the Penna. District Conference, Masontown, Penna., 1940, delivered by Rev. Floyd Sibert, Moderator.)

Today we see misguided citizens in so-called civilized countries side-tracking ideals for idols. It is true in South America. Today we see the cross of Christ replaced by the swastika. We see pictures of Christ replaced by those of Hitler. They tell us they are developing a new civilization, a race of supermen. It calls to mind those words: "What fools we mortals be."

In Russia, churches are either wrecked or turned into pool rooms, card rooms or dens of iniquity. The tomb of Lenin takes the place of the altar with its golden cross. While dictators do the thinking these nations once more enter the dark ages to emerge eventually in ruin.

It was Christian ideals instilled in the hearts of real American patriots that turned the tide of resigning to a dictator. Patriotic citizens pledged their lives and their fortunes in their struggle for freedom and liberty.

And take ourselves—where are we headed? Why, I can remember less than five years ago, many people were advocating a dictator for our own land of the free. Our morale was at such low ebb that people were willing to sacrifice liberty for what they thought would be security. But where is security under a dictator? At the turn of the hand, he can will that you become cannon fodder. He can order your execution without trial. A simple offense may result in your being thrown into an internment camp to rot away for the rest of your life. There is no such things as security under dictatorship. It is satanic in order and has no place in the realm of Christian ideals nor within the sanctity of the church. Too much confidence and faith in one man always results in disaster.

No, don't entertain the idea of surrendering the Christian ideals of the old church fathers for cultured idols. Cling to your faith in a living Savior and a coming King and keep steadfast in the faith. Attend church regularly. It is there you will obtain the spiritual help you need. The arm of flesh will fail. Idols may come and go, but the teachings of God will remain forever. Brethren, think it over while you still are allowed to think.

There can be no denying the fact that the church has substituted social trends for the Christ-centered ideals of the early church. Whenever the church turns her ear to the voice of the multitude as Pilate did rather than to the voice of God, she loses her power.

The first task of the church is to recover her power. The voice of Isaiah is shouting down over the ages once more, "Awake, awake; put on thy strength, O Zion." Isaiah 52:1. Still it remains true that amidst the gloom and disheartening aspect of world affairs there is but one token of confidence and hope, the Christian church. The church with its ideals of love, justice and brotherhood transcends all and everything offered by any secular institution. Many of the contemporary leaders of thought stake all on the church for the reconstruction of a better world. Viewing the present crisis, Dr. Albert Einstein spoke thus of the church: "I never had any special interest in the church before, but now I feel a great affection and admiration because the church has had the courage and persistence to stand for intellectual truth and moral freedom."

The world today presents a challenge, as well as an opportunity, to the church. It is up to the church to assume moral and spiritual leadership and bring the nations out of general moral chaos. If the church fails here, then the world is lost. Will the church be able to assume moral and spiritual leadership? The answer is all too evident. Not unless she recaptures the spiritual vitality of the Apostolic church. Of the first Christian church it is recorded that they were filled with the power of the Holy Spirit. There is no substitute for this power; without it the church can never complete her task of evangelizing the world.

Then lest we forget, the first church was a Christ-centered church. The Christ of Galilee, the Christ of the Cross, is the dynamo of the Christian religion. He is its life. When Christ is obscured by programs, crusades and institutionalism, the church suffers the loss of power and vision. Today the church must become Christ-centered. His mind must find adequate expression in the total program of the church. He will lead His people into closer fellowship with God and to definite soul saving action.

The spiritual temperature of the average church

must be raised. All must awake from their state of lethargy, purge out the old leaven of materialism, and bring forth the fruit of the spirit, "Love, joy, peace, good temper, kindness, generosity, self-control."

The present crisis demands a greater faith in God, not merely in the idea of God. Not greater faith in more things, but more faith in greater things is the need of the hour. When the church has regained spiritual strength, when she is fully conscious of her divine origin and soul saving mission, then she shall be able to challenge the nations to peace, justice and brotherhood; but let her first become better acquainted with the Prince of peace.

Christ said "Ye shall have power after the Holy Spirit is come upon you. We need power. It takes power to go forward. Progress requires the expending of energy. One can drift down stream, but never up. Let us then tarry for a refilling of the Holy Spirit. His spirit is power.

We are now ready to ask how God would have us go forward. For the people of Israel, it meant going forward in repentance and tears. They had sinned against Moses and against God. Their sin was the sin of murmuring, complaining, and just plain disobedience to the commands of God. They disobeyed His command to go forward. It cost them many tears. A generation had to be buried before they could again go forward; and when they did go forward it was to an altar. It is a sad and dangerous practice to put old and established, man-made customs and practices above the plain teachings and commands of God. It is also a disastrous practice for a church to assume the role of dictating to the man of God. In the first place, he has been called of God to a holy task. Whom God calls, He anoints and endues with both wisdom and power to lead aright. In the second place, he is the one person in the community who has been trained as an expert in the nurture of the spirit and the care of the soul. The laity of the church never think of dictating to the surgeon the various steps of an operation. They pay him because he knows. They do not say that because ONE doctor is a "quack", ALL doctors are "quacks". We need to be careful that unfortunate and unpleasant experiences within the ranks of the ministry do not destroy our faith in the Christian ministry as a whole, and thus stalemate progress in the church. Without faith in leaders there can be no leading; without wise leading there can be little progress. The Scriptures nowhere make room for a dictator in the church. The record tells us of one man who tried it and by so doing got his church into an awful turmoil. His name was Diotrephes. We venture that the church did not soon forget the folly of following too closely the thoughts and dictates of one man. The church is both blind and halt that does not profit

by experience. The pastor is not to lord it over the flock. They must go forward together; first to the altar, and then to victory.

God would have us go forward by seeking the highest and best experience He has to offer. There is no limit to God's supply. "Seek and ye shall find"; "Ask and it shall be given." The joys of heaven may be had for the asking.

He would also have us go forward by constant addition of His best gifts. 2 Peter 1:5-8, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord. According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

Too many are content with crumbs when God is anxious to supply them with loaves of bread from heaven. For proof of this fact I point to the church on Wednesday night. A prominent church in Pittsburgh, with a membership of thirteen hundred, has as many as twenty-five who attend the prayer meeting and Bible study class. Why should we be content to seek the least when God offers the best? The wayward son fed upon husks until he came to him-

self and returned to his father where he received the best. Brethren, it's about time we came to ourselves. How can church leaders hope to glorify God by their leading when they are content to feed daily upon husks? The real Gospel feast on Wednesday night never stirs their appetites. Yet they make swelling pretenses and glory in holding the throttle of spiritual institutions. A change of diet is in order for many.

God would have us go forward by entire submission to His will. You say that is a piper's dream. I say it is the command of God, and therefore both possible and necessary to spiritual growth and progress. "To as many as believed on him, to them gave he power to become the Sons of God." Paul states very clearly God's disappointment in Christians who are emaciated and anaemic. God expects the babes in Christ to forsake the bottle for strong meat. In other words, He expects them to grow up spiritually; and they will, if they partake of the diet He prescribes.

He would have us go forward by constantly resisting the devil, not by might or power, but by His Word and spirit. "Thy Word have I hid in my heart that I might not sin against thee." There is no better fortification than this.

God would have us go forward by diligently worshipping God in secret and in public. No man can escape the command to "neglect not the assembling of yourselves together", any more than can he escape the command to enter the closet and shut the door. Too many timid saints lack diligence in constant, daily testimony of their love and allegiance to their Savior and Lord.

(To Be Continued)

## Our Children's Department

MRS. LORETTA CARRITHERS, SUPERINTENDENT

Dear Children:

I am very sorry that the Children's Corner was crowded out of the White Gift issue of the Brethren Evangelist. I hope that you were not too badly disappointed and that you will not be lighted again.

Having enjoyed a nice Christmas we are now ready to begin a new year. If we will let Christ help to guide us, we will have happiness throughout the year.

John 16:13 "He will guide you into all truth."

It was a cold winter morning in High Ridge school district. The pupils hur-

ried to school, for the frosty air stung their faces, and besides they were anxious to be with their teacher for another day.

Every one liked Miss Dickson, who was teaching High Ridge school for her third year. This morning Miss Dickson gave each pupil a clean, white sheet of paper. She asked them to draw a picture of something they had seen on the way to school. Billie drew the picture of a squirrel that ran up into a tree, as he came up the mountain path. Betty drew a large snow drift. She was small and had difficulty in getting through a large drift down the hill.

Bob saw a train across the valley, and his picture was so plain and real looking that one could fairly hear it whistle. Mary drew the picture of a lamb hovering near a hay stack to get away from the driving wind. Joe drew a car with a man working desperately to get it started on that cold morning.

Each child had some picture of interest to show Miss Dickson, except Jerry who had marked all over his paper. He had let his paper become soiled and wrinkled.

The teacher looked at each paper very carefully, and gave each one the grade they had earned. When she came to Jerry's picture, she marked a big x on it and returned it to his desk. The other pictures were placed on the bulletin board, so every one could see them. While the other children enjoyed a time of play, Jerry had to remain in his seat all recess and study.

We might use this to illustrate the

story of our lives. We are all children in the school of life. Christ is our kind and loving teacher. We have lived through 1940 and we have made mistakes, we have let our page of life become soiled and wrinkled with thoughts, words and actions that God would not have Brethren boys and girls to let be in their lives.

Now Christ is giving us a new year, a clean sheet of paper to start 1941. We must be very careful to keep 1941 clean. We must not mess up our lives with bad thoughts, words and actions. for we do

not want Christ to see our soiled lives, like Miss Dickson saw Jerry's soiled paper. If Jerry had done as his teacher had asked him to do, he, too, would have had a nice picture to present. If we do as Christ asks us to do, we will be able to stand before Him unashamed of what we have done in 1941.

We might mention some of the things that Christ wants us to do to keep our sheet of life, 1941, clean. First of all He wants us to accept Him as our Savior and to trust in Him. Then He wants us to read our Bibles and to

pray. I am sure that Mother will read to you if you can not read for your self. We must also work for Jesus. There are many boys and girls who are not in Sunday School. We can tell them about Jesus and invite them to go to Church and Sunday School with us.

I would be very glad to hear from every boy and girl in the Brethren Church. Will you please write me a letter?

With love in Christ's name,  
Aunt Loretta,  
513 Bowman St.,  
Mansfield, Ohio.

## NEWS FROM ARGENTINA

By Dr. C. F. Yoder

Nearly a month has now elapsed since landing in Argentina and I am glad to report progress in the establishment of the work of The Brethren Church in Argentina. The first week was spent meeting my family and friends again. On Sunday, Nov. 10th, I heard brother Robert Romanenghi preach a good sermon over the radio in Buenos Aires. On Sunday, Nov. 17th, I visited the mission in Almafuerte, of which I may have more to say later.

On Nov. 17th, I visited the mission conducted by brother Jose Anton in Buenos Aires. On account of the illness and death of his wife he was obliged to give up the house he occupied several years in the district known as "Nueva Pompeia" and since then has remarried and has recently been living in a district known as "Sarandi". With only a few weeks of labor he has gathered together a nice Sunday School, and the children had prepared an elaborate program of welcome for me.

The owners of the house were present and were so delighted that they have promised to make changes in the house to adapt it better to the meetings. The district is full of children and it is not occupied by any other denomination. It is only about a twenty-minute ride from the business center of the city. While in Buenos Aires I visited the suburbs on all sides, but while there are important districts that are as yet unoccupied, I found none that seems better adapted to Brother Anton and his work than the one where he is. His wife is a splendid worker and her mother and sister also will help as they can in the work. His son and daughter also are good helpers. The daughter is sixteen now and would like to take a course of training for missionaries. Churches or societies that wish to help some definite object would do well to give to a fund to help this girl and other young people who have proved themselves as faithful workers and want to be missionaries. It is

quite likely that a kindergarten will be started in connection with our work in Buenos Aires.

From Buenos Aires I went to Rosario, and there another welcome meeting had been arranged. About a hundred persons, old and young, assembled in the home of Brother Garcia, all of them converts, although not all have as yet been baptized. The joy and enthusiasm manifested on this occasion indicates that there is good material here for the formation of a large church in due time. At the Sunday School next day, and again at the evening meeting, the hall was filled with converts. Brother Garcia has done a remarkable work to gather and hold so many people with so little help or encouragement from our church. Brother Adolfo Zeche is expected in Rosario this week to open work in a new hall about six squares from the old. Meetings will be continued for a time at least in the old in order not to lose anyone by the change. Both are in a district where there are thousands of children and grown people not being reached by any other mission. I am confident that we will soon have a large work in this great city.

Of Cordoba I hope to write in my next letter.

## CHRISTIAN MARTYRS IN GERMANY

Eighty Per Cent of Concentration Camp Prisoners  
Are of That Faith

From Time Magazine

"Not you, Herr Hitler, but God is my Fuehrer."

These defiant words of Pastor Martin Niemoeller were echoed by millions of Germans. And Hitler raged: "It is Niemoeller or I."

So this second Christmas of Hitler's war finds Niemoeller and upward of 20,000 other Christians (some estimates run as high as 800,000) behind the barbed wire of the frozen Nazi concentration camps. Here men bear mute witness that the Christ—whose birth the outside world celebrates unthinkingly at



Christmas—can still inspire a living faith for which men and women even now endure imprisonment, torture and death as bravely as in centuries past.

More than 80 per cent of the prisoners in the concentration camps are not Jews but Christians, and the best tribute to the spirit of Germany's Christians comes from a Jew and agnostic—the world's most famous scientist, Albert Einstein. Says he:

"Being a lover of freedom, when the revolution came in Germany, I looked to the universities to defend it, knowing that they had always boasted of their devotion to the cause of truth; but, no, the universities immediately were silenced. Then I looked to the great editors of the newspapers whose flaming editorials in days gone by had proclaimed their love of freedom; but they, like the universities, were silenced in a few short weeks. . .

"Only the church stood squarely across the path of Hitler's campaign for suppressing truth. I never had any special interest in the church before, but now I feel a great affection and admiration because the church alone has had the courage and persistence to stand for intellectual truth and moral freedom. I am forced thus to confess that what I once despised I now praise unreservedly."

Though the Nazis have jailed more than 10,000 pastors, priests and monks for long or short periods and an unknown number have been beaten to death, the churches stand far higher in German esteem today than they did in the easy-going '20's. Church congregations have grown remarkably. Sales of the Bible have shot up from 830,000 copies in 1933 to 1,225,000 in 1939, topping "Mein Kampf" by about 200,000.

## Brotherhood Programs

(This is the second article in a series to be printed each month in The Evangelist on the subject of Boy's Work in the Brethren Church. It is written by the chairman of the National Brotherhood Committee.)

### IF I WERE A BOY TODAY

by  
One Who Is Not

If I were a boy today, do you know what I would do? Well, you might be surprised. And so might I. But let me be a boy again, just for today, if it be only in the land of make-believe. The best boys who ever lived came from that land in any way. Only they were make-believe men. After all, it is only a step from boy to man. Yet never can man take that step back again. He will always have to make-believe. A boy can have his make-believe man come true. I cannot, other than have it come true through you. You are not I, nor I you; but what you become is my share with you. Now, what do you think of that?

The kind of program you have, and the interest you take in it, and develop by it, determines in a very large measure, the success or failure of your meetings. Our Manual suggests these five features for your programs. They are:

1. **Scripture order**, where each officer and committee chairman, at the sound of the gavel and quiet, arises and quotes his special verse of scripture. This should be followed by one, or by the group, quoting the "Brother Ideal" also found in our Manual. This procedure is dignified, interesting, Biblical and spiritual. It makes a good starter. The boys like it.

2. **Devotional**, where a period is spent in singing gospel songs and choruses, followed by a round of prayer from all who will. Many boys learn to pray this way.

3. **Bible study**, where some good outline is followed, such as is given in the "Boy Life" Sunday School paper each week, headed, "Boy's Bible League". This is very good and we commend it

highly. A boy leader can do this himself. Sometimes the pastor might be asked to bring a twenty minute Bible Study, having the boys look up references and reading them in meeting.

4. **Business**, where payment of dues is made and recorded by secretary and turned over to the treasurer, and any and all business transacted.

5. **Recreational**, when some time is spent playing games, interesting to boys and fitting to circumstances, whether in the home, church or out in the open. Refreshments always increase the boys interests.

If these five features are followed there will be no question of the boys interest. They get something to keep for life from such meetings. Boys like movement and change. This type of program provides for it. Do not drag any of these periods out at great length. Make the meeting to the point and snappy.

N. V. Leatherman, Chairman,  
National Brotherhood Committee.

## C. E. Topic for Young People

Topic for January 5, 1941

FOR WHAT AM I LIVING?

Scripture Text, II Peter 3:13-18

Daily Bible Readings

Frailty of Life, James 4:13-15.

A Life Well Spent, I Sam. 7:15-17.

A Negative Purpose, Dan. 1:5-8.

A Life Rule and Promise, Matt. 6:33.

A Worthy Ambition, Phil. 3:13-14.

An Eye For the Future, Heb. 11:24-36.

For the Leader

Sooner or later, each of us will ask ourselves the important question, "For What Am I Living?" And we have a right to ask such a question. It is a natural question to ask when we see lives all around us, some successful, some who fail, some who are sick, some who enjoy good health, in fact, every conceivable station in life. As we consider these varied lives, it is natural that we focus our thoughts on our own life. It is certain that we are here for a purpose, and a God-given purpose at that. Were this not the case, there would not be such a high value placed on a human life. We must never lose sight of the fact that as long as we live we have a purpose to accomplish, even though we lose our health, our friends, or whatever, we are still here for a purpose. Our subject tonight deals with the all important question, "What about my life?"

Discussion

**MY PURPOSE IN LIFE.** Every suicide occurs because the victim fails to realize that he or she is here for

some definite purpose, and because that person cannot understand that no matter how dark the moment is, that there is hope of brighter days ahead. Again, to the average mind, it looks foolish for a person to work hard all through life, save enough to enjoy his sunset years, and then become an invalid or die just when he should be enjoying life. Life cannot mean much to those who look at it in this way. We have a purpose, and that is: to live my life among men as best I know how, witnessing for my Christ, and living with the vision of eternal life and service before my eyes constantly, doing all with the prayer-sought help and strength of my Lord, Jesus Christ. This doesn't mean that we are all to be preachers or missionaries as a profession (many should be) but as we labor towards our goals of occupation, we should ever remember our main purpose in life. We were created to "give praise unto God". If we live in sin and serve Satan, we are not fulfilling our purpose.

**LIVING FOR ATTAINMENT.** A life without a definite goal in mind is like a ship without a port ahead. Countless numbers of our nation's young people are making no endeavor to attain to anything. It is these young people who are filling our "jitterburg" dance halls and "delightful" beer gardens. It is these that go wild every time an orchestra starts to play. They have no goal in mind, but are living only for the present good time. These will never contribute anything wholesome and beneficial to our nation, but in exactly the opposite way, will tend to lead us into immorality and sin. As Christian Endeavorers, we should counteract such conduct by living the kind of life as given in the Scriptures; keeping pure and undefiled by the help of Christ. We can attain to the highest goals we set, in business, church, and home, if we are willing to avoid the "fleshly lusts which war against the soul" and center all our efforts to the winning of our goal. Choose your business or occupational goals you would like to reach; then center your efforts on reaching them, taking Christ along with you in all your noble endeavors.

**LIVING FOR SERVICE.** Our greatest happiness, which in itself is a noble goal, is in serving others. All of us are, or soon will be, busy earning a living so that we can keep body and soul together in fairly good shape. Our present economic condition and its demands leaves very little time for helping others. Our church can use us in choir work, teaching a class, or helping on committees, etc. We can also be busy inviting non-church-goers to come to church services. 1941 is before us. We should strive to be of as much service to our Church and community as we can. If each of us would bring just one more to C. E. next Sunday night, we would have just twice our attendance

tonight. And think what a fine service we would be rendering those we invite, because in so doing, we are inviting them to hear about God and Christ and the Bible. We must not be too busy to be of help to others, and should so live our lives that we can give the utmost of benefit to others.

**LIVING FOR CHRIST.** With our time, our money, our body, we are living for someone. We cannot live to ourself. Each of us has 24 hours each day. With those precious hours we are either serving Christ and the Church or serving Satan and sin. Even when working or studying, we are serving whom-soever is our master. The Word tells us Christians that "one is our Master, even Christ" (Matt. 23:10). As Christians we are living for Christ, not with just a lip testimony of word or tongue, but in deed and truth. As we work and live for Christ, upholding His principles of life and His church, we will know that we have found the thing for which we are living. We may work on the farm, in the factory, we may go to school, we may build a home, but we must never lose sight of the fact that we are to live for Christ. This should give us a willingness to serve Him in whatever work He has for us.

**IT MAKES A DIFFERENCE WHERE YOUR HEART IS.** In this matter of "For what am I living" it is highly important that we know what comes first in our life. This winter the Pastor of one of our Churches spoke to a high-school girl who was a singer in the Church choir, He said, "We're looking for you at practice tonight for our Christmas cantata". She answered, "Why no, there's a basketball game tonight. Our boys are playing there and I'm going to that, so I can't come to practice." Not five minutes later the Pastor met a girl-friend of the first girl, who also was in the Christmas program. The Pastor said, "I guess you are going to the big game tonight." She replied, "Oh no, I'd like to go because it is an important game, but you know we're having practice tonight at the Church for our Christmas program, and I'm going to practice". As young people it makes a world of difference where our heart is, and what comes first in our life, which can tell us for what we are living!

#### Bible Verses and Comment

James 4:13-15. Yesterday is gone, we cannot count on tomorrow, today is here; use it. We should live each day with the thought in mind that we cannot tell what will happen on the morrow. No one can tell how long we will live. No one can foretell tomorrow's events, or events of 1941. Fortune tellers think they can, and many crack-brained people fall for their line, but James tells us that we cannot know

about the morrow's happenings. So it is up to us to do the most in living for Christ in the time we have today. If by the mercies of God we are given more days to live, we must profit by today's mistakes and go on in service for Christ.

Matt. 6:33. We are children of God and are thus cared for and protected by Him. Our first duty is to make ourselves right in relationship to God. By this we are assured that the needs of life will be supplied. We need to trust in God more than we have, for as we trust in Him and seek Him, so will our temporal lives be made happier, and more satisfactory.

Heb. 11:24-26. Moses asked himself the question of our topic. For what am I living? He took stock of himself and then chose rather to suffer affliction with his own people than to abide in the courts of Egypt, because he knew what the end would be. Egyptian pleasures would bring him to death unprepared for eternity. Reproaches of his people and service to God would bring him to eternal life. Egyptian pleasures of this life will take us to our grave with sorrow and eternal living death as our reward. If we will consider the reproaches of Christ far greater riches than the pleasures of this life, our eternal rewards will be in accord with our belief and our service for Christ.

#### Questions

1. Does God have a purpose in every human being, including the unwanted child, the weak minded, the man of the gutter, the fallen woman, etc? It is often this class of people who ask themselves the question, what am I living for. What answer can we give them?
2. We are to have aims in life. Is there any danger of setting our aims too high?
3. What should be our attitude if, after striving to reach our aims, we fall short? Should we lower our goals?
4. How can we live our lives better for Christ and the Church in 1941?
5. In what ways in 1941 can we improve our worship of God?

W. St. Claire Benshoff, Topic Editor.

## NEWS from the FIELD

### SOUTHEASTERN YOUNG PEOPLE'S CAMP

The Southeastern Young People's Camp will be held this year at the same place, Camp Peniel near Thurmont, Maryland. The rates will be the same as last year, five dollars for the entire camp period. The date of the camp will be August 10 to 16, camp to open on Sunday afternoon and close on Saturday afternoon. The staff will consist of, Dr. Leslie Lindower, Ashland

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College, Ashland, O.  
ss Margaret Low-  
ghlin, Miss Kathe-  
Clarence Rohrer,  
Miss Helen Rohrer  
Ankrum.

to begin planning  
Reports of prospective

#### Camp Committee:

Freeman Ankrum, Chr.  
Clarence Rohrer,  
John Locke,  
L. A. Myers,  
Margaret Lowrey.

### NEWS FROM CORINTH, INDIANA

On December first we closed our first year's work with the Corinth Church. We have had a very profitable year. The Church is located about one and one-half miles southeast of the town of Twelve Mile, Indiana. It is made up of the rural people of the community, and a very fine community it is. In our short ministry with these people we have learned to love and appreciate them in more ways than one, and we feel that this love and appreciation has been reciprocal. The work throughout the year has made a marked advancement. Recently, we compared the records of 1939 and 1940 and found that our attendance had increased 20 percent. It passes the 100 mark each Sunday.

Beginning the first Sunday in the New Year we are starting a program to promote regularity in our attendance. Each member of our Sunday School will be checked carefully each Sunday to determine the number throughout the year that attends every Sunday. We hope to see results from this. We have had several weddings in our Church this past summer and felt the need of another Sunday School class and out of this need has come the creation and organization of a young married people's class. This class has selected Bro. Gordon Green, one of our splendid young married men, as teacher of this class. The class is growing in interest and attendance each week.

There is great interest shown in a newly organized Christian Endeavor Society. Sister Eldah Tracy is sponsor of this organization. She is a very capable leader of the young people, and each Sunday evening they meet in the basement of the Church for their program. After their program, they remain for church services, which is very commendable, in these times when in so many churches, the young people leave the Church after their program to attend shows and go other places.

Our W. M. S. is very active and has reached all their goals in the last two years. Next Sunday (December 15)

they are having their Public Service. Sister (Mrs.) U. J. Shively, our National President, is to be the speaker. We are looking forward to a good program, as Sister Shively always carries with her inspiration and enthusiasm wherever she goes. We are contemplating a Men's organization in the near future.

On October 6 was our Rally Day and Homecoming service which was a great service. This also marked the beginning of our revival meeting. As this was the first year of our work with the Church, it was deemed advisable that the pastor conduct his own revival. We consider that we were very fortunate to have our youngest daughter, Mrs. Maxine Kyle, to be able to assist us in this meeting. She led the song service, and also had the children's work. Each evening, she led a very inspiring song service, which was followed by a beautiful story for the children and then songs and choruses by the children. The Church showed their appreciation of her work in many ways. On the last evening of the meeting, the W. M. S. presented her with a lovely chenille bed spread. The interest in the meeting was good from the start. The attendance was fine. We were pleased to have Rev. G. L. Maus and wife of Twelve Mile lend their support to the meeting by their faithful attendance. They were an inspiration and help in every way. While the Word was preached with power, the song service up-lifting and attendance good there were no visible results until the closing night of the meeting, when four men came forward and gave their hearts and lives to the Lord. Three of them were good men of the community whose wives were Christians and the other was a very popular young man in the young people's circle. There was great rejoicing. On Monday evening, following the closing of the meeting on Sunday evening, we met to hold our Communion service. At this service a young lady confessed Christ. On the following Sunday we gathered at the beautiful stream back of the Church and there these five souls, who had made their confession, received the rite of baptism by the pastor; this was a beautiful service. Neither is the spirit of the revival over, for on Sunday, Dec.

1, another young married man came forward and he will receive the rite of baptism in the near future. Others are seriously considering the matter and we are expecting to receive them in the Church ere long. We feel the Lord has blessed us wonderfully at Corinth and pray that we may be earnest and faithful in our work, that we may receive greater blessings.

While we are rejoicing because of our blessings, there is a note of sadness among our members, because of the serious illness of Sister (Mrs.) Ira Gehman. Sister Gehman is the mother of

the Gehman brothers who are so well known in the Brethren Church. We ask an interest in your prayers for the family, especially for Brother Frank Gehman who so recently bid his parents farewell and went to his duties on the west coast.

Rev. and Mrs. William E. Overholser.

### LINWOOD, MARYLAND

Some time has elapsed since reporting from this section of the brotherhood. Conferences have been attended, and various church functions have had their share of attention. Two have been added to the membership of the church since the last report. Others have been anticipating affiliating with the church. The attendance has been very encouraging for the preaching service. The Sunday School has not yet reached the limit of its possibility. The preaching service is invariably attended by more than the numbers present in the Sunday School. This report will be our last report as Pastor from Linwood as we close our work here to shepherd The First Brethren Church in Mason-town, Pennsylvania, starting January and preaching our first sermon in that field January 5. All correspondents please note change of address after January first.

There have been numerous things accomplished here at Linwood that are worthy of report. However, it goes without doubt that all has not been done that is possible in this field. When we came here September, 1937, we found that there was considerable debt, fourteen hundred dollars on the parsonage, which was by far the largest. Nothing had been paid on the principal for seven years. This has all been liquidated, for practically one year past. The Art glass windows have been completely overhauled this summer with the painting of the outside of the church wood work. Counting some interest payments over eighteen hundred dollars have been raised and paid out in improvements since our pastorate begun. Instead of various treasuries bare each should have some funds in them when we leave. The Sunday School attendance has been built up, and the church attendance enlarged several times over what we found when coming on the field. In addition to the above it has been our pleasure to add twenty-seven members to the roll of the church, in a field that is over churchied, and under attended.

The years of our pastorate have been happy years in this beautiful and historic country. As the folks here only desire a morning service a chance was furnished to do considerable research work on the Alexander Mack Book. Also we have had a chance to help out our neighbors at Waynesboro, St. James and Hagerstown. We have enjoyed

every courtesy in the community and through historical feature writings for a local paper have had an opportunity to reach several thousand people weekly.

It is with sincere regret that we leave this Conference District, and the host of friends in this section of Maryland. Reading our resignation was not at all easy, and apparently accepting it was none too pleasant.

We are hoping that a successor will be secured who will be able to lead the flock onward. This work cannot stand without a leader with out serious loss. This church will never be a large one but can be somewhat larger than it is at present with vision of members and leadership accordingly. Numerous expressions have come to us very favorable to the new field in which we shall soon begin our work. However, we realize after years of experience that neither state lines, nor denominational lines change human nature. The devil is not restricted to any one state or locality, and we expect to have his opposition as long as in this world. And so to Linwood we say, Thanks for the many, many, happy memories afforded us, and a forgetting of those little unpleasanties that beset us from time to time.

Freeman Ankrum, Pastor.

### FLORA, INDIANA

It has been some time since we have written in this column. Another great National Conference has come and gone. God has blessed the Brethren everywhere with showers of goodness, mercy and salvation. In the past two and one-half months we have been privileged to work in three revival meetings, Flora, Brighton and Loree Brethren Churches.

The Lord has blessed our labors in Flora. There is a fine group of people here, ready and willing to work at His calling. They responded with interest and enthusiasm to a fall revival held by the Pastor, the record attendance during the meeting being 152. At the close of the meeting, which was well attended throughout, we held our fall communion with about 100 in attendance. There were four first confessions for Christ and one reconsecration during the meeting.

Shortly after the meeting closed here the writer and his wife left for the Brighton Brethren Church at Howe, Indiana, where we opened a two week's revival. This church was ready and in need of a revival since it had been four years since their last meeting. Our home for the two weeks was with Mr. and Mrs. Harold Horner who proved to be an excellent host and hostess. We were royally received and entertained throughout the meetings. The people had a mind to work and

pray and to invite others to the services. The crowds were good through the week and the church full for both Sundays. We were used to lead seven young people to take Christ during this meeting, most of them first being contacted through personal work. Brighton has a fine lot of young folks with a young people's class of about thirty taught efficiently by Myron Long. There is an overflow of musical talent in the form of several excellent soloists and a quartet. Mr. Horner very ably conducted the singing for us while he was home, Mrs. Horner is their capable pianist. This congregation has recently put a beautiful stone entrance at the front of their church and are progressing in fine shape with their part time minister, Walter Gibson. May God continue to bless their earnest efforts.

With one week rest over Thanksgiving we again took to the road and went to the Loree Brethren Church where we assisted Brother Whetstone in a meeting by conducting the singing. We will not say much concerning this meeting since no doubt Brother Whetstone will report it through his own news report. However, as all who have worked with the Loree people know, they are a fine congregation. In spite of bad weather the crowds were wonderful at every service. Brother Whetstone is a fine pastor and evangelistic preacher of God's Word, knowing his field thoroughly. We made our home with the Whetstone's during the meeting and our lives were truly enriched with the fine fellowship both in the pastor's home and those of his congregation. During the meeting we drove home to fill our own pulpit each Sunday. The last night of the meetings the Flora people graciously dismissed our service. We were glad to see a delegation of some 65 people from Flora on that night to swell the crowd to overflowing. We need more such kindred fellowship between neighboring churches. It is about 30 miles from Loree to Flora. Many souls came finding their Savior during this meeting.

In the past meetings we have been privileged to see 23 come to the altar, receiving Christ in their hearts... His is a great work and an inspiration to the soul.

We now look forward. In one week we will give a three act Christmas Drama, "The Empty Room",—and then, the New Year. We have two months in which to thoroughly prepare our hearts and the field for a spring revival which is to be held by the Missionary Secretary, J. Ray Klingensmith. May you pray for us and God richly bless us as we press toward the mark for the prize of the high calling of God in Christ Jesus.

Yours in His Name,  
Vernon D. Grisso.

The revival  
ren Church, ne  
Friday evening  
L. O. McCartne  
our evangelists,  
day campaign,  
paign it was. We  
despite the fact tha  
in in-  
clement weather. A fine spirit of fel-  
lowship prevailed throughout our serv-  
ices and the time passed all too quick-  
ly. Everyone thoroughly enjoyed the  
special messages in song by Brother  
and Sister McCartneysmith and the  
congregational singing which was led  
by Sister McCartneysmith. Special  
numbers were furnished from time to  
time by local talent and our young peo-  
ple's choir gave us splendid support.

This was the first time we had the  
pleasure of having Mrs. McCartney-  
smith with us. We thoroughly enjoyed  
her talent and ability as musical direc-  
tor.

Dr. McCartneysmith is an able and  
forceful speaker. Again we say we  
admire him for his firm stand in the  
Brethren faith and for his untiring ef-  
forts to win lost souls for the kingdom.  
The church has been greatly benefited  
and encouraged by his messages.

It has been less than a year since our  
good Brother McCaurneysmith assisted  
by Brother Louis Sortor, musical direc-  
tor, conducted a revival here at High-  
land, so we were happy indeed to re-  
ceive the five who made a confession of  
faith in this meeting. These together  
with the seventeen who united with us  
last January makes a total of twenty-  
two additions within a year under the  
ministry of Dr. McCartneysmith. We  
praise God for these victories.

Baptismal services were conducted  
Friday afternoon, Dec. 6, at the Mason-  
town Brethren Church, with our pastor,  
Rev. G. L. Baker, baptizing five appli-  
cants. These were confirmed and re-  
ceived into church membership.

Our meetings closed the same eve-  
ning with the observance of the com-  
munion service which was conducted by  
Dr. McCartneysmith, assisted by our  
pastor, Brother Baker.

The Evangelists were invited into  
various homes of the brethren where  
they were entertained at dinner, how-  
ever they made their home with my  
husband and I here at Scenery Hill,  
about seven miles from the church. We  
had not so much to offer in the way of  
entertainment but we did have a de-  
lightful time together. We only hope  
they enjoyed being with us as much as  
we enjoyed having them.

Above all let us give God the glory  
for all that has been accomplished.

Mrs. Mildred M. Dague, Sec. High-  
land Brethren Church.

# *The Brethren Evangelist*

ANNOUNCING  
OUR PLANS  
FOR  
A NEW BUILDING

— — —  
Read the articles concerning it in this issue.

THE MONTH OF JANUARY BRETHREN PUBLICATION INTERESTS  
SPECIAL OFFERING FOR PUBLISHING HOUSE JANUARY 26th.



## The Family Altar

Sunday

### MISCONCEPTIONS IN PRAYER

Mark 10:35-38. Read Matt. 26:36-44.

Of all the misconceptions of prayer, none is more common than the idea that there is a way of *getting God to do our will*.

Prayer which is made to God with such a desire behind it is simply self-will, expecting God to yield himself to selfishness and personal gain. How often we pray thus, little realizing that we do so. It is well for us to pause to re-examine our prayer life with a view to lending our wills to the will of the Master.

Monday

### THE ROYAL LAW OF LOVE

James 2:8. Read 1 Cor. 13.

How much do you love yourself? This seems to be a very impertinent question. And yet Jesus says that we are to "love our neighbors as we love ourselves." What is it in ourselves we are to love?

We are to love that which God loves in us. And what does God love in us? From all that we know of the divine nature as revealed in Jesus Christ we are surely right in thinking that God loves in us what is most like Himself.

No man can stand at Calvary reverently and thoughtfully for five minutes without being impressed with the truth of a wonderful self-sacrifice. It is here we remember that love was the outstanding motive of that sacrifice. It is here that we feel the full force of the words "God so loved." It is here that all the essence of "giving" is made plain.

Tuesday

### TESTING DAYS ARE HERE

Luke 14:28-30. Read Luke 14:16-35.

Each day is a test day for all the buildings of the town. The weather tests them; the sunshine and the frost and the rain test them. The use we make of them daily tests them. Strain and the weight of their contents tests them. The shock of traffic tests them. And sometimes there come fire and flood to test them.

What is true in this physical world is likewise true in the realm of character. For every day is a testing day. Joy comes to test us. For many times joy is harder to bear than sorrow. Sorrow tests us. And we find that some characters crumble beneath too much joy and are made more firm under the weight of sorrow. Work tests us and leisure tests us. Influence of other lives tests us. For we must live with people.

Wednesday

### KEEPING SELF-RESPECT

1 Samuel 10:12. Read 1 Samuel 13.

Saul had ceased to respect himself, and this in all probability supplies the explanation of his being found in questionable company. Bear in mind who, and what, these so-called prophets were, and you gather the force of the surprise with which it was asked, "Is Saul, the king, the Lord's Anointed, also in company with men like these?"

Let the counsel of a great President hold you. He spoke thus: "I must, above all things, have the good opinion of myself." How often we need to look up to God and pray, "Keep thou me from secret faults." But it will do little or no good to do this unless we take stock of ourselves and say, "by the help of God I will make it possible for God to give me the help I ask." It is quite necessary to be true to yourself.

Thursday

### THINGS THAT ARE LOST

Luke 15:9. Read Luke 15.

In the parable of the lost sheep we find the consequences of helpless wretchedness. A lost sheep is a pitiable object. It is a witless creature. It seems well-nigh devoid of self-protecting instincts. It has no scent to find the path and no strength or skill to fight. It cannot swim in swift waters. It has no cunning to elude its enemies. It stumbles on rocky paths and is torn by arresting thorns. In its helpless misery it can only bleat and bleed. Its cries but add to its woes, for it increases the danger from the prowling wolf.

The soul that wanders away from God finds itself in a similar plight. But the seeking Shepherd is always about searching for that which is lost.

Friday

### THOUGHTFUL PRAYING

Eccles. 5:2. Read Phil. 4:5-9.

Let us finish the week as we began—with a thought on prayer.

Successful prayer involves not only the general preparation of good living and right thinking; it often costs special preparation. The mood may not be right; and an irritated or anxious temper may be in the way; the preoccupation of business may still be straining our minds so that if we pray, only a small fraction of us is engaged in it.

Consider with what rash hastiness, what unprepared thoughts, preoccupied minds and unexamined lives we *rush* into God's presence *and out again*.

Dr. South puts the matter squarely up to us in these words, "None but the careless and the overconfident would rush rudely into the presence of a great man; and shall we in our supplications to the Great God, take that to be religion which the common reason of mankind will not allow to be manners?"

Saturday

### YOUTH

1 Tim. 4:12. Read Eccles. 12.

Someone has said, "Our trouble today is not that young people will have their pleasures and amusements; it is that so many of them will have nothing else." Another has said, "if it were not for the sporting intelligence of the evening paper, not a few of our young men would forget how to read. It is a common experience to meet young men who have been decently educated, as things go, and yet they are ignorant as babies about the problems of life that they must meet."

Paul tells Timothy to not permit anyone to dispise his youth. But in the same breath he demands that he be an example to those about him in manner of life, in word of mouth and in purity of heart. Keep youth clean and real enjoyment of life is sure to follow.

## The Brethren Evangelist

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# The Editor's Box

## Brethren Publication Interests

By Willis E. Ronk, President

### THE PUBLICATION BOARD

The Brethren Publication interests have been placed in the hands of a special board called The Brethren Publication Board. At the present time the Board is composed of six members as follows:—E. G. Mason, J. G. Dodds, N. G. Kimmel, Freeman Ankrum, Ira C. Wilcox, and W. E. Ronk. Two of this number, Freeman Ankrum and W. E. Ronk were nominated by The Missionary Board of The Brethren Church, but all were approved by General Conference (National Conference) and elected as members of the corporation as required by the laws of the State of Ohio. (It should here be noted that Fred C. Vanator, who was a member of the Board, presented his resignation January 1st to meet the requirements of the Code of Regulations, as he is now an employee of the Board.)

### THE PRUDENTIAL COMMITTEE

The Prudential Committee consists of three members of the Board, E. G. Mason, J. G. Dodds, and W. E. Ronk, president of the Board, acting as chairman. This committee is composed of those who live in or near Ashland, in order that they may exercise close oversight of the Publishing House and execute the will of the Board, which in turn endeavors to execute the will of the church as directed by General Conference (National Conference). The word of General Conference is always supreme, as the Conference votes from 390 to 394 shares out of 400 shares. In other words, this is the property of the church. This system is democratic and yet makes efficient administration possible.

Since September 27, 1939, the interests of the Publication Board have been managed directly through the Prudential Committee, with the writer in immediate charge. It is impossible for the Board to FULLY express its appreciation to The Missionary Board of The Brethren Church for loaning Rev. Oyoll Belote to us part time during the crises, or to Rev. Belote for his efficient and faithful services. Your faithfulness, Brethren, has made a very real contribution to the church. Thanks, Brethren! Again, thanks!

### THE PRESIDENT

The President has had no personal interest in the Publishing House, other than the general welfare of

the church and he has gladly given of EVERY MOMENT of his spare time to the cause for more than fifteen months. The church owes her thanks to Ashland College and Seminary for granting the writer permission to thus serve so many hours and days. But, I know that the College and Seminary have been glad to thus serve the church. After all, we are all a part of the church.

### FINANCES

The writer has personally checked every bill paid and signed every check since September 27, 1939. He has carefully watched every penny which has been spent, and has remembered that this is the Lord's money. During the first twelve months of our administration we were able to save several hundred dollars by keeping down overhead. The past six months have shown a slight book loss, but a large number of Evangelists are now expiring. Or in other words, this is the time of the year for our greatest income from **The Evangelist**. Our first present need is **EVANGELIST RENEWALS** and **NEW SUBSCRIPTIONS**. If there is a **FAIR RESPONSE TO THIS PLEA, WE WILL GO OVER THE TOP AGAIN**. Come on, let's go!

### FORWARD IN THE NEW YEAR

We are happy over past achievements, but we are not satisfied, for we have many things to do as a Board. Rev. Vanator is going to relieve the writer of many responsibilities, in taking over the general oversight of the shop. Brother Vanator is going to be a very busy man for the next few weeks, and I trust that you will remember him in your prayers. The writer will continue his oversight of the business affairs of the Company, but hopes to have time

## CONTENTS

|   |    |
|---|----|
| Family Altar .....                                      | 2  |
| Brethren Publication Interests, Editorial—W. E. R. .... | 3  |
| Ask and Receive, Editorial—F. C. V. ....                | 4  |
| Forward March, Editorial—J. G. Dodds .....              | 5  |
| Organization Cooperation, President E. G. Mason .....   | 6  |
| Enroute to Argentina, Dr. C. F. Yoder .....             | 8  |
| Go Forward, (Part III) Rev. Floyd Sibert .....          | 10 |
| Why Should We Preach? Rev. S. M. Whetstone .....        | 12 |
| There Comes a Time, F. C. V. ....                       | 13 |
| C. E. Topic .....                                       | 14 |
| News from the Field .....                               | 15 |

to give to many pressing problems. **FORWARD IS THE WORD!**

### A NEW LOCATION

At the last General Conference (National Conference) the Board suggested, that we should have a new building for our Publication Interests and that this building should also provide office space for the other Conference Boards. The suggestion was enthusiastically received by Conference, and the Board was instructed to proceed with the plans.

Much time was given to the consideration of several possible locations by the Board, and the Prudential Committee was authorized to purchase ground and to proceed with the erection of the building. After several months of investigation and negotiation, land has finally been purchased for the new building. The land consists of two parcels, the one 50x110 feet plus, the other 39 plus x110 plus, the depth of the lots vary as the parcels are not square. The first parcel has been purchased and paid for out of accumulated funds; and we are under agreement to buy the second parcel at a fixed price.

We have paid a FAIR price for this land, because of its location and the fact that there are no restrictions against our type of building. Those, who are acquainted in Ashland will recognize the location immediately, when I say that it is just north of the college campus and that the "Hole In The Wall", is located thereon.

### A NEW BUILDING

That a new building is highly important, no one who knows the situation would deny. We are now located on a poor business street for our work, with no parking facilities, and we are paying sixty dollars a month rent. With a new building near the college for The Publishing House and General Church Offices, our efforts will be less scattered, and our overhead greatly reduced. At the present time Miss Harley divides her time between The Missionary Board and The Publication Board, thus cutting expenses for both. This is merely a hint as to what can be done. **IT IS THE RESPONSIBILITY OF THE VARIOUS BOARDS TO SPEND THE SMALLEST POSSIBLE PERCENTAGE OF EACH DOLLAR FOR OVERHEAD.** Most of each dollar given for missions should go to missions and not for overhead, **AND THIS IS TRUE OF EVERY DOLLAR GIVEN TO THE LORD. THIS IS THE PRESENT PLAN OF ALL OF OUR BOARDS.** This will be a strong unifying force. **FORWARD THEN WITH A NEW BUILDING.**

### THE OFFERING

We are asking for an offering this year for **THE NEW BUILDING** which **WE EXPECT TO BUILD, and not for operating expenses.** We want \$10,000 for

**THE NEW BUILDING** and with that sum (believe it or not) we expect to erect a \$12,000 building. To date we have received three gifts, two for one dollar each and one for \$2,000. The doner of this last gift prefers to remain unknown for the present. The gift is of the annuity type, but with the special request that the money be spent on the new building.

One to two thousand dollars represents a wide range in giving, but each gift will be blessed of the Lord. Where will you place yourself? There ought to be some other large gifts, of one thousand or five hundred dollars. There should be several one hundred dollar gifts which would make the doner a life subscriber to **The Evangelist**. Apart from these larger gifts **THERE OUGHT TO BE 4,000 PEOPLE WITHIN THE CHURCH WHO WILL GIVE EACH ONE DOLLAR TO THE CAUSE.**

Would it not be fine to pay for the new building this year and celebrate at Conference time? We expect to celebrate in the **NEW BUILDING** at Conference time anyway, so do your best. If there is a balance unpaid, it will be cared for from the sixty dollar a month rental which we are now paying.

Let us put this project across quickly and in a fashion in which we can be proud. Give a large gift if you can, give what you can, but let every one give something for the building. We will watch for the dollars, and when they come, we will remember that they belong to the Lord.

And do not forget to pray. Prayer does change things. During these months when we have faced tremendous problems, we have again and again been conscious of the Lord's leading. Pray for the Publication Interests of the Church, we need your prayers.

---

### ASK AND RECEIVE

The Bible carries the admonition, "Ask and ye shall receive." We believe that the Word of God means exactly what it says. That is why we can come to the membership of the Brethren Church and ask for a sufficient offering to really do some definite work. In the Evangelist of the date of January 4th, the first announcement of the appeal of the Publication Board for an offering of \$4,000.00 was made. Now we realize that \$4,000.00 is quite a sizable amount of money, but anything that is worth while requires a support that is adequate.

Think with us for just a few moments.

A very definite urge has come to the Brethren Church to do things. At our last National Conference the Brethren Publishing Company was urged to do something as soon as possible concerning a building which would house, not only the publishing plant, but likewise become the headquarters of others of the more important interests of the church. Else-

here in this issue will be found material which will set forth in part, at least, some of these forward-looking plans.

What has been done so far has had much prayer and thoughtfulness on the part of the members of the Publication Board, and particularly in the meetings of the Prudential Committee. What will be accomplished will largely depend upon the support of the church-at-large.

The Board has not gone into this matter blindly, but with a thought concerning the entire outlook of the entire church work. Therefore it feels no hesitancy in "asking" for this offering. And it is asking, fully believing that the asking will be followed by the desired "receiving."

Careful thinking will make each of us realize that the only medium by which the church can be kept in constant touch with its various activities is through the columns of the church paper. Other publications outside our own have no particular interest in our denomination. Therefore they do not concern themselves with our individual problems; nor do they allot any space to our activities. It is only our own church publication that has any particular interest in our work and progress. Consequently we feel that in asking for this offering of \$4,000.00 we are doing no more than asking you to support that phase of our own work that will keep you in constant touch with the progress of the work of the Brethren church.

As I type these lines the closing hours of the year 1940 are fast fading away. Surely the year 1940 carried with it a weight of great responsibility. But the opening of a new year comes with the pages turned and a new and clear page meets our view. What will we write upon it? Will it be a story of a stewardship well managed; a page written full of accomplishments; a page that really tells of step after step being taken and advancement made? We believe it will. And because we have faith in the membership of the Brethren Church we are "asking" and we are fully confident that we will "receive."

Will it not be possible for us to find 4,000 interested Brethren who will contribute these necessary 4,000.00?

F. C. V.

## FORWARD MARCH

Rev. J. G. Dodds

The world needs the vital force of the Christian program now, for Christianity is the most vital thing of value to any people. The chief business of the church is to reveal a Divine Person and publish His program to all mankind: The duty of keeping

the public conscience alive belongs to the church. Therefore, the needs seen on every hand become a definite challenge to any church denomination.

All subsidiary organizations within the denomination ought to so plan and function in order that the work in their respective fields will be unified and correlated to accomplish the purpose and program of the denomination. As I view the situation in The Brethren Church, two of the most important of these co-operating organizations are: our College and Seminary, and The Publication Board of The Brethren Church.

Just now, as a member of the Publication Board, I have in mind our publication interests. At present we are publishing **The Brethren Evangelist** (the chief organ of our denomination, and Brethren Sunday School Quarterlies. In the near future Brethren Tracts will be coming from our printing presses. During the past year two books published by Brethren men were printed by our Publishing House: we hope others will be forthcoming. Thus we are looking forward to the early development of a distinctive Brethren literature. "Forward March."

A babe seeks, and is taught, to develop co-ordination and harmony in operating its various body members. It is a function of our church literature, not to emphasize differences and contrary manipulations in the church body, but to seek the development of harmonious, unifying, and peaceful activity in all parts of the church organism. In the vision of our recent National Conference definite goals and high ideals of attainment were set before us. The Publication Company, with the prayerful and sympathetic co-operation of the church membership, desires to perform its part in achieving these aims.

The Brethren Publishing Company is now in complete accord with the Faith and Practices of The Brethren Church. We join our voice with that of the other church organizations in the united cry, "FORWARD MARCH."

SOME AIMS: Brethren Quarterlies, the best for Brethren churches, in every Brethren Sunday School; **The Brethren Evangelist** read by every member and friend of The Brethren Church; wide distribution of Brethren Tracts that are readable and challenging; dissemination of a complete literature that is vitalizing and motivating in unifying our forces unto the fulfilment of the purpose for which Christ founded His Church. Also, we anticipate a date in the near future when we shall be located in a building that belongs to The Brethren Church. Our prayer is that on Publication Day every member and friend of The Brethren Church will say, "FORWARD MARCH."

Smithville, Ohio

## Organization Cooperation

By Dr. E. G. Mason, President Ashland College, Ashland, Ohio

Cooperation is the key to success when numbers of individuals are concerned. An individual has little or no difficulty with others when he works alone or with a comparatively small number of persons. It reminds one of the Irishman's problem. He was setting fence posts and desired to have them in a straight line. He remarked that he had no difficulty in getting two in a straight line but the third caused him trouble. Just so it is when groups of people try to work together. The larger the group, the more difficulties are found.

Business organizations cannot afford to allow a lack of cooperation to exist. Cooperation in business is demanded. Differences of opinions may exist around the council table but they are ironed out there and cooperation through understanding and agreement results. The penalty that business organizations pay for lack of cooperation is obstruction or delay of production, time lost in bickering and reduced profits. To a business these defects spell defeat.

In a large sense a church is a business. It is the business of promoting the Lord's work here on earth. This business is effective when the work of the church goes smoothly, when all individuals and organizations connected with it cooperate perfectly. Just as in a business, if differences of opinion occur, they should be ironed out around a council table. When ironed out cooperation is expected and when obtained, success is assured.

One of the finest examples of cooperation is found in the human body. Dominated by one will, each member cooperates in the carrying out of that will. For instance an individual decides to perform a piece of work like eating a meal. The will or mind dictates to members of the body that control movement and cooperation results in moving to the table. The same procedure follows in the selection of food and in conveying it to the mouth, and in its chewing and swallowing. In other words the parts of the body have cooperated in carrying out the individual's will or purpose. Sometimes this cooperation or coordination is not so good. A pianist sometimes finds difficulty in playing a selection as he desires to play it because of the lack of proper coordination possibly due to lack of practice, or to fatigue. In other words, cooperation is a matter of will and the proper coordination of the various muscles of the body is largely a matter of practicing cooperation until the desired results are obtained.

The analogy of the work of the church to a business organization and to the human body is obvious.

The church has a purpose or will. It is expressed in the terms of its charter. The charter attempts to express clearly the purposes that its founders set up so that those who follow may understand and carry out these purposes. The purpose of any church is to provide the means and facilities for the teaching, preaching and promotion of the Christian faith among men. For these purposes it sets up its organization and through its organization attempts to spread its influence among men. The better the organization and the more efficiently it functions the greater is its spread of influence.

But simple organization is not sufficient to carry out its purposes. All parts of its organization must cooperate toward the accomplishment of those purposes. In order to have a working basis, the central organization must have groups of people or congregations working together in a local church, but each congregation must cooperate with the central organization generally called the Church. In order to extend the influence of the organization new churches or congregations must be organized. This requires trained workers under the central organization and supported by the various member congregations. The same procedure is required in foreign missionary activities. In order to prepare trained workers for the home and foreign fields, ministers for the local congregations and trained laymen and lay women as workers, some kind of an educational institution is necessary. In order to propagate literature and dispense news to bind the organization together more closely, a publishing center is necessary. In order to promote and encourage the organization of Sunday Schools, Christian Endeavor Societies, laymen and laywomen's movements, and organizations for the care of the aged, poor, orphans, returned missionaries and retired ministers, and the missionary interests of the church separate organizations for the promotion of each must be provided within the Central organization and must be controlled by it and supported by the general church body. This rather complex organization requires the close attention of church leaders. Each organization must be supported by the church as a whole. Each part of a church organization is as essential to the work of the church as each part of the human body is essential to its efficient workings.

Here is where cooperation is very necessary if the purposes of the church are to be carried out effectively. Perfect cooperation is an ideal which probably can never be attained under a democratic system. In a democratic system each individual has the right to hold, to express and to carry out, his own ideas. This right often produces conflicts in thinking and action but the task of the church is to present its claims and purposes so convincingly and so clearly that most of the opposition to its program is



overcome. This requires more cooperation and effort. Cooperation cannot be obtained without great effort. Most individuals are procrastinators. Procrastination is a high sounding term, but it means putting off doing the thing that should be done. Usually procrastination is laziness or fear. It is laziness when one doesn't want to do the job and it is fear when one is afraid to do it. Neither laziness nor fear ever carried an individual very far and it will never carry a church very far.

To be more specific, and in making the application directly to our church, the Brethren Church, a central organization or a National or General Conference, is necessary. We have it and we place its administration in the hands of our church leaders. They have fulfilled and are now fulfilling the functions of that organization. The National Conference has set up the machinery necessary for the promotion of all the interests of the church. It is true that some subsidiary organizations have been set up outside of National Conference, but even so, they recognize fully the importance and place of the National Conference within the Church. For obvious and special reasons these organizations must keep their funds intact under a separate organization required either by law or by practice, but it must not be overlooked that these organizations recognize and accept the control of National Conference except in such cases in which National Conference may act contrary to their legal characters.

The conference organization of the Benevolence Board, the National Sunday School Association, The Christian Endeavor Board, The Missionary Board, The Publishing Board, The Women's Missionary Society, and The Men's Brotherhood, was accomplished for definite cooperative purposes. The Foreign Missionary Society and the Board of Trustees of Ashland College were organized outside of National Conference because endowment funds or trust funds are involved. With these organizations, the National Conference has set up the machinery for the effective operation of the purposes for which our beloved church was founded.

The National Conference and these organizations, all of them, constitute the Brethren Church of which every member is an integral part. The individual members work in and through the local congregation of which he or she is a part. The church is a united body directly dependent upon the individual members of each congregation. For the church to achieve its purposes, each individual member must assume his share of the responsibility of the whole church when the sum total of the support of each individual member is collected and it is sub-divided to the individual organizations according to the need, the results show

the condition of the church as a whole and the progress it is making.

Support may be given in two very substantial ways. First in loyalty and friendliness. If things do not seem to be satisfactory to the individual, true loyalty requires a careful and systematic effort to find out about it and if any remedies should be applied then constructive suggestions should be made to make corrections. The second means of support is financial. Good will alone will not pay the expenses that each cooperating board must meet in carrying out its work. It is entirely possible that each individual church member can so regulate his giving that he can not only meet his share of the current expenses of his local congregation but that he can also support financially insofar as he is able, the cooperating boards in proportion to their needs. Even such a small gift as \$5.00 per year given proportionately to each of the cooperating boards in addition to his support of the local church would accomplish wonders for the Brethren Church.

All that has been written above is concerned with cooperation and coordination. This is the answer to our future success as a church. The way is open and the harvest is ripe, now let us go into the work with the will to make it succeed. The Brethren Church now faces a bright future, let us make the outcome as bright as we can possibly make it. The church is a business, it is God's business as well as yours and mine. Let us give it the same attention and care as we give to our private businesses. God's business must continue to mould men's lives and their thinking. We must apply good business methods in promoting it. This is our challenge as Brethren.

—Ashland, Ohio

A missionary was trying to convince an Indian that he ought to forgive his enemies. The Indian listened, and then, after a period of thoughtful silence, replied: "This Indian no do it." God make new Indian; he do it." It requires will power to make a decision; more to live up to it.

#### IT SEEMS TO ME

Some men must get tired of their own meanness and contamination of soul without knowing how to abandon the role they have chosen for themselves. As a small boy feels himself obligated to maintain his reputation of toughness so do they feel obligated to retain the part in which they are cast. But they prefer playing the part to abandoning the role. Or so it seems to me.

The Mentor.

## The Contributing Editors' Page

### Enroute To Argentina

By Dr. C. F. Yoder

Some travelers, by the aid of guide books, information from consular agents, or help from friends, write entire books about a single journey. A journey from New York to Buenos Aires furnishes enough material, both for information and for illustration, but in a single article one cannot do more than simply mention the beautiful and interesting things to be seen on the way. Having made five round trips before this, I am familiar with the ocean and with the ports, but there is always something new.

However, this time it was something old that was most interesting, and that was the sight of English ships in every port, loading up materials to be carried to the mother country. They fly no flag and sail without lights, and some of them may not reach their destination, yet they bear grim witness of a great power that is able to withstand the most formidable and brutal attack in history, and one cannot but feel that when this baptism of fire is over, the nations that stand firmly for liberty and faith will find that in the providence of God, who is over all, the fittest to survive will not be those who seek to rule by force but those who seek to serve their fellow beings.

At Rio de Janeiro our huge ship stopped a day and a half to load and unload train loads of merchandise, and I took advantage of the opportunity to go with a group of passengers to visit Sao Paulo, which is the second city of importance in Brazil. We went by train although there are good busses, because the road over the mountains is too dangerous to be comfortable behind a driver who may be a drinking man. The ascent is very steep and the scenery very beautiful. On the coastal plain below we passed through many miles of banana plantations, and on the plateau, some 2500 feet above, there are many modern, growing towns surrounded by rich land adapted to diversified farming.

In Sao Paulo (Saint Paul) the climate is more healthful and the city on the whole has more of the aspect of North American or European cities. In this whole province there is a strong German element and during the world war there was an attempt to gain possession of the government, but it failed. This time the government is on the alert. Just recently about 75 clandestine Japanese schools were discovered and closed in order to prevent disloyal

activities. Missionary work has progressed in this province until the national workers feel that they can now carry on without further help from other countries. The Presbyterian Church has predominated in this field.

### The Snake Farm

A few miles outside the city is the famous snake farm which attracts daily crowds of tourists. Here there is a large institute which, under skilled specialists, prepares serums for the treatment of all kinds of poisonous bites. Patients are treated at the hospital and the serum is sent to other places all over the country. The snakes live in a multitude of neat little houses the size and shape of Dutch ovens and are fed on frogs and lizards. They are of all kinds and sizes.

To prepare the serum a pronged stick is thrust over the venomous snake just back of the head. It is then grasped with a firm hand around the neck and made to bite the edge of a saucer, thus ejecting its venom into the saucer. This venom is then injected in small doses into the veins of horses. The blood of the horse then reacts by secreting a substance to counteract the venom, and after repeated injections this blood serum is strong enough to be used for injections in people. This is the leading institution of its kind in the world and is doing a great work for the saving of people who live in countries infested by venomous reptiles.

### Paths of the Air

It takes the fastest ships ten days to come from New York to Rio de Janeiro, partly because they must go a thousand miles out of the way to round the eastern point of Brazil, but the modern air-planes can make the trip in three days or less and will shorten the time still more as preparations for night flying are completed. These paths of the air are constantly being extended to carry the blessings of civilization to new districts and towns throughout South America as well as North America. Alas that these beautiful silver birds of peace should prepare the way for the black birds of prey! But such will be the case until the Gospel of peace shall be fully preached and Satan with his angels shall be cast out and the paths of the air shall be reserved for the Prince of Peace.

### Paths of the Sea

Some years ago a Bible student was attracted by the phrase "the paths of the sea." "Well", he said,



"if the sea has paths I am going to find them if I can."

So he began to study the sea and found out the great ocean rivers, like the Gulf stream, and charted their courses from start to finish. He mapped the regions of prevailing winds and their directions and the movements of the tides. He found that navigation should follow these natural paths, and today the traffic on the great oceans does follow these paths of the sea which the Lord has made to be followed. Mariners may discredit it and disregard them if they wish, but they do so to their own loss.

So are the moral paths on the sea of life. God has charted them for us in His Word and has counselled us to follow them for our good. But if we begin to make excuse and choose our own paths, he lets us have our way,—and the consequences as well.

### Paths Under the Sea

One of the most astounding discoveries of scientific research has been that of a system of underground rivers that connect the different sand deposits of prehistoric oceans. Some of these are far down beneath the ground and some are near the surface, but they seem to be connected and these underground rivers can be traced by means of electrical instruments. Our well at Almafuerte, Argentina, at 90 ft. in depth perforates four feet of rock and then strikes a running river of pure, cold and soft water. We are told that a great river from Africa comes beneath the Atlantic ocean and supplies these sand and gravel deposits of South America with water, which in turn supply the wells of a large part of the continent.

How marvellously God has provided for the needs of his children! And how careful we should be to use His blessings without abusing them. But again, if men will turn from water, which God provided for them to drink, and will use instead the poison alcohol, they may have their way, but it is the way to the drunkard's cemetery.

There is no greater work than to teach to young and old the paths of life, and there is no greater joy than to see the resulting converts also happy in the work of the Lord. I hope to mail this on landing in Buenos Aires.

C. F. Yoder.

230 Centenario, Cordoba, Argentina.

"Every man has two educations—that which is given to him, and the other, that which he gives to himself. Of the two kinds, the latter is by far the more valuable. Indeed all that is most worthy in a man, he must work out and conquer for himself. It is that that constitutes our real and best nourishment."—Richter.

## Word From Our Workers

WORD FROM OUR WORKERS is all out of place this week. But we consider the material found on pages 3, 4 and 5 of so much importance that we have set this column back in the issue, feeling that the reader will want to read everything that is found within its pages without particularly having his attention called to it.

WE NOTE from a recent bulletin of the Loree, Indiana, Brethren Church that a pageant, "The Shepherd King" was presented on December 22nd, in connection with their White Gift service.

WE FEEL THAT THERE is going to be a very ready response to the appeal to the Brotherhood for the offering for The Brethren Publishing Company. Therefore when the offering envelopes arrive see that they are properly distributed and that each one has the opportunity to give to this worthy cause.

WE NOTE WITH INTEREST the Christmas Sunday bulletin from the Third Church of Johnstown, of which Brother W. S. Crick is the pastor. The statistics found within it bear witness that the General Conference made no mistake in making him the statistician of The Brethren Church.

BROTHER W. C. BENSHOFF, pastor of our church in Waterloo, Iowa, has inserted the following timely admonition in his January 2nd church paper, *Brethren Briefs*, which comes monthly to this office. It is entitled, Bookkeeping and reads as follows:

At the end of the year the Business Man has his books balanced to ascertain the gain or loss that has been made. As Christians, do we dare "Balance our Books?" Compare 1940 with 1939...Did you read your Bible more? Did you pray more often? Were you any more regular in your church attendance? Some of us surely would use a lot of *red ink* answering these questions. But...now is the time to make those New Year Resolutions. If you use the following as your guide you will use less *red ink* next year. "Trusting in the Lord Jesus Christ for strength. I promise Him that I will make it the rule of my life to pray and read the Bible every day, and support my own church in every way, especially by attending all her regular Sunday and mid-week services, unless prevented by some reason which I can conscientiously give to my Saviour."

FROM THE OAKVILLE, INDIANA, calendar we note that Brother L. V. King is having the various auxiliaries of the church take charge of the first half hour of each evening service during the month of January. This is a very fine way to get each cooperating body to have a definite part in the worship services.

HAVE YOU SENT IN YOUR WHITE GIFT OFFERING to Dr. L. E. Lindower, Treasurer of the National Sunday School Association? Dr. Lindower reports that the offerings are beginning to come in and they bid fair to bring the desired results.

AS WE GO TO PRESS word comes from Dr. Martn Shively that Sister Shively who has been seriously ill is improving. We trust that the entire church will hold her up to the Throne of God in petition for her rapid recovery.

ANOTHER MEN'S BANQUET is reported in this issue. This time it was held at Smithville, Ohio. We note that Prof. M. A. Stuckey was the speaker of the evening.

## Go Forward

(Part III. Moderator's Address at the Penna. District Conference, Masontown, Penna., 1940, delivered by Rev. Floyd Sibert, Moderator.)

He would have us go forward by pouring our money into channels of usefulness. Now it is quite evident that money cannot be poured before it is released. A true saint of God will, without argument or hesitancy, release God's tenth. A tenth of our income then should be poured immediately into the channels of Christian service that God has opened for us, channels that have been cleansed and prepared for real and immediate progress at home and abroad. What a forward move for us and what a victory for God it would be if all the people of our district would, during this year, give the tithe to the Lord! That He has been robbed of tithes and offerings is all too evident in our district. One year of honest tithing would put a man in the field hunting for new mission points, and churches would cease to argue over money-making schemes. God's method would fill the treasury to overflowing.

God would most certainly have us go forward in an earnest, soul-saving campaign. The best way to grow is to be interested in the souls about us. The man we work with daily may not be saved. If we are saved, we have been saved to witness to the saving power of Christ. If every member of The Brethren Church in our district would make an honest effort to lead some soul to Christ every week, the whole state would marvel at the results. The need for an army of laymen who are interested in soul-saving was never greater than it is today. The world is today a boundless harvest field, full of waving grain, white unto harvest. Grain must be harvested when ripened, or it is destroyed by the storm. None but the unsaved and unregenerate would dare say that the harvest is not ripened. The day is at hand. The workers are proportionately less than when Christ first came. The storm clouds even now overshadow the harvest field. To the church He has assigned the task of harvesting. It is the supreme business of His church. He has stated it in The Great Commission. He is waiting for His church to complete her task. Any delay in His coming may be laid at the door of the church. To fail in the hour of harvest will most certainly brand a church as luke-warm. God's Word says that the Lord Jesus has purposed to take out a people for His name. Acts 13:14-16.

In this alone do we find room for optimism in this present, sinful generation that threatens itself with annihilation. Hopeless, indeed, would be our task if we had to Christianize the seething nations of the

earth, or even our own little community. The mounting cost of increasing warfare alone would cause us to faint if this was our task. The cost per man engaged in Caesar's war was seventy cents; of Napoleon's, three thousand dollars; of the Civil war, five thousand dollars; of the World war, twenty-one thousand, and of the present war to date, fifty thousand dollars. Add to this the fact that there are more heathen in the world today than when Christ first came. There are more heathen in the world than there were one hundred years ago. If Christianizing the nations is our task, then we have failed miserably, we have gone backward. But, thank God this is not our task. That task belongs to the Son of God and He is well able to do it. It is our task to help Him "take out from among them a people for His name." And, "after this," He says, "I will return". What a glorious day of anticipation.

But it can never be realized until His bride is completed. This is not a day for retrenchment, but a day of harvest. The Lord of harvests must weep as He looks at less than one percent of the incomes of the people of the United States that is laid by in store to provide workers for the harvest. Or again when He looks at His empty treasuries and then at the billions spent annually on the lusts of the flesh. In America in 1929, \$1,847,000,000 was spent for tobacco; \$934,000,000 for theatres; \$820,000,000 for soft drinks; \$689,000,000 for candy; \$453,000,000 for jewelry; \$431,000,000 for toys and sporting goods; \$261,000,000 for perfumes and cosmetics; \$87,000,000 for chewing gum. A total of \$5,522,000,000, or about fifteen times the amount spent for church buildings and current expenses. Rodger Babson says that if tithing were in operation, the yearly income of the church would be about four billion dollars. Will the church awake to her challenging opportunity and go forward in these last days of harvest? The harvest season is short. The evening shadows are falling and black clouds are rolling in upon us threatening to cut off the twilight. It is time for hasty action and multiplied effort before the storm of wrath falls on sin in all its fury. To sweat, give, sacrifice, suffer, and even bleed now for our Captain is to move forward with Him into His glory. I know of no stronger challenge to present than this. To give your self and your substance diligently to the work of saving souls for His kingdom. The world is crying for your blood. It offers the passing acclaim and esteem of men, and then if life still survives, misery, suffering, disappointment, poverty, and a hopeless grave. Christ, the captain of our salvation says, "If you suffer with me ye shall also reign with me" not for a day but for eternity. His is an eternal, victorious cause. The world's is a passing, doubtful cause. Do we today have those who will dare to lift the blood red banner of Je-

sus and march with Him unto a victory of everlasting peace?

The great need of the hour is men; men of courage, fidelity, prayer; men for whom no night is too dark, no road too long, no opposition too great. Men willing to follow the Lord whose face is steadfastly set toward a throne of victory and eternal peace.

Recommendations: We view with increasing alarm the crumbling of the Christian American home and recommend a strengthening of the foundations of the home by daily prayer and Bible study and the dedication of every new Brethren home to the Lord at the altar of marriage.

A hundred percent attendance, unless positively excused by the Lord, of all the officers of all the departments of the church, at all the regular services of the church, with special emphasis on the service of prayer and Bible study.

That every member of every church be a living testimony and witness bearer of "Salvation through Christ" and that each strives earnestly to bring at least one soul to Christ during the year.

A ten percent increase in attendance for the year in the church, the Sunday School, prayer and Bible study services, and Summer Young People's Camp.

That the daily walk of Brethren members be always and only in such places as Jesus would gladly go. "Walk in the light as He is in the light."

That our district have as one of its goals the placing of a full-time minister in one such promising church as Uniontown Second during the year.

That very definite aid be given to the groups of Brethren who have been ruthlessly driven from churches which they have built.

An increase in the financial support of all the regular institutions of The Brethren Church.

That the Resolutions Committee reaffirm the Brethren position on war, and if possible, bring some definite information as to the steps necessary for registering for the draft as a conscientious objector.

We realize that these recommendations call for advance in a time of distress and mounting difficulties. But since the message of Jesus in the time of distress is, "Don't count the difficulties, count the resources," we are convinced that we dare do nothing less than go forward. Grover Emmons puts it about right when he says, "Think of the story of the feeding of the multitude, not a miracle of feeding with a few loaves, but the idea of the resources at hand overcoming the difficulties in the situation. In other words, measure the powers, not the problems. When the discouraged disciples counted the crowd and complained that a few loaves would not feed the crowd, Jesus said, 'How many loaves have ye?' He seemed to say, 'Don't look up at the hillside, look in-

to the basket; don't bother to count the crowd, count the loaves.' He did not in any way minimize the task, but He suggested that if they could not feed all they could at least satisfy the hunger of a few. They made a beginning, and in using what they had, under His guidance, they were able to complete the task.

"It is a universal law of life that resources and powers are given to those who use the resources and powers that they have."

Moses, with no weapons, no chariots, no armies with which to match the hosts of Egypt, felt justified in refusing to attempt the liberation of his people. To Moses it was a hopeless task. But God said unto Moses, "Go Forward." Moses said, "I can't. I have nothing with which to go forward." God said, "What is that in thine hand?" Moses said, "A rod", and so it was until God blessed it when it became a weapon mightier than the multitudes of godless Egypt. It became the symbol of progress, the sign of victory. It was the rod of the Lord.

And I say unto you, my Brethren, let us go forward with the rod of the Lord.

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## LAST CALL

### Missionary Essay Contest

sponsored by  
NATIONAL SUNDAY SCHOOL ASSOCIATION  
Topic: "WHY I BELIEVE IN MISSIONS"

A PRIZE FOR EACH OF THE TWENTY FIVE ENTRIES  
A PRIZE FOR FIRST, SECOND, THIRD PLACE WINNERS

#### Contest Rules:

1. Entries must not be more than 500 words.
2. Write plainly or typewrite on one side of paper. If typing, double space.
3. Any Brethren S. S. scholar, teacher or officer may participate.
4. All entries become the property of the Director of Mission Education, National S. S. Association. No manuscripts can be returned. Permission to publish is granted by entering contest.
5. Decision of the judges will be final. In case of a tie duplicate prizes will be awarded.
6. Contestant shall place his or her name and complete address at end of entry.
7. Mail all entries to:  
Rev. Chester F. Zimmerman  
Director of Mission Education  
National Sunday School Association  
Lanark, Illinois
8. Contest closes Midnight, January 31, 1941.

## Why Should We Preach?

By Rev. S. M. Whetstone

This is a subject of profound importance, the consideration of which is sure to dignify the high calling of preaching. Perhaps it needs the proper consideration so that we may the better face our task. Naturally, when we begin to think of preaching, we are bound to think of the preacher. The same Book which authorizes preaching, also instructs the preacher. The great preacher, Paul, has left a number of "preacher texts" before which every preacher should stand in meditation many times every week. Listen to a few of them: "Let no man despise thy youth; but be thou an example of the believers." "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee." "Give attendance to reading, to exhortation, to doctrine." In fact, the preacher must be an example: "In word, in manner of life, in love, in faith, in purity." He must be attentive: "To reading, to exhortation, and to teaching." The preacher is instructed again in Acts 20:28, "Take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He had purchased with His own blood." What a responsibility! He who preaches must be at his best, mentally, spiritually and physically. He is to "feed the church" as one appointed by the Holy Spirit. This "church of God" is "bought with the blood of Jesus Christ." Every member is precious to Him, and any wrong treatment, or neglect to them greatly grieves Him. Preaching is a blood obligation, worthy of giving our very best.

Now let us get into our subject proper. "Why Should We Preach?" First of all, let us raise another question; "WHAT Should We Preach?" Here again, we are plainly told in God's Word, "Preach the Word." Jonah was told to go into the most wicked city of his day and "preach the preaching that I bid thee," and when he did it that wicked old city repented. Before He went away, our Lord gave a commission to His disciples: "Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." How were they to do it, or rather how did they do it then? By "preaching the word." Listen to Peter at Pentecost. Behold Philip, as he sits with the Ethiopian; Paul wherever and whenever he speaks, as well as many others make it clear as to the content of their preaching. All they had was a message. This is all the Church has ever had. Silence that and the Christian Church goes out of business. That message is dynamic. It

is dynamic because it has a Life behind it—the fairest and finest, the most beautiful and benevolent life this world has ever known. Behind the message of the church is the Gospel. No, not merely something that Jesus said, or taught, or did, or had, but Christ Himself. That message is an Incarnation. Its authority is sealed with His Resurrection. It is a message with history's greatest moments behind it. God's gift to the world is in it. Calvary is in this message. Pentecost is there. The empty tomb is included. The great invitation, "Whosoever Will" is extended. His personal return is there. No wonder Paul said: "I know Whom I have believed." You can't stop the mouth of such a man and this message.

Such is the message that our Lord wants us to give to this lost world. It is a glorious message! Who would want a better one? All this message needs is proclamation. It does not need proof. It proves itself. Don't try to prove it, proclaim it! All that it needs is to be told. It must have a preacher, for "how shall they hear without a preacher?" It is still true that "it has pleased God by the foolishness of preaching to save them that believe." All that our Lord asked of the disciples was to "go into all the world and proclaim the message." That is all He asks today. He seeks a voice. It was for this purpose that He gave to man the wonderful gift of speech. He was preparing for the proclamation of the message. It is great to be a voice for God!

Another question enters in right here: "HOW Shall We Preach?" By all means, in words that can be understood. Too much preaching is not understood by those who hear. Too often the message is covered up with words. Many a hungry soul has gone away without seeing Jesus. The late George R. Stewart used to say, "listen to yourself now and then, and see if you are saying anything, and if you are not; sit down." The great aim of the message should ever be, "Make it Plain." It is the simplicity of the message that reaches the heart.

One last question: "WHY Should We Preach?" The reasons are many.. First of all, God has called us and commissioned us to preach. That is a "high calling," and also a worthy one. Second, we have the message for this day. Many things have changed during the years, but man's needs remain the same. His inventions and discoveries have not helped his soul needs very much. With all these "improvements" he still has the need of a Saviour. He still must be told of the love of God, the sacrifice of Christ and the forgiveness of sin. He still stands in need of the regenerating power of the Gospel of Christ. He still must have the "voice of the man of God" saying "come unto me all ye that labor and are heavy laden and I will give you rest." We should

preach with more earnestness than ever before, and with a deep burden for the lost. The day is dark, the task is increasingly hard, but we dare not fail to "declare the whole counsel of God." The hard going only serves to bring out the best within us. There is nothing in life to compare with the joy of true preaching. What a satisfaction it gives to witness for Christ, in proclaiming His Gospel, in teaching His Truth, in cheering the lonely, the desolate and the afflicted, by this message from on high! After all, is there anything in all the world to compare with the profound satisfaction of winning men and women to Christ through preaching? My Brethren, may we be firmly convinced of, and deeply impressed with the absolute necessity, and the supreme necessity, and the supreme importance of the great importance of the great joy of preaching the Gospel.

Loree, Indiana

## There Comes a Time

There come a time in the life of every man and woman when each must pause to take account of his or her own deeds. It is inventory time.

At the beginning of each fiscal year any good business firm will cease activities long enough to find where they have gained and wherein they have lost. Just now members of these firms are pondering over the results of last year's business, and are finding either pleasure in the net results or sorrow in the failure to attain the desired goal.

It is well that the Christian pause to take stock of his life. What has been the net gain for the Master? Does the balance sheet carry that which is worthy of the "Well done, thou good and faithful servant?" and will He be able to say with joy, "Thou hast been faithful in a few things?"

There is nothing in life that approaches the feeling of satisfaction in a task well accomplished. Deeds, not merely thoughts, are the foundations upon which we build our future. To sit in silent meditation is, at times, a very profitable thing. But to merely sit and meditate will never bring results.

Jesus said very pointedly, "My Father worketh even unto now and I work." That is the answer to the results that were obtained in His life. That is the answer to every problem that comes to the life of man. Careless application of time and thought is the stone upon which more than one life has been broken.

I have in mind a school-boy chum of mine who had for his motto, "When a thing is to be done I find that the best word to use is the word NOW." As I look back over the years and see the heights to which this friend has mounted, I can readily see that he

was building on the only foundation that can be expressed in terms of hours and minutes. The Word of God is very definite in saying, "NOW is the accepted time; NOW is the day of salvation."

If one becomes careless with his time he surely will become exceeding careless with the time of others. Time was given us to use. And we are held accountable for the use we make of it. It is Paul who says, "See that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." I like the words of another version which says "Buy up the opportunity." Jesus in His parable of the talents, says, "Trade with these." We are put here to become useful vessels in the hands of the Lord. No matter what the possibilities within us, these cannot be brought to fullness unless we are willing to work.

The Lord never requires of us that which we do not inherently possess. He never asks us to do what we are not able. He never puts a task in our hands which He does not deem us worthy to perform. BUT when he commands we are expected to obey. He said, and that most graciously, "I call you no longer servants, but friends. And ye are my friends if ye do whatsoever I command you."

Have you taken stock of yourself today? We have entered into a new year. What it will bring to us only time will tell. But whether it be of good or ill let us be found among the faithful followers of Him who gave Himself so lovingly for us.

A great hymn writer once wrote, "Keep thou my feet; I do not ask to see the distant scene; one step enough for me."

We cannot see the future; but we can trust. We can take stock of our ways and constantly live in His presence, remembering that the New Year lies before us.—F. C. V.

WHOSE

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Will be the first to  
arrive?

Publication Offering  
January 26th.



have refused to live up to the ideals advocated by the Church. It is manifestly unfair, then, to blame the church, and to hold it responsible for the consequences. But the fact that some men have even so expressed themselves regarding the responsibilities of the Church, should cause us to take seriously our opportunity to influence the world in the right way.

Many persons will doubtless ask, "What can I do toward solving the problems of the world?" or, "How can I make my influence felt in any great way? I am only one individual, and my ability is limited. Surely my responsibility is small." The answer, of course, is that while we as individuals may be weak, our combined efforts may have great

strength. Each of us can help to make our own local church strong. Our local churches working together can make a strong denomination. And our denomination working in conjunction with other denominations can make the Christian religion felt as a great power in the world. Do not minimize the necessity of giving heed to God's Word. He has not commanded any of us to be great, but he does command us to be faithful. Brethren, let us take the task of the Church seriously. Let us try earnestly to fit ourselves into the Lord's program for his people. "Whatsoever ye do, do all to the glory of God."

Warsaw, Indiana



## Our Children's Department



MRS. LORETTA CARRITHERS, SUPERINTENDENT

Dear Children:

This morning we are going to talk about having our names written in important places. The walls of the Tower of London are so filled with names that it seems nearly impossible to write another name. They wanted to be remembered. I think we all do.

I want to tell you a true story about a little girl who had her picture engraved upon copper. She did not plan to do this, and yet her face was in more homes in this land than any other. Even the homes of the poorest were glad to get it. The rich also rejoiced to look in her sweet face.

If you do not have an Indian head penny, a real old penny, perhaps your Daddy or Mother would get you one from the bank to look at. At first you will see the picture of an Indian chief, but if you will look closely you will see the sweet face of an American girl. Her name was Sara Longacre Keen. She lived in Philadelphia. One day when she was five or six years old, a delegation of Indians from the Northwest visited Washington. They came to see the sights of the great Capital and to hold a Pow-Wow with the great chief, The President.

After they had spent some time in Washington, they visited Philadelphia. While here among other places that they visited was the United States mint. The little girl's father was connected with the money factory. He was a generous man and invited the Indian delegation to some sort of an entertainment at his house.

One of the Chiefs had his attention attracted to the little Miss. He was so pleased by her figure and face and maidenly bearing, that in a mood of sportiveness, he took off his head-dress and put it on her head. This did not frighten the little girl and so she stood still for a moment and let the people

look at her, then they all laughed and greatly enjoyed the joke.

Some one present had an eye for beauty, and also artistic skill, and he was so struck by the appearance that little Sara made in her Indian hat that he sketched her on the spot. The sketch was engraved by her father. Later on, when the Government wanted a new face on the new one-cent pieces, they chose the engraving, and so little Sara Keen's features became the best known face in America.

This is the story of the Little Copper-face, and this was the way a little Philadelphia girl was remembered.

There is a better way to be remembered than stamping your face upon copper. We could not do this if we wished, but we can all be remembered by God, if we do his will, and try to do our best to serve Him. This is the way to engrave our names on His heart.

There was once a Bible woman by the name of Phoebe. We read about her in Romans 16:1. She is there called "Phoebe, our sister". She is mentioned only once in the New Testament. A small matter, you say, to make her remembered forever. She did one simple little act; yet we are all richer today because she did it.

She carried Paul's letter to the Roman Church, which is now called by that name. A great French writer has said that Phoebe carried the foundation stones of the great temple of Christian doctrine.

This was all she did. We never hear anything about her after that act, but think what it has meant for the great Christian church, and think what it means to all Bible readers today! In that letter, more than all others, is God's grace revealed to us.

She worked for Jesus in a humble way, and in such a simple way that all

children can follow her example. She just carried things for God. She was God's errand girl, so her character is engraved on the bronze tablet of Bible history.

Paul says "I commend unto you Phoebe." God will commend you if you do as Phoebe did. Will you look at your penny again? This particular penny is a bit rare these days, but the banks will supply them, and some of the older people who have "Savings" from other days, will gladly make an exchange for it.

May each of you try to do something for God, that He will be pleased with which He will be pleased.

With love, in Christ's name,

Aunt Loretta,

513 Bowman St.,  
Mansfield, O.

## C. E. Topic for Young People

### HOW CAN GOD BECOME REAL TO ME?

Scripture Lesson: John 4:23, 24;  
I Cor. 2:9, 10; John 14:7-10

Daily Bible Reading

God Everywhere, Ps. 139:7-12.

God Real to Enoch, Gen. 5:21-24.

Reality to God in Trouble, Ps. 46:1-3.

God Real to Job, Job 42:1-6.

God's Help in Temptation, I Cor. 10:13.

God Revealed in Christ, Heb. 1:1-3.

For the Leader

Every person has a god. From the most aristocratic society-bitten creature in New York's mansions to the poorest and lowliest poverty stricken man in the slums a god reigns in each one's heart. It is too often the case that this god is one of "stone" or "wood" or other materialistic form. The gods consist of pleasure, business, money, lands, a prized possession, or some other object which receives the 100% devotion of the person's heart. We want to be well informed in this matter of gods and be certain that all gods of people's hearts are perishable,

and endure only for the moment. We want to be more certain that there is a true God. This true God is the only God of the Universe and we owe Him our total heart's devotion. When our heart's affection is centered on something not pertaining to our heavenly Father, that thing is an idol. Our God made and does govern the entire universe, but few people really know Him. Our problem in this topic is to learn how God can be real to us.

#### Discussion

**I MUST KNOW THAT THERE IS A GOD.** Before God can become real to me I must know for sure that He does exist. When we see the tragic world conditions and the slaughter of many innocent people by the war machine, we of the carnal mind are inclined to question the reality of a God, and if there is one, why He permits such evil to continue. When such a condition exists in our mind it is a result of lack of faith and proper information. To the believer in Christ who reads his Bible, the present day events are not unexpected, for the Word plainly foretells that such condition shall exist. We cannot view a beautiful sunset, the soft snow fall, the musical waterfall the roar of the ocean, or the quiet beauty of the countryside without realizing in our mind that there is a true God. God is revealed to mankind in two ways: first, in nature, and second, through His written Word. By a careful study of both of these we can know, without doubt, that God is.

**I MUST KNOW WHAT GOD IS.** Many of us take for granted that God is, because we have been told so since childhood. But if God is to become real to me I must know what He is. A young girl was once asked to give her impressions of God. She said, "I imagine God to be an old man with a long white beard, sitting off in a corner somewhere, smoking a big cigar." We may not imagine God as such, but yet, our idea may not be so far away from this young lady's conception. God is truly a Person and a Personality as genuine and as real as we are, except that His Eternal Spirit is not imprisoned in a body of flesh such as our is. It is made plainer to us when we understand that our bodies we have are not ourselves, but are only houses in which our real selves dwell while we live on this earth. God is a Spirit, and to know what God is, we must worship Him with our spirit. Many people try to worship God with their bodies only, and this will explain why so many of these same people really don't know God. To really know Him it takes the worship of our heart and spirit. God can never become real to us if we try to worship Him by just living good, and coming to Church, etc. But He can be real and personal to us when we seek to know Him and worship Him with both our body and our soul in spirit and in truth.

**I MUST KNOW MY RELATIONSHIP TO HIM.** It is good for us to stop for a moment once in a while and check up on our relationship to God. We know Him to be a Great and Powerful Being capable of many things and it is only natural for us to wonder what our standing is with Him. The relationship of our first parents to God was one of perfect communion and love. God had made them for companionship and fellowship. Such was the blessed privilege until sin entered in. God is love; with love there is no sin. The God of love cannot look on sin. Adam and Eve had sinned. God could not look on Adam and Eve and they were cast out of the garden of Eden. Their relationship, and the relationship of every human being down to the time of Christ and all those since Christ who have not been saved by Him, is one of separation and condemnation. These shall never see God in heaven, but shall curse Him forever in Hell. But for those who in the time before Christ lived by faith, and those since Christ who have believed in His redemptive power, there is a new and a far more glorious relationship with God. As Christians, our present relationship with God is one of grace and mercy bestowed upon a penitent soul through Jesus Christ our Savior. The great sin-rift has been removed and we are certain that we can come as close to God as Adam and Eve before they were felled by the evil workings of Satan. God can truly become real to us when we know our true relationship to Him.

**I MUST TAKE HIM IN MY HEART.** The road to hell is thickly paved with people's methods of getting into Heaven. Every conceivable plan and idea has been tried by men in the hopes that such would give them a way into eternal life. But all have failed, except the one Way of life which is Jesus Christ's redemptive power. And His salvation must take place in the heart. We may have professed Christ, work in the church, live a Christian life, and still not have Christ in our heart. Sunday after Sunday each minister looks into the faces of some people who are in church only in body. Our Church services are designed for the purpose of drawing us closer to God. This means that our spirit is to be drawn into closer communion with Him. We can worship God anywhere, but we need the church services to give us a deeper devotion to Him which can come only from a common communion with other Christians. We should aim in every Church service to unite our spirits with the Spirit of God. Only by this can God become real to us. God comes into our hearts and dwells there when we receive the redemption of Christ. God dwells there. Let us keep our heart and life as pure and clean as we can, so that it will be a fit dwelling place for Him.

**MAKING GOD REAL TO US.** When we want a friend to mean more to us we attempt to talk to him more, associate with him more, and do more things for him. In our desire to make God real to us we must talk with Him in prayer, and let Him talk to us through reading His Bible. He will become real to us if we will work for Him and associate with Him. As Christians we are temples of the Holy Spirit, which is just the same as saying that God dwells in us. We must go about our work and duty with the precious thought that God dwells within this body of ours, and that as such, He is very real to us. We must then be very careful that we do nothing pertaining to sinful living which would mar us as a dwelling place for God. We cannot overlook the fact that in God being real to us that He is a helper and a friend and a companion. Our lives will be made easier as we know that in times of sorrow or sickness that God is with us, too. With those about us losing faith in their gods, we can keep up hope and assurance by our trust in our God and by our persistent and noble efforts in leading other people into this saving knowledge of Christ. In so doing, we will be making God real to them, too.

#### From the Bible

Ps. 139:7-12. It is well to note that no soul can escape the presence of God, for He is everywhere. It is well for us to note that no matter where we go or what we do, that God's all seeing eye is closely watching our every move, our every word. Again, it gives us comforting assurance that we cannot drift beyond the love and care of our God. He is ever ready and at hand to help.

1 Cor. 10:13. We may sometimes wonder why as Christians we are tempted to sin as we are. God has stated in His Word that whom He loveth, He chasteneth, so that He might know the genuineness of our profession. We are made stronger Christians through temptation and the resistance thereof. God has promised Divine Protection through Christ in times of temptation. When we do sin we have Christ as an Advocate with God, and we are forgiven. Thus our life becomes one of complete trust and faith in Christ. Thus God becomes more real to us.

#### Suggestions

Discussions help your group to get more meaning out of the program. Tonight have the members give their opinions of God and their conceptions of what God is. If possible write them down and allow plenty of time for the other members to discuss them. Invite your pastor in to assist in case the issues become too involved theologically. This is a deep topic tonight and one which can be of much value to all. Make good use of it.

W. St. Claire Benschoff, Topic Editor.



and that can later be tied in with the main body of the structure and can be used for Sunday School rooms and for similar purposes.

We personally feel that the Lord's will is that there shall be a Brethren Church and a Brethren testimony to the Gospel in this city. We feel that we are within His will in laboring here with these people of God. And for that reason we feel that He will somehow prosper the whole work, if there be willing hands and hearts here, and that His will shall bear distinct fruits here to His honor and glory and to the salvation of souls. No difficulty is too great for Him, and those difficulties which lie in the way He makes to become stepping-stones to the faithful.

As I write there are numerous Christmas greeting cards and other evidences of Christmas remembrance and kindness upon my desk from many places in the Brotherhood. We thank every one who has so kindly remembered us and the work of the Lord here, and pray His richest blessings upon you all. And we can ask no greater boon of you than that you shall faithfully remember this work before the Throne of Grace in unceasing intercessory prayer.—Frank Gehman.

#### LOST CREEK, KENTUCKY

At National Conference last August, Brother Studebaker asked, "Can you use a bus in your work at Lost Creek?" Reply, "It will help in the attendance." Then, of course, we could not say more for we then had no idea of what it would mean. Well, there was some anxiety, not worry, as to just how it would work out. But now we are all away from that, for we know something of what it does mean. May we tell you more about it?

On Sunday morning we make a trip of about ten miles all told, and we bring in about forty folks to the service. My daughter Ada makes this trip, and I wish you could see the folks coming from the bus to the morning service. Before the bus came our attendance was around eighty, now it has grown to one hundred and forty, and we expect to see it more. This, of course, gives wonderful opportunity for preaching the Gospel.

Then the writer at noon time drives the bus for the afternoon trip of around forty miles. Here we get about the biggest thrill in a spiritual way that we have ever had. As we get about ten miles up this highway, we begin to take folks on, children who have never been to any Sunday School before and some adults. As we go along we take on around forty-four folks as we go to the Buckhorn school house. There we unload this group, and then go on up the road, a side gravelled road, about three miles, and from there bring around thirty more folks of all ages, men and

women and children. When we get back to the school house, where we hold Sunday School and now preaching services, the seats are all full and some have to stand. Before the bus went up there the attendance was around twenty, now it has grown to around eighty, and **WHAT AN OPPORTUNITY TO PREACH THE GOSPEL THERE TO THOSE FOLKS.** When we get home around four we feel that this is one of the very best trips we have ever made. "Will the bus help any there in your services?" Behold the figures.

We praise the Lord for this gift from the Sisterhood girls. Will you pray for us that as this bus is used the Gospel may through its service enter hearts that are so dark and minds so dulled by sin? In these last days we seek to win any and all who may be persuaded to come to Him in whom alone dwells eternal life.

George E. Drushal.

#### JOTTINGS FROM FREMONT

We would like to report some of the doings of the Fremont, Ohio church. It is always difficult to close a pastorate and especially when the congregation and the pastor have such pleasant relations as we have had. We desire to express our appreciation for this fine group of people in their faithfulness and their real desire to work for the advancement of the work of the Master.

Much water has passed over the wheel and many joys and sorrows have been shared in our four years of close association with these good people. But there has been much more joy than sorrow and many more advances than retreats. Difficulties have sought to bar the way and discouragements have found their place in the work. But through the help of the Lord these have been overcome and we have come out victorious.

Before closing the work we had the very great joy of seeing the church cleared of debt and on the closing Sunday morning of our work we burned the original mortgage and had a great service of rejoicing. As we placed the mortgage on the place of burning we had the joy of calling on Mrs. John Baringer, for many years faithful bearer of the burdens of the church, to touch the match to the paper that had been hanging over the congregation for so many years. As the flame arose the audience joined heartily in the singing of that song of praise, "Praise God from whom all Blessings Flow."

At a fellowship meeting on December 18th, which meeting was in charge of the Layman's Association, a fine program was given. Each of the church organizations had been assigned a part in the evening's entertainment. All responded graciously and made the evening one long to be remembered. At the close of the program the Vice Mod-

erator of the church, W. R. Fell, called us to the front of the room and in behalf of the church, presented us with a fine set of china with service for twelve. The Sisterhood of Mary and Martha also presented Mrs. Vanator with a beautiful purse. These things will linger in our hearts for many years to come.

As we came to Ashland to assume our new duties we feel that we have left a tie that binds us to this congregation, the like of which will not come again. For we are not leaving to unite ourselves to another church in the capacity of pastor and people. Therefore the feeling in separation is a far different one than otherwise.

However, our sorrow at the separation was eased in the fact that we were able to introduce the new pastor to the church. For on the morning of December 29th we had the pleasure of presenting Rev. and Mrs. Clarence S. Fairbanks to the congregation and installing Brother Fairbanks officially in the capacity of minister of the flock. Brother and Sister Fairbanks have already taken up their abode in the parsonage where we have spent so many happy hours.

We feel that the way is clear for great advances in the work at Fremont and we pray God's richest blessings on the congregation and pastor.

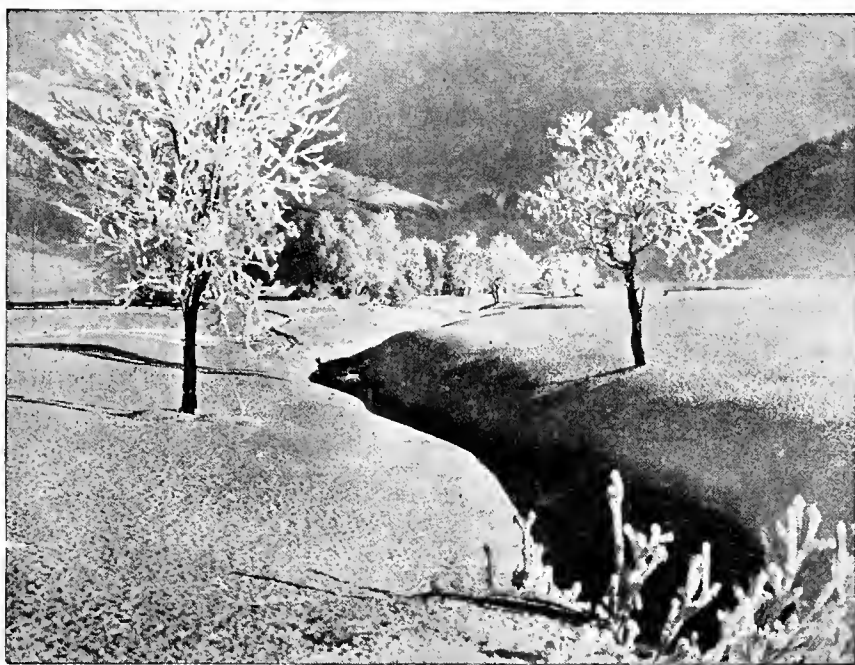
Fred C. Vanator.

#### MEN'S BANQUET AT SMITHVILLE

On Thursday evening, December 12, the annual turkey dinner for the men of the church was held at the Smithville Brethren Church. Approximately ninety men, including members of the church and their guests, were seated at the attractively decorated tables. Bro. Harvey Amstutz, superintendent of the Smithville Brethren Sunday School, acted in the capacity of toastmaster. During the course of the evening Brother Lloyd King led the group in a number of songs, assisted by Wellington Klingel at the piano. A quartette composed of Boyd Hostettler, Harold Wenger, Harvey Amstutz and Ward Metzger sang a sacred number, "Let Him In". At the close of the meal Toastmaster Amstutz introduced the Rev. Dods, pastor of the Smithville Brethren Church, who gave a few words of welcome to the men present. At this time opportunity was given for the introduction of guests. The climax of the evening was reached with the introduction of Prof. M. A. Stuckey as the speaker of the evening. He took as his theme the three groups of people who viewed the new born King of kings: the shepherds, the angels and the magi, drawing a fine point for comparison with contemporary times and our Yuletide Season. Altogether, it was an evening rich in fellowship with our fellow men and inspiration in His service.

ASHLAND COLLEGE

# *The Brethren Evangelist*



*"- - -they shall be as white as snow."*  
Isa. 1:18

MISSIONARY NUMBER

## The Family Altar

Sunday

### DIGGING DEEP

Deut. 8:9. Read I Cor. 2.

An old man had two sons. He owned a poor farm which he patiently but unsuccessfully worked for years. When he died the brothers hoped to be able to make ends meet by their renewed zeal. Therefore they began digging deep in the ground that the earth might be better fertilized. One day they turned up a yellow rock. It was gold. In a short time they were millionaires.

This is like the life of the Christian. The man who derives a real benefit from his Christianity must put a real effort of his own into it, and not be content to merely work the surface.

Monday

### GOD IS EVERYWHERE

Prov. 15:3. Read Psalms 139.

Sir H. Rider Haggard in *The Days of My Life* relates that his father told a faithful servant to give the son his watch. Sir Rider stated that he had kept the same, still marking the hour at which it ran down under his father's pillow on that night. Impressive were the last words spoken almost as his father expired:

"God is everywhere! He is in this room, is he not?"

Tuesday

### HE WOULD HAVE HELPED

Matt. 25:40. Read Rom. 15:1-3.

Little Robbie had just been presented with a New Testament. One evening he read, for the first time, "The Son of Man hath not where to lay his head."

His heart was touched, and he burst into tears. "O, mamma," he cried, "how I wish I had been there. I would have given Him my little pillow!"

It was a loving thought for a little boy to have and he learned that even now he can give to Him by helping the poor and needy.

And how can we help him? Today stop and meditate on your relation to Him, and your relation to others. Remember, He said, "Inasmuch as ye do it unto the least of these, my brethren, ye do it unto me." Pray that you may be worthy of the trust He has placed in you.

Wednesday

### KINDNESS EXEMPLIFIED

Eph. 4:32. Read Gal. 6:1-10.

"Let us be kind one to another," Ian Maclaren used to say, "for most of us are fighting a hard battle." "And years afterward," said one who succeeded him in the charge, "I found how bonnily he had lived out his dictum; heard nothing of his sermons, though he was a mighty preacher; but, whenever there had been a bairnie ill in his time, twenty years after they remembered in those homes the man who spend long hours pouring out wonderful stories to hot, restless little folks, too ill to look at pictures, sick of all their toys, or peevish and fretted by their crumbly beds." We all must see to it that we adopt views that will hearten, not discourage those about us.

Discouragement oft comes from a failure to realize that a kind word, spoken in a moment of need, is like the fragrance of a beautiful flower.

Thursday

### AS THE TWIG IS BENT

Prov. 22:6. Read Prov. 22:1-7.

A writer in the Sunday School Times told of seeing on the mantelpiece of his grandmother's parlor an apple in a vial, entirely filling the body of the bottle. "How could it have gotten there?" was his constant childish wonder. He climbed a chair to see if the bottom would unscrew, or if there had been another way it might have entered. But no explanation was forthcoming and the matter of the apple remained a mystery. One day, walking in the garden, he saw it all. There on a tree in the garden, was a vial tied, and within it a tiny apple growing. The apple was put into the bottle when it was little and it grew there.

What influences should surround the life of your children?

Friday

### SPELL IT OUT

I John 4:8. Read John 21:12-17.

Did you ever stand looking into the sky watching a "sky-writer?" He circles here and there and you become aware that he is writing words. He is literally spelling it out in the sky.

Jesus sought more than a mere declaration of love on the part of Simon. He asked him to spell it out in service. To every declaration of love that came from the lips of Simon, there came back a challenge to make it known by shepherding the sheep of the Master and looking after His lambs.

We need to spell out our declarations of love by loving acts toward those of his fold.

Saturday

### CAN YOU SING IT?

James 3:5. Read James 3:1-10.

Once upon a time there was a mother who had some boys and girls. They were just ordinary human beings and they got cross and snappy with each other and quite often cried out loudly when they were not pleased. When this wise mother would hear them she would quietly say, "Sing it! sing it!" And quite often the song began, "I hate you, I hate you; you cheated; you cheated." But always their song brought laughter and smiles so quickly that it became a family proverb, "Never say what you cannot sing."

Do you not think it would be well to take up that motto today?

"Sing and smile and pray,  
That's the only way;  
If you'll sing and smile and pray  
You'll drive the clouds away."

## The Brethren Evangelist

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## "Our Brethren in every city --- see how they do"

--Acts 15:36

### A Few Reports

It has been gratifying to witness the enthusiasm that many of our churches and individuals have demonstrated for our Thanksgiving Offering. Dr. J. Raymond Shutz, of North Manchester, Indiana, reported an almost phenomenal increase in their gifts. Dr. Bame's church at South Bend did likewise. There are just a few of the churches whose reports thus far show how well they have accepted the challenge that our Lord has placed before us. We commend each of you:

Maurertown, Virginia, where Brother Ed. Miller's pastor raised their offering from \$65.29 last year to \$109.40 this year. Canton, Ohio, where Dr. Leslie Lindower is pastor exceeded their last year's offering by \$25.00 bringing their total to \$150 this year. Paris, Ohio, where Rev. A. E. Whitted is pastor gave over twice the amount of last year's offering by bringing in \$124.74 this year. Gretna and Bellefontaine where James Ault, one of our Seminary boys, is pastor doubled their last year's gifts by bringing in \$87.45 this year. West Alexandria where Rev. C. C. Grisso is pastor, that gave us \$10 last year brought us \$81.50 this year. Allentown, Pennsylvania, doubled their offering. Berlin, Pennsylvania, where Rev. Victor Leatherman is Pastor, raised their gifts by \$50 giving us \$190. this year. Meyersdale and Summit Mills showed very fine and commendable gains. For instance Meyersdale gave \$100 last year and \$150 this year. Summit Mills gave \$113 last year and \$126 this year. Muncie, Indiana, where Rev. George Jones is pastor gave twice their last year's offering this year. Elkhart gave \$100 more this year than last bringing their total to \$250. Nappanee raised their offering appreciably. And so on and on we could tell you of these splendid reports just now coming in. And what about the individual gifts? Well, they are coming in grand style. Isolated members have not forgotten us. From time to time we will be telling you just exactly what your contributions are accomplishing for Him. We want you to know.

### Does Your Church Talk This Language?

How would it appeal to you to belong to a Sunday school, or a Sunday School Class, or a wide awake church or a group of individuals who supported a home Mission church? Now would it not be a

great incentive for you to pray and live for, to have some very important unit of the Lord's work thus depending upon you or your organization? Why not pray about it and ask Him to open a way. It would surprise you perhaps how little the effort required on your part to accomplish this. Write us about the cost of such a venture for your group.

Some of our people have certainly shown that Brethrenism has not retarded its spirit of sacrifice and sharing. Our people at Meyersdale, Conneaut, Waynesboro, Rittman, Canton, Akron, Peru and Allentown, have given us liberal offerings this year. We thank you. We plan to be visiting with you very soon.

### Thank You!

A good sister from Kansas writes to inquire about the cost of supporting a native Missionary in South America. Splendid. That would cause Dr. Yoder real joy, too. Could there be any more secure investment these days than in those "treasures in heaven" about which Jesus spoke? The Lord knoweth them that are His. He always has a way to carry on His work. If you are trying to carry on in His Name and feel that it is just impossible and there is no way out, just wait a bit and see. He never yet was put into a corner. Our God does great and even small things!

## CONTENTS

|   |    |
|---|----|
| Family Altar .....  | 2  |
| Our Brethren in Every City—J. R. K. ....                                      | 3  |
| Interesting Items .....   | 4  |
| All Aboard for 1941—Rev. E. L. Miller .....                                   | 5  |
| Why Should I Be Interested In Any Denomination?—<br>J. Ray Klingensmith ..... | 6  |
| Publication Day Offering—F. C. V. ....  | 7  |
| Argentine Prayer List—Dr. C. F. Yoder .....                                   | 8  |
| Pastoral Comfort—Rev. Frank Gehman .....                                      | 9  |
| December Missionary Offering .....  | 10 |
| Teaching in Our Sunday School—Dr. W. I. Duker .....                           | 11 |
| Worth Thinking About .....  | 12 |
| A Layman Views the Task of the Church—<br>Albert G. Hartman .....             | 13 |
| Our Children's Department .....   | 14 |
| C. E. Topics for Young People .....   | 14 |

### Congratulations Elkhart

One of the finest buildings in the denomination is now practically completed at Elkhart, Indiana. It is to be dedicated Sunday, February 9th. The program for the day's services is quite attractive. Dr. Charles Anspach president of Michigan Central State Teacher's College will preach at the 10:30 morning hour. Dr. J. Raymond Shutz, pastor of the First Brethren Church, of North Manchester, will preach in the afternoon at 2:30. Dr. E. G. Mason president of Ashland College and Rev. Willis Ronk, Dean of Ashland Seminary will also appear on the program with Rev. W. I. Duker, whose labors produced the leadership for the first unit of that great building. Mrs. Fay Wilson, Choirmaster, and Mrs. Fern Gilbert, Organist, will see that the splendid Elkhart Choir gives a good account of itself. Miss Betty White, one of our College girls from Elkhart, will play a harp solo accompanied by the church organist. Congratulations Elkhart. Rev. and Mrs. Flora will be proud of your achievements, we are sure. And you will be happy for their leadership.

### From Stockton, California

Word received from Rev. Frank Gehman in Stockton, California, shows us that the true Missionary proposition characterizes their entrance into Stockton. It sounds very good to us. Inch by inch will Brother Gehman and that Stockton people take the work for the Lord. We should remember them and ask God's help in their building problems immediately facing them. Maybe it is a good thing to get rained out sometime. Stockton, we are looking for a real advance there this year; and we know that the entire Brethren Denomination is back of you in prayers and money. We want a great church in your city. Remember, Satan puts up his greatest battles to keep you from getting a foothold. And why shouldn't he? And yet, the battle is the Lord's.

J. R. K.

### NOTICE

Will you kindly send all monies and correspondence relating to the Missionary interests of the denomination to

THE MISSIONARY BOARD OF  
THE BRETHREN CHURCH  
Ashland, Ohio

Any personal mail or matters demanding our attention should be directed to J. Ray Klingensmith, General Missionary Secretary, in care of The Brethren Publishing Co., Ashland, Ohio.

## INTERESTING ITEMS

WE NOTE THAT DR. YODER makes a number of requests for prayer in his article, **Argentine Prayer List**. It would be wise for the various organizations of the church to keep a copy of these at hand to remind them of this request.

ARE YOU REMEMBERING YOUR PUBLICATION DAY OFFERING? We know that you are interested in the work of the Publishing House and that you will be anxiously awaiting the reports that come from the churches. We are depending on you to make this offering the best ever given the Publishing Company. When your offering is taken, see that it is sent in at once.

BROTHER KLINGENSMITH ASKS AND ANSWERS some timely questions in his article, "Why Should I Be Interested in Any Denomination?" Read it thoughtfully and digest it. A careful reading will make us realize that The Brethren Church is more than merely an organization.

BROTHER CHESTER ZIMMERMAN, Director of Missionary Education for The National Sunday School Association, calls your particular attention to the article by Dr. Yoder this week, and suggests that it be read before all young people's and adult classes.

A VERY INTERESTING CIRCULAR LETTER came to our desk this week. It is a reminder letter sent out by the Oakville, Indiana, church pastored by Brother L. V. King. It ought to bring the desired results. It tells of the progress made in the church during the past year and urges the continued support of the membership.

WE NOTE WITH INTEREST the ever-increasing list of those who are interested in the work of the church. The responses that are coming to the appeals for our various activities are indeed livening.

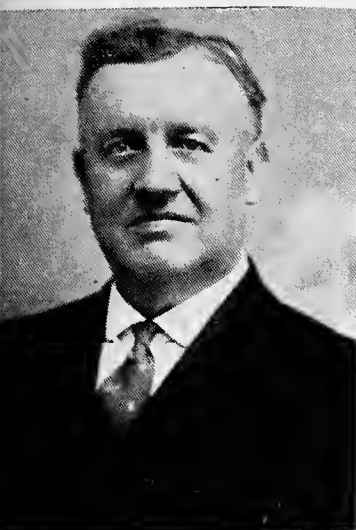
IT WAS OUR PLEASURE to attend a fine fellowship meeting of the men of the Ashland Church of the Brethren on Wednesday evening, January 8th. The men of the Park Street Brethren Church were invited to be the guests of the Men's Organization of the Church of the Brethren. They treated us royally and fed us well and entertained us wonderfully and then capped it all by introducing Dr. R. V. Bollinger, Professor of Psychology at Ashland College, and a member of the Church of the Brethren, as the speaker of the evening. His message was timely and inspirational and sent us all home with a greater desire to live real Christian lives.

IN A CURRENT CALENDAR from Brother C. Y. Gilmer, pastor of the Vinco, Pennsylvania, Brethren Church, we find a great emphasis being placed on the necessity of attendance at and participation in the mid-week Prayer Service. Too much stress cannot be laid on the need of prayer.

EACH MONTH THE NATIONAL SUNDAY SCHOOL ASSOCIATION will bring some timely article concerning the Sunday School work. This issue carries a very fine article by Dr. W. I. Duker on the subject, "Teaching in Our Sunday School." Read it.

THERE IS SOME VITAL INFORMATION on the back page. Turn to it and read every word of it. Then act upon the suggestions of our Missionary Secretary, Brother Klingensmith, and you will find that you are helping a very worthy cause.

WE KNOW IT IS NOT RIGHT TO HINT, but we are wondering if your subscription to **The Brethren Evangelist** has expired? Do not wait for the expiration notice to reach you home, but look on the label of your paper and see what it says. Beat your subscription expiration date with your renewal.



# All Aboard For Nineteen Forty-One

Rev. E. L. Miller

MODERATOR OF THE BRETHREN CONFERENCE

It has been a real pleasure to note the response on the part of our good and loyal Brethren for articles in the work of our Missionary Board. These ring true to the spirit of missions and that makes for progress. No church has a right to live outside a missionary program. I know some few smaller denominations have refused to let the spirit of missions, home or foreign, move them one whit. And I also notice that as church groups they have not moved, expecting it be downward. Missionary churches are answering the challenge of the Master and His plain command when they go after those not yet within the fold. No order or command of the Lord is plain-er than that regarding missionary service. And shall we refuse to run according to orders of the Chief Dispatcher? Such action on the part of the railroader would mean wreck and disaster. And I am persuaded it shall none the less mean wreck and disaster for those working under command of the heavenly Trainmaster if they refuse to abide by His orders.

We feel that our denomination under our local dispatcher, recently chosen by the Missionary Board of the church, is ready and rearing to go according to the orders of his Chief as soon, fast and far as the church will make it possible for him to go. I know he is full of vim and vigor and also full of determination to make things go for a real missionary campaign in the home land this year of 1941, and I hope the church will not fail him as he leads to better things. So as the Home Mission train pulls out of the station in its 1941 effort, let us do all in our power to make the trip a success. Brother J. Ray Klingensmith is our new leader and those who know him, and they are many, feel that no mistake has been made in selecting a young man of his type, with all his energy and optimism, to direct things for some time in the future. The immediate future, A.

D. 1941, is when he will need the encouragement of the church and its most loyal support. He is beginning a new work for him and now is the time for all good men and women of the church to come to the aid of good Brother J. Ray. He is bound to make good for the Lord and great number of the Lord's people are going to stand loyally by him. So let us ALL do the same and have a part in the victories assured. Most of us have heard of the young preacher delivering his first sermon under great stress. He couldn't get started for some while, but after ten or twelve minutes the young brother began to get hold of things. Then a brother in the rear of the hall cried a loud Amen! The young brother stopped short, gave the shouter a hard look and told him to keep quiet, that he didn't need his help now, and that when he did need it at first he didn't get it. So it will be in this mission work. Brother Ray needs your help now **right now**. Don't wait until things are going nicely, or until victories are won, and then jump aboard and shout loudly, "Didn't we win a fine battle?" The old story of "Betsy and I killed a bear" is an answer to such action. We want ALL of our Brethren to get ABOARD the Missionary train **right now**. Brother Klingensmith will appreciate your help most RIGHT NOW. And if you don't get aboard at once, it may be that you won't be able to get aboard at all, for the train is going to start and we are hoping it will get going real fast and that may make it difficult for you to climb aboard.

Surely our church wants to make progress. Standing still is quite an impossibility as I have proved to many a young person. Try it physically yourself and you will be surprised how short a time you can stand perfectly still. You soon will begin swaying and then movement either forward or backward will follow. I hope we won't even try standing still spiritually and missionarily, but that we will put on



full steam ahead. The Lord told Moses to tell the children of Israel that they GO FORWARD. And I feel that order is still in the book for us today. Brother Ray wants to go forward, and he will go in that direction regardless of what we say or do. But how much better and more successfully he can GO FORWARD if we all boost and put our effort and substance in pool with his.

So the good old Gospel Mission train is pulling away from station 1940 and heading for station 1941. Get aboard little children and bigger ones too, and let us have great success to crown the efforts of those on whom we have laid the burden of Missionary service, be it the general secretary of the Board or the workers in the different mission points or those yet to be assigned positions as mission work-

ers. No work in the church will pay bigger dividends, and surely we do want our sacrifices to bring forth something real and worth while as dividends or results. As one brother who believes in the set-up we now have arranged in our church and under The Missionary Board of the church, I want to register my fullest satisfaction in it and pray God's blessings upon those carrying on for us and also pray that the church in general will back up the work of church extension to the fullest extent possible. Send in your gifts and offerings and just see whether the Lord will not give us wonderful returns on the investment. So again we say, "All Aboard For 1941 and the extending of the borders of the Kingdom with our Missionary Board and its fine General Secretary." Maurertown, Virginia

# Why Should I Be Interested In Any Denomination?

J. Ray Klingensmith

GENERAL SECRETARY OF THE MISSIONARY BOARD

As the religious cults multiply and subdivide and the great denominations of the world sometime dilute their message and over-pressure their constituency the reaction sweeps the soul of the conscientious layman. He stands alone wondering whether it is still worthwhile to be considered the part of any denomination. Why? Is there any particular value to being identified shall we say with the Brethren Faith today? Now think it through from all angles and you will conclude some things that will be irrevocable:

1. You must be identified with some denomination or else be one of the "independents" of the day... which identifies you immediately with the tabernacle groups of reactionaries and "independents" who do as they feel led until a predominant number of them unfortunately pleases to do something else, and then they simply become another new denomination. Probably they will then join another group of independents and immediately assume a name that seems to picture them as more fundamental and free from humanism than the other denominations.

2. If you do not choose to belong to such a group of independents then you must belong to some Church which is identified with a conference or denomination. Your problem then presents itself as to which one? There are many good ones. God has blessed and widely used many of them. Unquestionably the Holy Spirit has spoken in no uncertain

terms through them. But have you overlooked some of the beautiful and priceless advantages of your own denomination? Now do not apologize because your denomination is small and rather unassuming. The Greek armies in their smallness and unity, just as the Czechoslovakian situation, demonstrated to the world again. A letter from one of the outstanding denominational leaders in the State of Massachusetts recently stated that he would not boast about the size of his denomination; the size was his fear! Efficiency is not cradled in superfluity.

Now consider some things a Church must have. It must have a Ministry. If it does not have a ministry of its own it will be forced to take whatever it can pick up to serve it. As time causes it to change leadership where will it make its next move for a leader that fits its mould? The Brethren Denomination has its definite leadership and ministry and a thorough and efficient training school for such. Consider your beautiful College and Seminary at Ashland. It has built up an influence for over fifty years that has filtered into every State in the Union and into the office of probably every educational institution in the Country. The old School has trained the ministry for the denomination for many years; and out of the hundreds of them all she has sent her students out with positive and unrelenting convictions about the Holy Bible and the strength of individual character.



According to the Book of Acts the early Christian believers were positively and emphatically Missionary. Study the powerful growth and influence of the Church at Antioch. She was magnificent in her reaches. How will YOU be Missionary and not be a part of a denomination. It takes thousands of dollars to support Missionary work and you have but hundreds. Your only means of voicing your feelings for God in this capacity will be to unite with a group of people who desire to spread the same message that you have believed. This then is a great reason for your being part of a small denomination. Your Missionaries actually represent you and what you would preach if you were there and could preach.

But how keep informed with what all the rest of your helpers with whom you have united your efforts. This situation demands a medium of distributing information. We call it a Publication House. It preserves the unified purpose of the denomination. It keeps us all steering in the same direction and aware of each others' accomplishments.

Why belong to a Denomination? Why not? When D. L. Moody was asked if a man had to join a Church to go to heaven he said that a man probably didn't have to. That man could swim to Europe if he wanted to go it alone, but why not get in the ship with the rest and travel faster and farther. Your denomination provides you with a great Seminary; College for the training and education of your children; Missionary enterprise and Publication center.

Mr. Brethren, are you taking it for granted? Are you quite sure you will be as well situated without your Brethren Denomination as with it? Will there be another means of expressing your true self to the world such as your denominational facilities provide for you? And thank God that while you belong to a denomination that provides you with such opportunities, it at the same time lends the enchantment of a name "Brethren" that identifies you with a singular and particular group of God-fearing people that have forever proclaimed to the world that that old Bible is their Faith; and the world knows it.

**\$4000 from  
4000 People  
for  
Publication Interests  
January 26th.**

## Publication Day Offering

"For unto whomsoever much is given, of him shall much be required: and to whom men have committed much, of him they will ask the more."—Luke 12:48.

In order to reach the goal for which the Publication Board is striving it will be necessary for some to bring along larger than usual offerings to meet the need. In other words it will not do for those who are able to give the larger gifts to be content to remain in the \$1.00 class; nor even in the \$5.00 and \$10.00 classes. There are those who should have the work of the Publication Interests sufficiently at heart to bring gifts of \$25.00, \$50.00 and \$100.00.

We are even taking the opportunity to form a table of gifts which would make it possible for the Publication Board to enter into next conference year with a new building completely paid for. It appears at the end of this column.

If you have been given much, the Lord will expect much of you.

We read, "On the first day of the week lay by in store as God has prospered you." Has he prospered you in these days? Then worship Him by your gifts. There are many in the Brotherhood that can spare \$5.00 or \$10.00 to help in the building of this new Publishing plant. And we promise you that every cent that is sent in to the Publication offering will be used on the new building and its equipment.

The literature and envelopes that are being sent out to the churches will be sufficient to permit each and every one to have his part, **individually**, in the offering. Use the envelopes—they are sent out for that purpose. We are asking for \$4,000.00 through these envelopes. 4,000 people giving \$1.00 will do this.

But what about the other amount we will need? Here is a suggestive table.

|                                      |
|--------------------------------------|
| 15 people giving \$100.00—\$1500.00  |
| 15 people giving \$ 50.00—\$ 750.00  |
| 30 people giving \$ 25.00—\$ 750.00  |
| 100 people giving \$ 10.00—\$1000.00 |
| 100 people giving \$ 5.00—\$ 500.00  |

The total of this is \$4,500.00. Add to this the \$4,000.00 which we ask in ONE DOLLAR GIFTS and we have the sum of \$8,500.00. Still further add the gift of \$2,000.00 which we already have and we make the total \$10,500.00. That will build the building. A simple matter of addition—but it will bring the results.

Brethren, let's do it.

F. C. V.

## The Editors Speak

### Argentine Prayer List

Dr. C. F. Yoder

The work of missions is largely a work of prayer. Being the work of the Lord he is sponsor for it. He both sends forth laborers and provides for their needs.

But his help is conditional. To find we must seek and to receive we must ask. Not only that, but our seeking and asking must itself be according to the will of the Lord.

Still more, while the Lord hears individual prayers, and where two or three are gathered together in his name he is present with them, yet the more believers there are united in supplication the greater is their power in prayer.

Prayer is not easy. We read of "striving together in prayer", "continuing all night in prayer" and "sweating great drops of blood" in prayer. The church does not take seriously enough its great privilege of prayer. We all need to do as Muller did when he consecrated his life to prove the power of prayer.

Missionary prayers have opened prison doors and closed the mouths of enemies. They have overcome the orders of tyrants and broken the stony hearts of the multitudes. They have worked miracles of healing and of conversion in all ages, and are not less powerful today when the conditions of true prayer are fulfilled.

Therefore we come boldly to the loyal members of the Brethren Church, asking that our missionary work be remembered in private prayers, that it be remembered at the family altar, by prayer bands in the churches, in the prayer meetings, in the prayers in the pulpits, in the conferences and by concerted petitions by the entire brotherhood.

And that our prayers may be specific and therefore more effective, I will mention some of the definite objects for which we should pray. The list may be preserved for reference. It is only the beginning of requests. There will be definite needs continually which will require the help of prayer. How blessed it is to know that in thus helping one another we are also "workers together with God."

**1. Pray for guidance in the location of missions.** While we have some scriptural principles to guide us,

yet in the application of these we need definite guidance. Our experience during more than thirty years of foreign missions has shown that God does guide in such matters. We are working in three large cities,—Buenos Aires, Rosario and Cordoba, and we need to find neglected districts, open doors, suitable buildings and proper surroundings. Here on the field the workers are praying for each other for definite guidance and we need the help of the prayers of the entire church.

**2. Pray for guidance in the selection of workers.** Although the harvest is great and the laborers are few it will not be wise to accept all who apply, for some there are who seek for loaves and fishes, and the spirit of the hireling is not the spirit of the true missionary. We have already had the applications of some whom we cannot encourage to enter the work on account of lack of the proper qualifications. But God knows best the possibilities of each one, and to him we must look for guidance in this all important matter. Even our Lord, when about to choose the twelve disciples, spent the entire night in prayer.

**3. Pray that our converts may be faithful.** When Jesus was about to return to the Father the burden of his great intercessory prayer, in John 17, was that of the unity of believers. He knew that wolves would enter in dividing and destroying the flock. Many a good pastor has had his work ruined by unfaithful members. In mission lands it is especially important that the converts be examples of the true Christian life, because it is the testimony of their lives more than anything else that brings other converts. Therefore please help us by your prayers to have converts who shall be soul winners.

**4. Pray for workers who are really called of the Lord;** workers who go forth, not in the spirit of adventure, but in the love of souls, ready for any sacrifice that the work of evangelization may require workers of whom it may be said, as it was said of Barnabas: "He was a good man, full of faith and of the Holy Spirit, and much people were added to the Lord." Pray for apostles like Paul who could either preach a sermon of profoundest learning or gather sticks to make a fire for ship-wrecked and cold companions. Missionaries who will stick to their mission whether supported by others or not. Such are the fruit of prayer.

**5. Pray for a workers training school in Arger**

ina. In order to make progress toward a self supporting work we must put responsibility upon the national workers and converts. They must feel that the work is a national work which must go on even though help from the outside be withdrawn. We have good missionary candidates who cannot afford to go elsewhere for training. We have known workers who with years of training elsewhere still lack the preparation which only training on the field can give. We believe that such a training school has a good field in Cordoba and that the time is here to begin. Pray that we may be guided in the preparation of courses and admission of workers.

**6. Pray that we may be able to reach all classes.** In general the missions reach only the poor. God has chosen the poor, but he also calls the rest, and since through school work we already have some contacts with leading people we want your help in prayer that these contacts may lead to conversions.

**7. We need guidance** in order to use the best methods of reaching the more than six thousand Jews in Cordoba, and the many thousands in the other great cities in which we labor. Most of these have fled from persecution in Europe and will be glad to know that the time is coming for their restoration.

**8. Pray for means to have a Bible Coach** and workers adapted to that kind of work. It is the best way to begin work in new towns, but it requires well prepared workers. A thousand dollars or a little more would be required for the coach and loud speaker and projector with pictures, and then \$50.00 a month for the support of workers and upkeep.

**9. Pray also for a tent with workers adapted to work with it.** To follow up the Bible coach the tent work is most valuable. With a tent we can preach to audiences of from four to six hundred people night after night. A good tent can be gotten for \$200.00 but benches and an organ are needed, and three prepared workers to go with this work.

**10. Pray for the extension of our work** to the many towns in the district,—hundreds of prosperous towns which have no preaching of the Gospel at all. We can open up a half a dozen new missions a year with a Sunday School and several dozens of converts, but we cannot care for them without pastors sufficient to give them pastoral care. We need a few missionaries from the home land, but it is cheaper, and in some cases better, to use prepared national workers. Cannot a church with nearly twenty thousand members raise twenty thousand dollars for less than three cents a week for each member to speed the one great work that was given to the church to do until the Lord returns?

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The director of Mission Education of The National Sunday School Association, Rev. Chester Zimmerman, recommends that this article from Dr. Yoder be read before all Young People's and Adult Classes and discussed.

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## Pastoral Comfort

Rev. Frank Gehman

"For this cause, brethren, we were comforted over you in all our distress and affliction through your faith: for now we live, if ye stand fast in the Lord," I Thess. 3:7, 8.

Much has been said about pastoral comfort—with the pastor doing the comforting. Beyond doubt the pastor's ministry of comfort in the affliction, sorrow and suffering of the flock is vitally important and a ministry precious in the eyes of the Great Shepherd.

But Paul's address to the Thessalonians calls attention to the fact that there are times when it may be as seriously important that comfort flow to the Christian worker rather than always out from him. He reveals how precious to him was the comfort that had come to him by way of Timothy as messenger from the Christians at Thessalonica. He had himself been experiencing suffering and persecution. He makes specific mention of his shameful treatment at Philippi (2:2). Besides this his words imply suffering and affliction growing out of his own bodily weakness. Then added to all this was his burden concerning the spiritual welfare of the churches.

When at last the combined burden was so great that he could no longer forebear in his concern for the Thessalonian Church, and when Timothy had come to him at Athens, he immediately sent him to Thessalonica to visit the church and to report upon it. The giving up of Timothy when Paul was alone at Athens (3:1), in the midst of apparently fruitless contest with the philosophic pagans, must have been another wrench upon his burdened soul.

However Timothy's return, probably at Corinth (Acts 18:5), brought encouragement and comfort to Paul. Whatever imperfections there were found in the church—and nothing human is without imperfection—Timothy's account of the Thessalonian Church was very favorable. Faith and charity abounded in its midst and the believers earnestly desired to see Paul personally.

So Paul was comforted in the presence of distress of soul and affliction of body by their continued love for him and by their faith: "for now we live, if ye stand fast in the Lord." Only the Lord Himself knows how much of pastoral time and energy have been wasted and how much good courage has been

destroyed by the failure of many professed followers of the Lord to stand fast. Like the Galatians, many start well but they do not run well. Many a faltering or broken pastor has seen no pity from the very people whose faithlessness, more than any error of his own, has been responsible for his weakened hands and decreasing efficiency.

Every shepherd, worthy of the name, is personally concerned about every member of the flock. Part of his duty is to keep the wolves out of the flock, but as assuredly a responsibility—and one often much more difficult to perform in spiritual matters—is to keep the sheep from straying amongst the wolves. And what a wearing concern are the sheep that stray into strange and unguarded pastures!

Every earnestly striving pastor can appreciate the comfort Paul found in the fresh knowledge that the Thessalonians still remembered him lovingly and that they were standing fast in the Lord. So great was the upswing of spirit in his release from the burden of spiritual concern that he pictured their faithfulness as releasing him from the pangs of living death and granting him to live again. And how easily were they able to grant him the boon of this comfort: “for now we live, if ye stand fast in the Lord.”

Churches can do marvels to strengthen the hands of their pastors. Congregations have their part in making great preachers and in producing great sermons. The pastoral mind that is confident in the knowledge that the flock is standing fast in the Lord is freed to new realms of understanding and knowledge, and the pastoral spirit that is comforted with the realization that the believers are unwavering in their faithfulness is spurred to greater heights of vision and to vaster reaches of accomplishment. Consequently the Church is led into greater paths of service and to higher goals of spiritual attainment. Like in form to the “vicious circle” of the logician, yet unlike in results is this circle of righteous appreciation which brings comfort to frequently tried souls, joyful fruits to the exercising saints, and glory to God.

Stockton, California

IT SEEMS TO ME

The natural perversity of unregenerate human nature is now manifesting itself in widespread unholy and impious conduct turning on an anti-God sentiment. Nor can we expect any betterment until men are made conscious of God as Law-giver and Judge as fully as of Him as a loving Father. Herein the Church also must greatly deepen its own conviction. Or so it seems to me.

The Mentor.

REPORT OF OFFERINGS  
TO THE MISSIONARY BOARD OF  
THE BRETHREN CHURCH

During the Month of December, 1940

|   |         |
|---|---------|
| Mr. & Mrs. Merle Snyder, Los Angeles, Calif. ....   | \$35.00 |
| Cambria, Indiana, Brethren Church .....             | 17.56   |
| Gretna, Ohio, Brethren Church .....                 | 87.45   |
| Lucetta Hibbs, Uniontown, Pa. ....                  | 11.00   |
| Center Chapel, Peru, Indiana .....                  | 9.50    |
| County Line Sunday School, LaPaz, Ind. ....         | 5.00    |
| Hamlin, Kansas, Brethren Church .....               | 58.90   |
| William H. Mellott, Dreshler, Ohio .....            | 1.00    |
| North Manchester, Indiana, Brethren Church .....    | 159.29  |
| John & Mary Jesse, Carlinville, Illinois .....      | 1.10    |
| Bryan, Ohio, Brethren Church .....                  | 111.85  |
| Mary Rishel Ringler, Somerset, Pa. ....             | 5.00    |
| Carleton, Nebraska, Brethren Church .....           | 34.12   |
| Glenford, Ohio, W. M. S. ....                       | 10.00   |
| Tiosa, Indiana, Brethren Church .....               | 11.77   |
| F. S. Beeghley, Ventura, California .....           | 10.00   |
| Mt. Olivet Brethren Church, Georgetown, Delaware .. | 10.00   |
| Johnstown, Pa., First Brethren Church .....         | 15.00   |
| Linwood, Maryland, Brethren Church .....            | 25.00   |
| Mrs. Larsen, Beaver City, Nebraska .....            | 1.00    |
| Akron, Ohio, Brethren Church .....                  | 43.00   |
| Peru, Indiana, First Brethren Church .....          | 44.92   |
| Mr. & Mrs. Frank Yoder, Glendale, Calif. ....       | 10.00   |
| Sergeantsville, N. J., Brethren Church .....        | 20.00   |
| Morrill, Kansas, Brethren Church .....              | 7.50    |
| L. L. Hummell, Homerville, Ohio .....               | 25.00   |
| Mrs. James Zimmerman, Hopewell, Pa. ....            | 5.00    |
| Columbus, Ohio, Brethren Church .....               | 13.20   |
| New Kensington, Pa., Brethren Church .....          | 16.50   |
| Meyersdale, Pa., Main Street Brethren Church .....  | 150.50  |
| Summit Mills, Pa., W. M. S. ....                    | 6.00    |
| Yellow Creek, Pa., Brethren Church .....            | 1.30    |
| Elkhart, Indiana, First Brethren Church .....       | 250.00  |
| Maurertown, Virginia, Brethren Church .....         | 109.40  |
| Nappanee, Indiana, Brethren Church .....            | 150.00  |
| Summit Mills, Pa., Brethren Church .....            | 126.00  |
| Brush Valley, Pa., Brethren Church .....            | 22.02   |
| Berlin, Pa., Brethren Church .....                  | 120.80  |
| North Liberty, Indiana, Brethren Church .....       | 30.50   |
| St. James, Maryland, Brethren Church .....          | 67.92   |
| Herschel McEntyre, Compton, California .....        | 10.00   |
| Allentown, Pa., Brethren Church .....               | 20.00   |
| Muncie, Indiana, First Brethren Church .....        | 87.50   |
| New Paris, Indiana, Brethren Church .....           | 61.97   |
| Roanoke, Indiana, Brethren Church .....             | 26.50   |
| Williamstown, Ohio, Brethren Church .....           | 75.70   |
| Canton, Ohio, Brethren Church .....                 | 150.00  |
| Mt. Pleasant, Pa., Brethren Church .....            | 12.15   |
| Gratis, Ohio, Brethren Church .....                 | 124.74  |
| College Corner, Indiana, Brethren Church .....      | 11.17   |
| Huntington, Indiana, Brethren Church .....          | 18.10   |
| Masontown, Pa., Brethren Church .....               | 108.12  |
| West Alexandria, Ohio, Brethren Church .....        | 91.75   |
| Louisville, Ohio, Brethren Church .....             | 81.05   |
| South Bend, Indiana, First Brethren Church .....    | 129.30  |
| Lost Creek, Kentucky, Brethren Church .....         | 15.66   |
| Johnstown, Pa., Third Brethren Church .....         | 110.44  |
| Mansfield, Ohio, Brethren Church .....              | 13.00   |
| Mexico, Indiana, Brethren Church .....              | 38.70   |
| Lanark, Illinois, Brethren Church .....             | 5.00    |
| Goshen, Indiana, Brethren Church .....              | 125.42  |
| Ashland, Ohio, Brethren Church .....                | 81.25   |

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|--|---------|
| Corinth, Indiana, Brethren Church .....      | 21.92   |
| Hagerstown, Maryland, First Brethren Church: |         |
| A. Roy Sprecher .....                        | \$ 5.00 |
| Allen Long .....                             | 5.00    |
| Rev. W. H. Beachler & family .....           | 6.00    |
| Mr. & Mrs. J. G. Smith .....                 | 5.00    |
| Mr. & Mrs. J. L. Carnochan .....             | 5.00    |
| Mrs. Ella Bovey .....                        | 15.00   |
| Mr. & Mrs. J. P. Spedden .....               | 10.00   |
| Mr. & Mrs. H. C. Keplinger .....             | 16.53   |
| Miss Emma Newcomer .....                     | 2.00    |
| Mrs. D. Scott Long .....                     | 1.00    |
| Mrs. Brayden Ridenour .....                  | 5.00    |
| Mr. Brayden Ridenour .....                   | 10.00   |
| Mr. & Mrs. C. H. Rhorer .....                | 25.00   |
| Mrs. Ira Downey .....                        | 10.00   |
| Mrs. Clara Hartle .....                      | 2.00    |
| Theodore Fahrney .....                       | 15.00   |
| Mrs. Loyed Moser .....                       | 1.00    |

|   |        |
|---|--------|
| Junior Department of Sunday School .... | 30.00  |
| Mrs. Ione Stoffer .....                 | 1.00   |
| Mrs. Fanny Harbaugh .....               | 1.00   |
| Mrs. Maud W. Funk .....                 | 5.00   |
| Mrs. Francis Heck .....                 | 1.00   |
| Miss Mary Bentz .....                   | 5.00   |
| Mrs. Mayme Bentz .....                  | 2.00   |
| Mr. & Mrs. John Shank .....             | 5.00   |
| Mrs. J. M. Tombaugh .....               | 10.00  |
| Mr. & Mrs. G. W. Speilman .....         | 5.00   |
| Mrs. Hazel Gordon .....                 | 1.00   |
| Mrs. William Hutzell .....              | 1.00   |
| Mrs. Elizabeth Flook .....              | 5.00   |
| Miscellaneous offering .....            | 89.47  |
| <hr/>                                   |        |
| Total offering from Hagerstown, Md. ... | 300.00 |

Total Offering for December, 1940 ..... \$3558.54

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|---------------------------------|--|--|
| DR. W. I. DUKER<br>President    | The National Sunday School Association<br>of the Brethren Church | REV. E. L. MILLER<br>Vice-President        |
| DR. L. E. LINDOWER<br>Treasurer |  | REV. N. V. LEATHERMAN<br>General Secretary |

TEACHING IN OUR SUNDAY SCHOOL

Dr. W. I. Duker

I remember very well, a young lad who appeared one day at one of our school athletic contests. We were "lining up" our boys for a thirty yard dash. We had not suggested that the boys appear in athletic dress, but rather expected each to come direct from class. We were therefore greatly surprised to see one young lad appear in shorts, rubber slippers and holding a part of a lemon in his hand. I remember how the rest of the boys looked at him. They glanced at his scanty attire and then at his feet incased in rubber toe and heel. Then they looked at their own class room clothing and seemed to be surprised that they had not thought to prepare in the same manner as did this lad for the race. The young lad, however, was not looking at them. He was busy looking himself over to see that he was fully prepared in every way to run the race and **Win**.

The boys not especially prepared for the race realized that they must really **run** if they were to win. They realized for the first time their probable clothing handicap. They now realized that they must run sufficiently fast to over-come their lack of preparedness. Not so, with the lad with the shorts and the shoes. He was depending on his equipment to win the race. In fact he was more concerned with his equipment than he was with his running.

The boys were called to their position on the line. All came, ready and anxious to start, save the lad who came, but was still re-adjusting his garments here and there, that he would be just right when the signal was given. Now came the signal. "On your

mark. Get set. Go!" Away went the boys with a mighty lunge, save the lad with the equipment. As I gave the signal, "Go" he was busily tying and re-tying his shoe. When he looked up, the boys were well down the track and entirely too far to catch before the race was won. The well prepared lad gave one glance at the course, one glance at his equipment and then he returned to the shower for which he had no need. As I saw the well prepared lad return to the dressing room I determined a philosophy of life for myself. It was this: "Complete preparation for life's race is fine! One can't be too well prepared for the race, but what is more essential is this. When the call comes to 'Go' be sure you **Go**." I may add that just as your undue attention to your equipment may detract from the effort you may make, so also your very evident handicaps may inspire you to greater effort. Matching, "greater effort" against "undue attention to equipment" the race is often to the one not so well prepared for life's race. A strange conclusion for a teacher but a true conclusion never the less.

Following the above line of reasoning, I am reminded of many schools that may be thoroughly or-organized for teaching. Their class rooms spacious and well arranged. Sufficient materials are there ready for use. Crowded classes remind us that this is a "large Sunday School." I wonder, however, if all start to **teach** when the signal is given. In many instances I fear they never **teach** but rather are so busy "tying their shoes," that when they finally do "look up," the race has already been won. We see so much that passes for teaching today that we are forced to call their phase of our Sunday School work

to our attention. After all, our Sunday Schools are places where teaching is going on, or ought to go on. That is after all, its only cause for existing. It has many by-products, 'tis true, but any organization that depends upon its by-products for its existence is doomed to failure. The main purpose of our Sunday School is to **Teach**.

We are indebted to Theodore E. Schmauk in his "**How to Teach in Sunday School**" for the following conclusions relative to the task of teaching. In his chapter on "What is Sunday School Teaching" we gather these points which may be of use to all of us.

We are told that to teach is "to instruct the pupil in the Word of God and in the things that a Christian ought to know. Its purpose is to strengthen Christian faith and character, and to prepare the pupil for his duties in the Church and in Society. It is to help the pupil to fear, love and trust in God above all things, and to love our neighbor as ourselves." This is no small order for any teacher. While it is true that the above definition of teaching was just one given by Schmauk, yet were you to offer one, it would undoubtedly be much the same. Mr. Schmauk has just stated it concisely and clearly. If this is the actual field of teaching it is quite evident that we can not trust completely in our material equipment, valuable as it may be. What we need is equipment **Plus**.

In conclusion we wish to say that this matter of teaching is undergoing the same change that is common to all other phases of life today. There are natural growth. Just as the tree grows, it suffers change. This change is very desirable. We desire those changes that are the results of normal growth.

Then again the man comes with his ax and the tree is either cut down or trimmed to suit his taste. This is a great day for the ax in the hands of men. Many old trees in the Garden of God are being trimmed to suit the pleasure of man. Teaching in our Sunday School is in grave danger at the present time. Beware of modern methods of teaching which may destroy the Tree of Life.

The "training the child in the way he should go", must never be supplanted by "allowing the child complete freedom in self expression." So we end our little discussion on a note that were it to be taken seriously by many modern educators, would provoke a great amount of discussion and rebuke. However it is our desire that any of our Brethren teachers who may have followed us thus far may give serious consideration to the "art of teaching." If we are permitted to prepare an article for our paper we will endeavor to develop this matter of "teaching" a bit further. In the meantime may we go back to our classes determined to really **teach** when the signal is given.

## Worth Thinking About

Stewardship is a way of living with material things. It embraces Christian earning, Christian saving, Christian spending and Christian sharing. The main purpose in the stewardship philosophy is not to fill the church treasury, even though there will be financial results, but rather to fill life with meaning and purpose. Giving is more a matter of vision, interest and experience than ability. The widow's mite is memorialized because it stands as a symbol of the might of the Spirit in human hearts.

—Gospel Messenger

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"Stir me, oh stir me, Lord, I care not how,  
Stir me in passion for the lost,  
Stir me till the blood-red banner be unfurled,  
O'er lands that still in deepest darkness lie,  
Stir me, oh Lord, Thy heart was stirred."

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Stewardship is a repulsive word to our ears and its demands repel us because of our spiritual poverty. It can only be fittingly manifested in the life that is hid with Christ in God. We practice little stewardship because we have had little Christian experience.—Bernard King.

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If you would be something higher you must yield yourself up.

If you would be what you may be, you must surrender to the Christ.—John E. White.

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Missions have been greatly concerned with the task of establishing indigenous churches among the various races and national groups of the world. These churches are to be rooted in the redeemed life of native folk and they are to grow up under the guidance and power of the Holy Spirit in terms of the genius of those folk. They are to be self-governing, self-supporting and self-propagating. This is a laudable and important task and needs more furthering than it now receives. But it is not enough merely to scatter indigenous churches in every last hamlet. We must also develop fellowship between these churches which is world-wide in its scope and unified in its nature.

—William M. Beahn



# A Layman Views

## The Task of the Church

By Albert Hartman

What does God expect of his Church in 1941? As we enter upon the activities of the new year, what particular work will we find to do? In other words, what is the task which confronts the Church? The answer is in Acts 1:8. "Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Let us hope the answer to our questions will not be a disappointment to anyone who may have been expecting something new. The task of the Church does not change with the passing of the years. Christ wanted his early disciples to be witnesses unto him, and he wants the same of his disciples today, to the end that souls may be saved throughout the world.

Now let us not believe that because the task of the Church is an old one rather than a new one, that there is no room for new ideas or individual initiative. Quite the contrary is true. The message of salvation is an old one, and we would not change it. But there are various methods of evangelism, and these must needs be changed from time to time, for we are living in a changing world. New programs must be mapped out occasionally. There must be a greater vision to inspire us to go ever forward. Otherwise our efforts would become lifeless and our works would be dead. God wants a live church to carry a live message of salvation through a living Saviour. Let us be alive and awake to our opportunities.

Every denomination has its own special programs worked out by its own leaders, and adopted by its own conferences. The Brethren Church is no exception in this regard. Our National Conference and our District Conferences have recently set up certain goals. The preparation of these goals was accomplished by much prayer and earnest thought on the part of those who were chosen for the work. May we who are laymen, under the direction of our pastors as leaders, strive to attain these goals, and work out the programs which have been set for us. In this way the Brethren Church can work most efficiently for the Lord, and have a reasonable part in the great work of the Kingdom wrought by Christian people throughout the world. Particular attention should be given to the missionary and benevolence programs of the church. Also, the special evangelistic meetings of each local congregation should have the unqualified support of every member. Auxiliary or-

ganizations of the church must never be neglected. The W. M. S. has functioned well throughout the years, as has also the Sisterhood organization. The men are now becoming better organized in the several districts, and a greater interest is being shown in The Laymen's Organization. This effort on the part of the Laymen is a most worthy one, and is showing results. The loyalty of God's people in any locality becomes an inspiration to others, and we cannot fully measure the value of our faithfulness to Him. We have mentioned only a few of the activities of the Church, but this will serve to illustrate our point. We do need a greater loyalty on the part of all of us, a desire to put God's work ahead of everything else.

If we who profess to follow the Lord will be faithful to the task assigned to us, not forgetting to put first things first, then God can use the Church as a living organism for his glory in the world. And the Church will continue to stand as a monument to him, a real testimony of his goodness and loving kindness. Just now, at this crucial time in the history of nations, people are looking to the Church as offering the only hope of an end to their awful trouble. This is not an idle thought or an empty dream. In spite of atheism abroad, and religious indifference on the part of many, the thinking people of the world are still basing their only hope on the Christian faith. Indeed, if we are to take seriously the utterances of the great leaders in the world today, the church of the living God has a task which challenges the best efforts of its entire membership. Statesmen, educators, and those who hold ranking positions in the governments of the world, as well as leaders in religious thought, many of these agree that the hope of the world is in the Christian religion. They look to the Church for the solution of our problems. A few have gone so far as to attempt to hold the Church responsible for the well being of the world. Several years ago, before the outbreak of the present war, one great statesman said that no power except the influence of Christ and his church could prevent another world conflict. He further argued that if war should come it would be because the church had failed in its duty. Most of us do not feel that the Church should be blamed, and accused of laxity, because the nations are at war. Certain political leaders have refused to accept the admonition of God's people,

have refused to live up to the ideals advocated by the Church. It is manifestly unfair, then, to blame the church, and to hold it responsible for the consequences. But the fact that some men have even so expressed themselves regarding the responsibilities of the Church, should cause us to take seriously our opportunity to influence the world in the right way.

Many persons will doubtless ask, "What can I do toward solving the problems of the world?" or, "How can I make my influence felt in any great way? I am only one individual, and my ability is limited. Surely my responsibility is small." The answer, of course, is that while we as individuals may be weak, our combined efforts may have great

strength. Each of us can help to make our own local church strong. Our local churches working together can make a strong denomination. And our denomination working in conjunction with other denominations can make the Christian religion felt as a great power in the world. Do not minimize the necessity of giving heed to God's Word. He has not commanded any of us to be great, but he does command us to be faithful. Brethren, let us take the task of the Church seriously. Let us try earnestly to fit ourselves into the Lord's program for his people. "Whatsoever ye do, do all to the glory of God."

Warsaw, Indiana

## Our Children's Department

MRS. LORETTA CARRITHERS, SUPERINTENDENT

Dear Children:

This morning we are going to talk about having our names written in important places. The walls of the Tower of London are so filled with names that it seems nearly impossible to write another name. They wanted to be remembered. I think we all do.

I want to tell you a true story about a little girl who had her picture engraved upon copper. She did not plan to do this, and yet her face was in more homes in this land than any other. Even the homes of the poorest were glad to get it. The rich also rejoiced to look in her sweet face.

If you do not have an Indian head penny, a real old penny, perhaps your Daddy or Mother would get you one from the bank to look at. At first you will see the picture of an Indian chief, but if you will look closely you will see the sweet face of an American girl. Her name was Sara Longacre Keen. She lived in Philadelphia. One day when she was five or six years old, a delegation of Indians from the Northwest visited Washington. They came to see the sights of the great Capital and to hold a Pow-Wow with the great chief, The President.

After they had spent some time in Washington, they visited Philadelphia. While here among other places that they visited was the United States mint. The little girl's father was connected with the money factory. He was a generous man and invited the Indian delegation to some sort of an entertainment at his house.

One of the Chiefs had his attention attracted to the little Miss. He was so pleased by her figure and face and maidenly bearing, that in a mood of sportiveness, he took off his head-dress and put it on her head. This did not frighten the little girl and so she stood still for a moment and let the people

look at her, then they all laughed and greatly enjoyed the joke.

Some one present had an eye for beauty, and also artistic skill, and he was so struck by the appearance that little Sara made in her Indian hat that he sketched her on the spot. The sketch was engraved by her father. Later on, when the Government wanted a new face on the new one-cent pieces, they chose the engraving, and so little Sara Keen's features became the best known face in America.

This is the story of the Little Copper-face, and this was the way a little Philadelphia girl was remembered.

There is a better way to be remembered than stamping your face upon copper. We could not do this if we wished, but we can all be remembered by God, if we do his will, and try to do our best to serve Him. This is the way to engrave our names on His heart.

There was once a Bible woman by the name of Phoebe. We read about her in Romans 16:1. She is there called "Phoebe, our sister". She is mentioned only once in the New Testament. A small matter, you say, to make her remembered forever. She did one simple little act; yet we are all richer today because she did it.

She carried Paul's letter to the Roman Church, which is now called by that name. A great French writer has said that Phoebe carried the foundation stones of the great temple of Christian doctrine.

This was all she did. We never hear anything about her after that act, but think what it has meant for the great Christian church, and think what it means to all Bible readers today! In that letter, more than all others, is God's grace revealed to us.

She worked for Jesus in a humble way, and in such a simple way that all

children can follow her example. She just carried things for God. She was God's errand girl, so her character is engraved on the bronze tablet of Bible history.

Paul says "I commend unto you Phoebe." God will commend you if you do as Phoebe did. Will you look at your penny again? This particular penny is a bit rare these days, but the banks will supply them, and some of the older people who have "Savings" from other days, will gladly make an exchange for it.

May each of you try to do something for God, that He will be pleased with which He will be pleased.

With love, in Christ's name,  
Aunt Loretta,

513 Bowman St.,  
Mansfield, O.

## C. E. Topic for Young People

HOW CAN GOD BECOME REAL TO ME?

Scripture Lesson: John 4:23, 24;  
I Cor. 2:9, 10; John 14:7-10

Daily Bible Reading

God Everywhere, Ps. 139:7-12.

God Real to Enoch, Gen. 5:21-24.

Reality to God in Trouble, Ps. 46:1-3.

God Real to Job, Job 42:1-6.

God's Help in Temptation, I Cor. 10:13.

God Revealed in Christ, Heb. 1:1-3.

For the Leader

Every person has a god. From the most aristocratic society-bitten creature in New York's mansions to the poorest and lowliest poverty stricken man in the slums a god reigns in each one's heart. It is too often the case that this god is one of "stone" or "wood" or other materialistic form. The gods consist of pleasure, business, money, lands, a prized possession, or some other object which receives the 100% devotion of the person's heart. We want to be well informed in this matter of gods and be certain that all gods of people's hearts are perishable,

and endure only for the moment. We want to be more certain that there is a true God. This true God is the only God of the Universe and we owe Him our total heart's devotion. When our heart's affection is centered on something not pertaining to our heavenly Father, that thing is an idol. Our God made and does govern the entire universe, but few people really know Him. Our problem in this topic is to learn how God can be real to us.

#### Discussion

**I MUST KNOW THAT THERE IS A GOD.** Before God can become real to me I must know for sure that He does exist. When we see the tragic world conditions and the slaughter of many innocent people by the war machine, we of the carnal mind are inclined to question the reality of a God, and if there is one, why He permits such evil to continue. When such a condition exists in our mind it is a result of lack of faith and proper information. To the believer in Christ who reads his Bible, the present day events are not unexpected, for the Word plainly foretells that such condition shall exist. We cannot view a beautiful sunset, the soft snow fall, the musical waterfall the roar of the ocean, or the quiet beauty of the countryside without realizing in our mind that there is a true God. God is revealed to mankind in two ways: first, in nature, and second, through His written Word. By a careful study of both of these we can know, without doubt, that God is.

**I MUST KNOW WHAT GOD IS.** Many of us take for granted that God is, because we have been told so since childhood. But if God is to become real to me I must know what He is. A young girl was once asked to give her impressions of God. She said, "I imagine God to be an old man with a long white beard, sitting off in a corner somewhere, smoking a big cigar." We may not imagine God as such, but yet, our idea may not be so far away from this young lady's conception. God is truly a Person and a Personality as genuine and as real as we are, except that His Eternal Spirit is not imprisoned in a body of flesh such as our is. It is made plainer to us when we understand that our bodies we have are not ourselves, but are only houses in which our real selves dwell while we live on this earth. God is a Spirit, and to know what God is, we must worship Him with our spirit. Many people try to worship God with their bodies only, and this will explain why so many of these same people really don't know God. To really know Him it takes the worship of our heart and spirit. God can never become real to us if we try to worship Him by just living good, and coming to Church, etc. But He can be real and personal to us when we seek to know Him and worship Him with both our body and our soul in spirit and in truth.

**I MUST KNOW MY RELATIONSHIP TO HIM.** It is good for us to stop for a moment once in a while and check up on our relationship to God. We know Him to be a Great and Powerful Being capable of many things and it is only natural for us to wonder what our standing is with Him. The relationship of our first parents to God was one of perfect communion and love. God had made them for companionship and fellowship. Such was the blessed privilege until sin entered in. God is love; with love there is no sin. The God of love cannot look on sin. Adam and Eve had sinned. God could not look on Adam and Eve and they were cast out of the garden of Eden. Their relationship, and the relationship of every human being down to the time of Christ and all those since Christ who have not been saved by Him, is one of separation and condemnation. These shall never see God in heaven, but shall curse Him forever in Hell. But for those who in the time before Christ lived by faith, and those since Christ who have believed in His redemptive power, there is a new and a far more glorious relationship with God. As Christians, our present relationship with God is one of grace and mercy bestowed upon a penitent soul through Jesus Christ our Savior. The great sin-rift has been removed and we are certain that we can come as close to God as Adam and Eve before they were felled by the evil workings of Satan. God can truly become real to us when we know our true relationship to Him.

**I MUST TAKE HIM IN MY HEART.** The road to hell is thickly paved with people's methods of getting into Heaven. Every conceivable plan and idea has been tried by men in the hopes that such would give them a way into eternal life. But all have failed, except the one Way of life which is Jesus Christ's redemptive power. And His salvation must take place in the heart. We may have professed Christ, work in the church, live a Christian life, and still not have Christ in our heart. Sunday after Sunday each minister looks into the faces of some people who are in church only in body. Our Church services are designed for the purpose of drawing us closer to God. This means that our spirit is to be drawn into closer communion with Him. We can worship God anywhere, but we need the church services to give us a deeper devotion to Him which can come only from a common communion with other Christians. We should aim in every Church service to unite our spirits with the Spirit of God. Only by this can God become real to us. God comes into our hearts and dwells there when we receive the redemption of Christ. God dwells there. Let us keep our heart and life as pure and clean as we can, so that it will be a fit dwelling place for Him.

**MAKING GOD REAL TO US.** When we want a friend to mean more to us we attempt to talk to him more, associate with him more, and do more things for him. In our desire to make God real to us we must talk with Him in prayer, and let Him talk to us through reading His Bible. He will become real to us if we will work for Him and associate with Him. As Christians we are temples of the Holy Spirit, which is just the same as saying that God dwells in us. We must go about our work and duty with the precious thought that God dwells within this body of ours, and that as such, He is very real to us. We must then be very careful that we do nothing pertaining to sinful living which would mar us as a dwelling place for God. We cannot overlook the fact that in God being real to us that He is a helper and a friend and a companion. Our lives will be made easier as we know that in times of sorrow or sickness that God is with us, too. With those about us losing faith in their gods, we can keep up hope and assurance by our trust in our God and by our persistent and noble efforts in leading other people into this saving knowledge of Christ. In so doing, we will be making God real to them, too.

#### From the Bible

Ps. 139:7-12. It is well to note that no soul can escape the presence of God, for He is everywhere. It is well for us to note that no matter where we go or what we do, that God's all seeing eye is closely watching our every move, our every word. Again, it gives us comforting assurance that we cannot drift beyond the love and care of our God. He is ever ready and at hand to help.

I Cor. 10:13. We may sometimes wonder why as Christians we are tempted to sin as we are. God has stated in His Word that whom He loveth, He chasteneth, so that He might know the genuineness of our profession. We are made stronger Christians through temptation and the resistance thereof. God has promised Divine Protection through Christ in times of temptation. When we do sin we have Christ as an Advocate with God, and we are forgiven. Thus our life becomes one of complete trust and faith in Christ. Thus God becomes more real to us.

#### Suggestions

Discussions help your group to get more meaning out of the program. Tonight have the members give their opinions of God and their conceptions of what God is. If possible write them down and allow plenty of time for the other members to discuss them. Invite your pastor in to assist in case the issues become too involved theologically. This is a deep topic tonight and one which can be of much value to all. Make good use of it.

W. St. Claire Benshoff, Topic Editor.

# WHY NOT?

THE DAYTON CHURCH was first to write in and tell us that they wanted to enforce the new program by doing something special for the denomination and for the Missionary Board in the way of new equipment. We have a Movie Camera now and probably as good a one as money will buy. WHAT CHURCH will come first and help us obtain an equally good projector? Of course you know that half of success depends upon one's ability to recognize the strategic moment when it arrives. IT HAS ARRIVED. Are you willing to help your own Church come forward now by answering an important need. You need not have the money immediately for the Board will advance it.

AS YOU HAVE GLANCED THROUGH THIS PAPER you have noticed how many of our Brethren Churches have responded to a great Missionary Offering for this year's work.

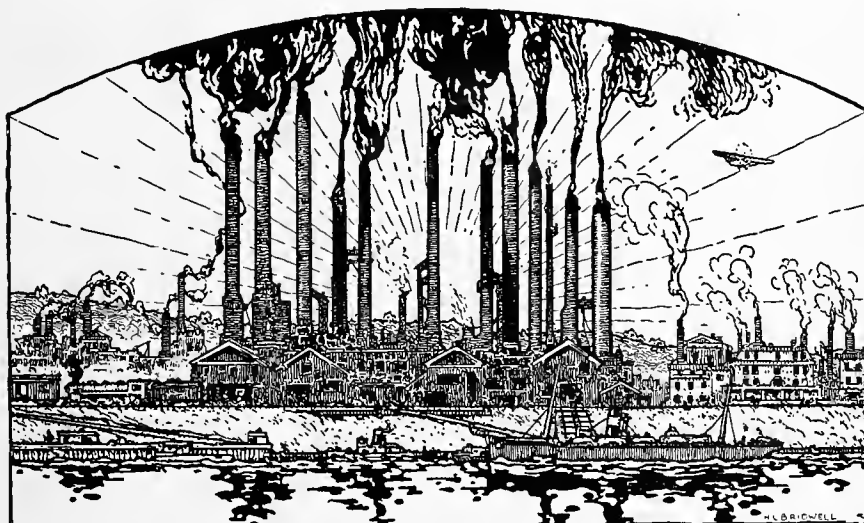
BUT WHAT HAS YOUR OWN CHURCH DONE? Brother Pastor, how is your Missionary Faith? Do not let the issue grow cold in your own church until every organization in it has been gleaned for the Master. If you could read some of the needs, (as we will show them to you when we call at your home or church), you would then know. But don't wait till then. NOW!

If you desire your Missionary Board to enter your Church for an evening or two of pictures and programs which will reveal to you a perspective of the Denomination in its varied and extensive interests, we would be glad to have you request such of the office. Your own Church is your own assignment to you from your own Master. May we come in for an evening or two and show you why we still believe in the greatness and importance of The Brethren Church?

The Missionary Board of the Brethren Church

ASHLAND COLLEGE,  
*The*  
*Brethren Evangelist*

*"Who follows in His train . . . ?"*



The wheels of Industry move . . .

It is time the Church wakes up and follows

PUBLICATION DAY

IT'S HERE

JANUARY 26th

## The Family Altar

Sunday

### LOOKING FORWARD

Phil. 3:14; Exodus 14:1-18

Our Father, keep us, we pray Thee, from satisfaction either with our achievements or with ourselves. Fill us with a divine discontent, and an eager purpose that as long as life shall last we will press on toward the goal. So far as the past is a hindrance we would forget it. Always we would keep our eyes lifted to the far off horizons of life. May we be obedient to the vision splendid that it shall never fade into the light of common day. Amen.

So ought we to pray each day. So ought we to look forward to the higher and better things of life.

Monday

### FORGIVENESS

Gen. 47:11; Matt. 6:1-15

When the missionaries first went to Labrador they found no word for forgiveness in the Eskimo language. So they had to make one—in a word meaning: “Not-being-able-to-think-about-it-any-more.” It was just that sort of forgiveness that Joseph gave his brothers.

And that is exactly the way we are to forgive those who injure us. Do we stop to think what it all means when we pray that we be forgiven as we forgive?

Too many times we forget that when we pray, asking forgiveness, our thoughts are far away from those who have been sinned against. Careful consideration of our relation to those about us is our daily duty. Our relations should be kept with others as we would keep our relations with Him.

Tuesday

### EXAMINING TO BELIEVE

John 20:31; II Tim. 1:1-12

A botanist found a beautiful plant by the wayside. He sat down to analyze it. He pulled it apart and examined every part of it under the microscope. When he had finished he could tell you its color, its classification, the number of stamens, pistils, petals...but the life and the beauty and the fragrance were gone forever.

It is thus that many treat the wonderful sayings of the Lord, and then they proceed to lose the power and the fragrance of their lives. They examine for the purpose of argument only.

But—These are written, not that we might criticize and dissect, but rather that we might believe that Jesus is the Christ and, that believing we might have LIFE in His name.

Wednesday

### WALKING WITH THE MASTER

Prov. 4:18; Psalm 1:1-6

The disciples of Jesus like nothing better than to walk with Him and to talk with Him. It was here that they learned the value of real Christian living. They gave up all to follow Him, not knowing where the path would lead them, nor what they might find at the end of the road. They were sustained by His presence. They learned the joy of following. It was because of this that they were able to keep on and on after He had ascended to the Father. It was His constant presence that led them.

Day by day we, too, should walk with Him; we should talk with Him. With Peter we should be able to cry out, “Who is he that will harm you, if ye be followers of that which is good?”

Thursday

### THE VALUE OF ENTHUSIASM

Mark 3:20, 21; John 7:5-7

A Chinese convert once said, “We want men with red-hot hearts to tell us of the love of Christ.”

Do you know what enthusiasm means? It means “God in us.” If God is in us we may truly claim to be enthusiastic. Enthusiasm does not necessarily mean that we must be of a highly emotional character. But it does mean that we must be filled with the reality of the Master. Calm, sane worship is many times the sign of real enthusiasm.

Make your worship such that it may truly radiate the fullness and warmth of Christian living.

To live well is to love well. To love means to tell well. Let the whole world know that you are in love with the Master. “See that ye love one another with a pure heart fervently.”

Friday

### NO AFTERGLOW

Romans 12:1, 2

A match company advertises one brand of matches as having, “no afterglow,” and, therefore, not so liable to cause fire when thrown aside after lighting. That suggests, by contrast, the fact that there is no afterglow in the lives of some Christians whom the minister is called upon to bury. They were honest and decent enough as citizens, and there were some other admirable traits in their lives. but there was no warm, helpful, cheering “afterglow.”

What is admirable for matches is tragedy for character. Is there a glow in your life for Him now? If there is, then there will be an “afterglow.”

Go out and watch the sunset glow tonight. The most beautiful of all colors come out as the afterglow. So with our lives. We should leave something that will ever glow.

Saturday

### HE HEARETH OUR PRAYER

Psalm 50:1-15

In the Taurian Mountains in Austria several bells have been mounted between posts on one of the gates closed by a shelter. These bells are never rung by human hands, and yet they ring loudly and constantly when the storm rages on the heights. They are rung by the strong, invisible hand of the hurricane and have guided many a weary traveler to the safe shelter.

So in the human heart there are bells of prayer that perhaps have been silent for years, but in the raging storms of life they suddenly begin to ring. Are you waiting for the hurricane?

But why wait for the storms of life to rage before we begin to prepare to meet them? It is true that every life must meet the storm sooner or later. But if we are fortified to meet it, it will carry no terrors for us.

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# EDITORIALS



## WHILE THE IRON IS HOT

There is much truth in the saying, "Strike while the iron is hot." For it is then that it is the most pliable. It bends to the will of the master craftsman; it yields to the impression of the die; it is formed from a shapeless mass into the useful article which was first found in the mind of man and moulded by his adaptation of those things God has placed in his hands.

At our late General (National) Conference, held in Ashland last August, the "iron" was placed on the fire to build a new Publishing Plant. Since that time the heat has gradually whitened the metal until the time is here to mould the finished product.

### Additional Treatment

But have you noticed that after the first few blows have been struck that the metal must be returned to the fire for further heating?

Now what we need is more fuel to add to the fire. This fuel is in the form of DOLLARS and cents. Already the first of the fuel is coming in.

### Read this Carefully

The following letter came to the office a few days ago. How our hearts will warm to more such. Here it is in full.

Winnetka, Illinois,  
January 9, 1941

Brethren Publishing Co.,  
Ashland, Ohio

Herewith are inclosed two dollars (\$2.00) for the renewal of my subscription to **The Evangelist**, and **TWO MORE FOR THE NEW BUILDING**.

Here is a little verse you might tuck in a little niche or corner if you think it appropriate.

For His Cause,  
((Mrs. A. W.) Annabelle Merrifield.

### And Here is the Verse

We feel that right here is the corner to "tuck" it in. It is entitled, "Supplication", and it is original with Mrs. Merrifield.

Unclose our eyes, Lord—make us see  
Whatever is, belongs to Thee;  
And only lent us that we be  
More fitted for eternity.

## It Fits Right In

It fits right into the picture. After all we need to feel that this is God's work. That we are His helpers. That by giving to this cause we are advancing the work of the Master.

## Ground Breaking

We feel that if old man "Weather" will just be kind to us, that it will not be so long until we will be pushing the spade into the earth to "break ground" for the new structure. Neither will it be so long until **The Evangelist** will be showing the pictures of the service of this "ground breaking."

## You Can Help

Every dollar you send us will make the realization of our plans just that much nearer. Don't forget! **We need a gift from every member of The Brethren Church.**

## Think What It Will Mean

Just think what it will mean to the Publication Interests of the church if we are able to pay the entire cost of the building this year. What a jubilee we can have at next General Conference. And think how well we will all feel. Above all remember we are doing it for the Master's sake.

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## CONTENTS

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|  |    |
|--|----|
| Family Altar .....   | 2  |
| While the Iron is Hot—F. C. V. ....                                      | 3  |
| Experimental Religion—Rev. Claud Studebaker .....                        | 4  |
| Goals for Christian Young People—Gilbert Dodds .....                     | 5  |
| Young People's Service to the Church—Robert E. Cowan ..                  | 6  |
| More Information on Civilian Service .....                               | 7  |
| The Church—Rev. J. G. Dodds .....  | 8  |
| What Do You Read?—F. C. V. ....  | 9  |
| Our Sunday Schools—Their Fields and Their Task—<br>Dr. W. I. Duker ..... | 10 |
| Interesting Items .....  | 11 |
| Our Laymen .....   | 12 |
| Children's Department .....  | 12 |
| Christian Endeavor Topic .....   | 13 |
| Among the Churches .....   | 14 |



# Experimental Religion

Rev. Claud Studebaker

I do not have in mind some sort of religion that is in the experimental stage, to see whether it is genuine or not; but am thinking of a term that is more or less familiar with many people. I heard it when quite a small lad in meetings where those who were saved would tell of their "Experience." These were testimonies where people told what sort of an experience they had in seeking salvation and what sort of an experience they were having at the time or whether they had lost their experience and had a new one. In these groups, if any one was saved, they must kneel at the Mourners Bench and pray through, or at some place comparable to it, where they agonized until God forgave their sins and they had the evidence in their soul that they were saved and would get up and testify and probably shout. Be it far from me to criticise any method by which people come to a knowledge of sins forgiven and that they have become a child of the most high God. However this matter of an "Experience" has troubled many people of true faith. They have been led to follow an emotional group to their own ultimate discouragement and instead of being a step to greater faith and growth in grace, it led to confusion. There are many, "Full Gospel Missions", "Highway Gospel Mission", "Gospel Tabernacle", "Union Gospel Tabernacle" in all parts of the country these days. Many times they are started by rather irresponsible people who are interested in exploiting their own leadership, and starting an independent work without restraint from any organization; and many times the result is not for the furthering of the Gospel. Many times church people are lured from the church under the inducement of a broader and deeper spiritual experience, but quite often the whole project ends in a fiasco, and great discouragement of sincere people. This does not lead to the furthering of the Gospel but to confusion.

When man looks for the evidence of salvation to an experience within himself, he need not be surprised that gross error may result. You would only need to explore the testimonies of many cults, isms, pentacostals, etc., hear of their experience with God,

and examine the fruit of their lives and test it by the eternal truth of God's word to easily discern the truth, "The heart is deceitful above all things" (Jer 17:9). **A boasted experience with God and the Holy Ghost may be far afield from God, the Holy Ghost or salvation.** This could easily be proved by many citations. We would take no joy of the Holy Ghost, or the "Peace of God which passeth understanding" from any individual, but would remind you that an experience is no evidence of salvation. For one to say, he knows he is saved because he has an experience with God in his soul, would admit as evidence the wildest vagaries of the deceitful human heart, prompted by the cunning of Satan. We do have unmistakable evidence of our salvation and it brings us an experience of joy. It is the eternal and unchanging word of God. The promises of God in his holy word make known to us the only way of salvation. "Great and precious promises: that by these ye might be partakers of the divine nature," (II Peter 1:4), "Hereby we do know that we know him, if we keep his commandments," (I John 2:2).

It seems to be quite inherent in man to want God to give some evidence that His word is true. Naaman wanted the prophet to speak in his way and "strike his hand over the place". It was not spectacular enough to simply do what the Lord said. Man has ever been so, and it is no wonder today that man wants God to give him evidence that he can feel in his heart before he will believe His word. When Christ says, "He that believeth and is baptized shall be saved," that should be sufficient evidence to assure salvation to every one who believes God's word and obeys it. "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost" is as much the way of salvation today as it was when uttered by the Holy Ghost through the mouth of God's chosen preacher. Your experience is a flicker and uncertain thing. God's word is the eternal truth. My firm conviction is that Brethren preachers should emphasize those things which made us separate denomination of people. Then our preach

dared to reprove those who sought an experience  
the "Mourner's Bench" rather than doing what  
plain word of God taught.  
tell them who are wanting an experience of sal-  
on and evidence that God has forgiven their sins,  
the messenger of God told Saul of Tarsus when  
was praying, "Why tarriest thou, arise and be  
tized and wash away thy sins." And the Scrip-  
e tells us he immediately arose and was baptized  
received the Holy Ghost. I am not at all con-  
ed about the teaching of theologians and those  
o teach men to agonize in prayer for a new ex-  
perience of God, whether it be in a "surrendered life

conference" or wherever, I am trying to bring out  
this fundamental truth for which The Brethren  
Church was born and has consistently taught for  
many years, that obedience of the regenerating  
Word and Spirit of God gives the only true assur-  
ance of salvation and leads to a blessed experience  
and great joy. They who seek an experience and  
ignore the plain teaching of God's eternal word may  
be greatly deceived and finally discover "Not every  
one that saith unto me, Lord, Lord,...but he that  
doeth the will of my Father which is in heaven."

Goshen, Indiana



## Goals for Christian Young People

Gilbert Dodds

It is with pleasure that we present these two pa-  
s which were a part of a very fine service at the  
rk Street Brethren Church at Ashland, on Sun-  
evening, January 12th. The entire service was  
charge of the young people of the "hill" and was  
a fine devotional character. It truly reflected the  
ritual tone of our College and Seminary. Both of  
se young men are pre-Seminary students, and  
Dodds has won distinction for his college in that  
holds the national title in cross country running,  
ich race he won at East Lansing, Michigan, on  
vember 25th. Which only goes to show that a  
n can be an athlete and a real Christian at the  
ne time.—Editor.

As I read Paul's letters and come to sections that  
ak of a race, a goal or a prize to be attained, I  
not but feel that Paul, although physically weak  
nself, greatly admired those with strong consti-  
tions, which he saw in the Greek athlete of his  
y. With Paul's interest in these athletes and the  
letic games, combined with his spiritual charac-  
istics, he could see a parallel between the race  
an athlete and the race of life.

In preparing for a task or a race we must lay  
ns which we hope to follow, with the goal in  
nd. We cannot be lax or careless in following out  
r plans in the preparation for the task and hope  
achieve success. If our task is working for  
rist, which we should all include in some phase,

we need daily prayer and devotion. If we omit  
these things our spiritual life becomes lax and the  
temptations and sins that assail us are much harder  
to combat. We need the help of the Lord constant-  
ly in order to fight successfully the flesh and the  
world. We say therefore, it takes a man to be a  
Christian, but anyone can be a sinner. But before  
we can expect God to help us we must first help our-  
selves.

In the preparation we have to include first of all  
in our plans, the type of foundation we desire, think-  
ing of the amount of success we hope to achieve.

Jesus spoke of the houses which were built, one  
on the rock, the other on the sand, as told in Mat-  
thew 7. The one on the rock remained when the  
trials came and the one on the sand was destroyed.  
So it is that our success depends on our foundation.

We cannot hope to accomplish things with a rela-  
tively short preparation. There are some who try,  
and think they can run a race with little or insuf-  
ficient preparation. I, myself, was once a victim of  
such folly. And then there are some who try to do  
a great work for the Lord on short notice. Some  
call this "over-night religion." The trouble with  
this in many instances is that the religion is also  
short lived, not being well founded.

While we are preparing we should profit by our  
mistakes and success and constantly strive forward.  
For an individual keeps his soul alive by stretching  
forward.

There are some who set their sole idea of success

as the amount of material gain they accumulate. They live only in the realm of the present. Some even live in the glory of the past and fail to consider the future and what it may hold.

In a race those who look back to see how they are ranked in comparison with the other runners, unconsciously slow down, perhaps only a few tenths of a second, but many a race has been lost by such a small fraction of time. We may say their foundation was not good, for if it had been, they would have known their ability and have forgotten the rest.

We may here recall the incident of the children of Israel who looked with longing eyes upon the past, as related in Exodus 16:3. It was a time of hunger for them in the wilderness and they desired to be back in Egyptian captivity by the "flesh pots" rather on the way to the Promised Land.

With a good foundation or preparation we begin to look more into the future toward a goal. There is a goal in everything, yet when we reach what we anticipated as the goal we find that in reality it was only a stepping stone unto higher and greater possibilities. We may be safe in saying that the goals on earth are never quite reached.

Having a goal inspires an individual to press onward, forward and upward. How often it is true of a man who retires from active life to settle down, that in a few years, age tells on him. Though times and emphases of religion change from age to age, the Gospel of Jesus remains the same.

One consideration of the race is the goal. Some may say that the finish of the race is the goal. It is true in a sense. It is the goal that all the runners look forward to in the race, but some look beyond it. They use it as a stepping stone to future fame and glory.

In all things this can be said as true. If all of us would reach a point where we were contented with our successes and fail to look into the future and fail to strive for the future, stagnation would set in and we would soon be called a dead civilization.

My great-grandfather in his later days talked much of the "old days" when he was young and fought in the Civil War. He cared nothing for the future and little for the present. You need a future outlook on things if you expect to gain success.

For the goals we attain and use as stepping stones for the next goals, we usually receive some token of success. It may be a medal, a watch or a crown; or in some instances money. These may be termed "corruptable crowns" of which Paul spoke in I Cor. 9:25. They have no eternity. Their glamour soon vanishes. These are merely values gained for the present.

Other prizes, the lasting prizes, are the spiritual. They are timeless for they are of eternity.

We all can work together as well as individually with one heart, one mind, one living soul, and keep in mind "to press on toward the goal unto the prize of the high calling of God in Christ Jesus."

---

## Young People's Service to the Church

Robert E. Cowan

Pre-Seminary student in Ashland College

"If any man would come after me, let him deny himself, and take up his cross and follow me."—Matt. 16:24. Thus spoke our Lord unto His disciples. These words clearly teach us what Christ expects his followers to do. We must crucify self on the cross and follow Christ wherever he leads, no matter what the cost.

Let us observe that which inspires and gives us zeal to work for our Lord. First, permit me to recall to your memory this great truth, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."—Eph. 2:8. Since salvation is the gift of God, we should, out of gratitude, serve our Lord. For "freely ye have received, freely give." Christ also commands that we work. "Son go work today in my vineyard." And again, "Ye shall be witnesses unto Me."

The world sorely needs the Gospel of Jesus Christ. For even "the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." Shall we not pause and remember that a Christian is one through whose mind Christ thinks; through whose voice Christ speaks; through whose heart Christ loves, and through whose hands Christ helps.

Possibly one of the first questions a youth asks is, "Where is my place of service in the church?" Let me say first that God's vineyard is not crowded, "for the laborers are few." I firmly believe with Paul that we need to "stir up the gift of God which is in us." I believe we should use the talents and abilities that God has placed in our hands for advancing His kingdom. "And He gave some apostles; and some, prophets; and some, evangelists; and

ome, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of faith, and to the knowledge of the Son of God, unto a perfect man, unto the measure of the fullness of Christ."

We young people can lead souls to Christ. There are relatives and friends to be led to Christ. There are sick rooms, hospitals, and homes of suffering where we can take the Gospel of peace and joy. There are naked to be clothed and hungry to be fed. Many are they who dwell in our prisons and jails who need the Christ who died for them. We can serve by backing our missionaries with prayer and resources, by singing in the choir, by teaching a Sunday School class, by leading in singing, playing in the orchestra, and bringing new ones to church. We can raise our children in the fear and admonition of the Lord, thus keeping the ranks of Christian workers filled. Students can fill the pulpit when the need arises. We can let our "Light so shine before men, that they may see our good works and glorify our Father which is in heaven."

We must press toward the mark for the prize of the high calling of God in Christ Jesus. May we all live such a life that our Lord shall say, "Well done thou good and faithful servant."

Ashland, Ohio

## TO WHICH CLASS DO YOU BELONG?

By Grace Hileman Miller

There are many people who tithe because they feel that the Bible means that tithes are due to God (Gen. 28:22; Lev. 27:30; Prov. 3:9; Mal. 2:8), and that it is their duty as Christians to give a tenth of their income to the work of the Lord.

However, there are many types of tithers. Some tithe their gross and some their net income; some keep tithing records in a general or haphazard sort of manner while others carefully set aside a tenth of all earnings and conscientiously budget it to various lines of religious work.

Comparatively few people give much more than a tenth, feeling that the tenth is duty and that they are not really giving until they give more than the tenth. Again, a certain Bible teacher decided that the Jews gave about one-fifth all told and feels that we should do the same in order to really give.

Some people of limited income feel they cannot afford to tithe because they need more than nine-tenths themselves. Others feel that they cannot afford to miss the blessing which tithing brings, while yet others feel the tenth is not theirs, but belongs to God. A striking example of the latter was told recently by an American Sunday School Union mis-

sionary who called on a fellow laborer who was hard hit by the depression; however, he handed the missionary ten cents, stating as he did so, that this was his tithe for two months. The missionary urged him to keep the money, feeling that he needed it, "No, no," exclaimed the tither, "that is not mine; it belongs to God, I would be robbing him by keeping that money." The missionary accepted it and is telling the story to congregation after congregation.

What difference would it make if every member of the Brethren Church followed the example of the man who gave the missionary the dime, insisting that it belonged to God?—Gospel Messenger.

## More Information on Civilian Service

Some few weeks ago, the Church of the Brethren voted to offer the privilege of entrance into their Civilian Camps to young men of other Brethren bodies, who might choose Civilian service rather than non-combatant service under military control. Such Civilian camps would be under church control and supervision. Therefore, your committee feels the following information should be given.

In order to study this question and broaden our shoulders, a form letter was sent to twenty officials, leaders, and young men of our church. After a study of those replies which came to us, the committee still holds its original position, with respect to the camps under church control and supervision; that in case, there are men who feel Civilian service is more nearly consistent with their belief than non-combatant service under the military—such men may be inducted into Civilian service camps of some other church and be financed by themselves, their friends or their local churches. Details and policies are not yet in our hands for such camps.

The Peace Committee,  
E. M. Riddle, Secretary.

P. S. This is our second notice to those who may be judged "insincere" and to those who may desire to appeal their case, if there are any. Your name with as much information as possible must be sent to your Secretary, if you want assistance. Failure to cooperate at this point may bring difficulties and suffering later.

Louisville, Ohio.

## The Editors Speak

### "THE CHURCH"

Rev. J. G. Dodds

The church is described in Scripture as a body, the body of Christ, and it is not a case of mere analogy. The church stands to Jesus Christ in the same relation as a man's body does to his personal self. He is not in any way dependent upon the church for existence, not even in His human nature, far less in His Divine, yet the church is necessary to the fulness of His incarnate life. The union between Christ and the church is so real that the two together make up a single entity. HE is not His whole self without the many members who are joined to Him. The Scripture speaks not only of Christ as a gift to the church, but of the church as performing a corresponding function for Christ. He wears a bodily presentment upon earth, which expresses Him and is identified with Him. Clothed in it, He acts and speaks among men still. It is a true body, with a clear and visible and well defined outline, as well as with a strong differentiation of its parts, and an organic bond between them. That BODY is His Church. It is not enough to say that she represents Him, for a representative has a personal life apart from him who is represented. But the church has no life apart from Him. It is His life which animates her, and which forms the bond between her various members. It is His Spirit which inhabits the church, and creates within her an identity of consciousness with His own. As the Apostle said, "We have the mind of Christ"... that is, we not only have feelings and views of life like His, but we think His own thoughts.

#### Function

The One who founded the church spoke about it being "a Light," He must have intended it to be the business of every member to radiate that Light, so that the first duty and function of every church is to give light, that is, "to bear witness." Jesus speaks to His disciples today as He did to them of old, "Ye shall be witnesses unto Me." How many members in our churches are bearing witness today? The true reflection of the church is seen not in the ministry, but in its average membership. It is the member who makes the church, just as the citizen makes the nation.

The membership has somewhat forgotten that the church exists to promote soul growth and to develop moral character, for the bringing of the individual into contact with the Master of all life. That is the primary function, the reason for its existence, and yet when a pastor majors on this he is accounted

narrow and a back number, out of touch with modern times. The average membership needs a heavy inoculation of genuine religion, a religion that is dynamic with life and it will get such religion by a real return in heart and mind to God who is the Source of all true life and real living. When a man has seen God he can never be the same again.

It is every Christian's duty to work for the reclamation of character—to leave the ninety and nine sheep that are safe in the fold and go out after the one sheep that is lost. We need to fill our hearts with deep compassion for those who are fallen by the wayside, and hasten the reclamation of character, for the sake of Jesus Christ our Lord.

To expect the realization of perfect holiness throughout the church on earth is as vain as to expect the realization of perfect oneness or perfect knowledge. One great aspect of the church would be destroyed if none were admitted into her fellowship till they were finished saints. No deliberate consent of the church has ever been given to any sinful thing. Every movement towards improved morality has had its origin in her recognized doctrine of right and wrong. She may have been misrepresented many times by the men who publically stood for her. But the aim and intention of the church was always to maintain and diffuse holiness, and to save men from their sins.

#### Marks Of Vitality

It has always been the conviction of the church that the Scriptures are not only trustworthy, but that they are complete and all-sufficient. The education and development of that which is scriptural and primitive is a mark of vitality. The fields of Holy Scripture, though ploughed over for so many centuries, are still as fertile as if they were virgin soil, and every century teaches the church how she may expect from them larger and larger harvests. The lines of doctrinal advance is like the growth of a living thing; never losing its identity, and always preserving its proportions, ever gaining an increase of solidity and strength and endurability.

The true disciple of Christ will recollect that he has to join a society of adventurous guessers after the Truth, but a society which is already in possession of the truth, and is Divinely commissioned to preach it. The preaching of the Word of God is among the appointed means of grace. It was distinctly ordained by Christ Himself. He said, "Preach the gospel to the whole creation." And again He said, "The sayings that I have spoken unto you, they are spirit and they are life." There is



a sense in which all the means of grace depend for their efficacy upon preaching. Without faith they are received in vain; and "faith cometh by hearing, and hearing by the Word of God." There is a special power in the solemn and authoritative utterance of the Living Voice in the church.

### The Challenge

Union with our Lord Jesus Christ is the first thing absolutely necessary to salvation. None of the characteristic blessings of the Gospel; sanctification, Divine knowledge, eternal life, or any other—are promised to any except "in Christ." Only a measure of repentance and faith can be given to us before we are united to Him.

Without faith on our part and without obedience to His will, our union with Christ remains inoperative, but our faith does not constitute the union. Faith and obedience are needed to make the union reciprocal, fruitful in all good things for which the union is established; but faith by itself, or obedience alone, would be incompetent to put us into that union. It is the act of Christ Himself, not ours.

One of the first acts of our Lord after He rose from the dead was to inaugurate the church. The church is His Body, here and now, a compact and united body of men through which He works upon the world. The joint cry of the Christian God and the Christian man is to transform the mind and world, and let the Holy Spirit of God fire it with character of the world. The cry is: Let an honest purpose take possession of the perverse will of the resolution.

I rejoice that I am a member of The Brethren Church which exalts the Bible, the whole Bible, and nothing but the Bible, for the whole world; and challenges me "to observe all things whatsoever He has commanded us" when He said in I John 2:5, "Whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him."

Smithville, Ohio

### WHAT DO YOU READ?

What papers and magazines come to your home? And when they come do you really read them? And if you do, what part of the paper or magazine draws your attention first? Some will turn to one phase of the news; some to another. Some are attracted by the headlines; others by the body of the articles. No matter what interests you, you turn to it almost involuntarily. And if you do not find the thing there you are looking for you are disappointed.

Now take your Church Paper for example. When it comes what do you read first? We have made some inquiry and many have answered, "The news that comes from the churches." They want to know what the other churches are doing—right up-to-the-minute news. Not what you did last year, but what you did last week. Therefore we are inaugurating

### A New Department

and we are calling it POST CARD NEWS. It is surprising how much of a report you can get on a government postal. A special service; an advance program; an interesting event; a victory won; a life dedicated to the ministry; an organization function—any number of church "doings" that will not only report your program, but that may give some other church an idea with which to meet a need or plan a program. And the best part of it all is that it is right up-to-date.

### When Will It Start?

That depends on YOU! The sooner you begin sending in your post cards to **The Evangelist** the sooner we can begin publishing the contents. We will begin as soon as the first one comes in. WHO WILL IT BE? Pastor? Sunday School Superintendent? Secretaries of organizations? Anyone who has a bit of interesting information to send is urged to do so. We will watch for your response.

### Remember

IT CAN BE SENT FOR A CENT.

F. C. V.

## EACH DOLLAR

FOR

## The Brethren Publication Day Offering

Represents less than one-third of a cent a day  
through the year.

Think it over - - - - - Act on it

DR. W. I. DUKER  
President

DR. L. E. LINDOWER  
Treasurer

## The National Sunday School Association of the Brethren Church

REV. E. L. MILLER  
Vice-President

REV. N. V. LEATHERMAN  
General Secretary



# Our Sunday Schools -- Their Field and Their Service

Dr. W. I. Duker

Ever since The Brethren Church has been organized as such, there has been a Sunday School movement. In many instances it has been a very definite school and in all too many cases it has just been a "movement". It seems to be extremely difficult to bring the work along until it really fills the field and assumes the task desired by those who first gave it birth and of those who recognize its task. As long as each individual Sunday School is an independent unit within itself and fits into no greater unit with a certain precision, just so long will each go on in its separate way and just so long will the movement as a whole fail to reach any definite goal. When our local Sunday Schools all become a part of a greater school, under close supervision and co-ordination of methods and results, then only may we hope to really enter and hold the field given us by our founders.

It may be said without contradiction among Christian people, that the Sunday School has more to offer than the public schools. That, with which we deal, is eternal and has to do with eternity. IT SHOULD BE FOR ALL PEOPLE. Our field is as wide as the world. There is no group nor vicinity that should not become a part of our district. Until we include all people, we should be really actively aggressive in enlarging our interests. In the public school that is so keenly felt that laws have been passed making it mandatory that all children between certain ages attend school. Of course we can not operate in that manner but what have we of equal force to take the place of that element in the Sunday School?

So, first of all, this year of 1941 ought to find us increasing our activity in reference to our field of effort. It is all too easy for us to take our given field in a local church as our actual field of endeavor and

give our attention to our TASK and forget our FIELD. If there ever was a time when the Brethren Sunday School should enlarge her vision it is NOW. We ought to have pioneers in the Sunday School. If we can't have more LEWIS AND CLARKS, let us at least have a few Daniel Boones. These men, you will remember did not settle and develop the land, they just explored it. Some pioneers just walk through new territory and let others follow and develop the same. All too often the pioneer spirit is cramped by an insistence that nothing is done in these fields.

Daniel Boone did little, save find new fields and fight the Indians, still he lives in the history of America as one of our leading pioneers. Others follow where brave men lead. When new fields are found and emphasized, others will follow after and see possibilities never before dreamed of. BUT FIRST WE MUST BE MADE FIELD CONSCIOUS. If in the year that lies before us we can but find new fields, we shall have advanced our Sunday School cause not a little. We feel quite convinced that the desire to completely exhaust any given field has closed our eyes to many new fields quite within our given territory.

And now with the new year just before us, may we think a bit relative to our task. May we ask ourselves relative to this matter? Do all workers know just what we are supposed to do? Just what are we to do after we have our field and our place in this same field? Does our indicated task allow of no divergence of effort? Are we sufficiently acquainted with our task to give it intelligence and direction? When I find manual after manual on each separate subject in our public schools indicating the task in that particular field, when I find need, after spending forty years in teaching any given subject, in directing my mind to the task before me—then I

am sure that more time must be spent in outlining our task in the Sunday School field. WE TAKE SO MUCH FOR GRANTED. As the result of this, men and women go out into the world illy prepared for the battle of Christian living. I am quite conscious of all that so called "THEOLOGIANS" may have to say at this point, but nevertheless the lives of men and women today still stand as a mighty challenge to an increased consciousness of our task in the field of Christian education. When men insist that the only task of the Sunday School is in the field of evangelism, then we point to the lives of men and women who have supposedly passed this acceptance and note in all too many instances the barrenness of all Christian graces. We will gladly agree that a child must be born in our natural life but immediately after his birth must come a world of education and training if he is to grow and develop into such a man as his mother would have him to be. Equally is it true that immediately after our "RE-BIRTH" there must come a delightful growth and development that will be the natural result of feeding and training in the SUNDAY SCHOOL.

All that we have attempted to say in this article is that we must necessarily give careful, prayerful consideration to the field and task of our Sunday Schools of today. There is grave danger of allowing our schools to degenerate into social centers or convenient gatherings of our church people. Often the spirit is so far from the atmosphere of reverence and worship that were we gathered on another day and at another place we would not have the respect of the general public which we now enjoy. It is our desire that Brethren Sunday Schools become more and more places where boys and girls, men and women find the Lord Jesus and learn to know Him. When our knowledge of Him is of such a nature that we not only know "Of Him" but become "Like Him." When our lives reflect the Lord Jesus then we may be sure that we "KNOW HIM."

If the Brethren people in the days to come may become more Christ-like and go about helping others to know Him and obey Him, then and then only may we feel that there is a continued place for BRETHREN in the world today. If our task today is fulfilled in the work of teaching about Christ, in causing others to be able to discuss fluently of the virtues of Christ but fail to reflect these same Christ like virtues, then our task is simply a multiplication of a number of other groups that clutter the field of Christian effort today. May we highly resolve to enter the Sunday School field of today with ideals so high and so pure that out of it shall come a new and purified atmosphere of Christian living. IF CIVILIZATION SURVIVES TODAY, THIS MUST NECESSARILY BE THE RESULT OF OUR KNOWLEDGE OF THE LORD JESUS CHRIST.

Shipshewana, Indiana

INTERESTING ITEMS

BROTHER S. M. WHETSTONE SENDS US AN INTERESTING ITEM. We quote below as taken from the columns of the Peru Tribune. "County Auditor Walter Shinn has a Sunday School record of great significance as a result of his continuous service of thirty years as Superintendent of the Loree Brethren Sunday School. Recently he was re-elected superintendent for the thirty-first time. Since 1910 Mr. Shinn has missed only one re-election, that being in 1911 when he and Mrs. Shinn visited in California. His activity in the church in his community is well known, particularly to the members of the congregation, and the work he has unselfishly done has been appreciated by the members of the church. An explanation of his continuous service is his own statement that he thoroughly enjoyed the work and that the fellowship was invaluable to him."

WE CALL YOUR ATTENTION to the little article from Brother E. M. Riddle found on page 7 of this issue. If you are touched with this particular proposition, please write him for further information.

THE SECOND OF BROTHER DUKER'S ARTICLES on different phases of Sunday School emphasis appears on page 10. Brother Duker is always "good reading" and his article this week is very timely. We commend it to you for deep meditation.

QUITE A NUMBER OF REPORTS FROM THE FIELD ARE FOUND IN The Evangelist this week. There were a number that should have appeared last week but because of the Missionary appeal they were laid aside. Each one speaks of real progress.

ATTENTION PASTORS AND REPORTERS! If you have not read the little article on "What Do You Read " found on page 9, will you now turn to it and read it carefully? If you have read it, please read it again. We cannot impress upon you too strongly the importance of this. Let us all help to make The Evangelist a real "News" paper. Even if we get two or three post cards containing the same information it will make no difference. We will be sure to have it. And best of all, your church will find its place in our new column: Who will be the first to send in the card? Remember, it can be Sent for a Cent.

THE LAYMEN BRING TWO VERY INTERESTING REPORTS in this issue. We believe that if all the men of the church would get the inspiration from them and do likewise, there would be a very rapid advance in the work of the Laymen as well as that of the women. For there is just as fine an opportunity for the men to do a great work for the church as the women have found.

IT SEEMS TO ME

Spirituality is to the heavenly citizen what sophistication is to the earthly. The sophisticate knows his way around on this earth, while the spiritual know their way around in heavenly things. For the sophisticate to scorn the spiritual one is for the serf to spurn the king. Or so it seems to me.

The Mentor.

## Our Laymen

### BERLIN LAYMAN'S ORGANIZATION

A report of the Layman's work of the Berlin Brethren Church has been requested by our National Layman's president. We are glad to comply with this request, not that we have so many things to report, but that we might lend our influence and fellowship in our greater national work.

We have recently elected the following officers:—Pres., Lloyd Bird; V. Pres., D. Jay Musser; Sec., John H. Glessner; Treas., J. Jacob Buechley; Teacher, the pastor; Asst. teacher, Prof. A. B. Cober. Our retiring President, J. Wesley Ross, served us in an excellent manner the past year.

Our organization further has the following commissions:—Executive, Devotional, Evangelistic, Missionary, Stewardship, Publication and Fellowship. Four of these commissions, Devotional, Evangelistic, Stewardship and Missionary each have the responsibility of choosing and circulating among the members of the organization a reading circle book, upon some subject appropriate to the function of their commission. With the exception of the Executive Commission the other six commissions are responsible to prepare and lead each, two monthly meetings a year. These meetings prove stimulating, interesting and profitable. They are generally held simultaneously with the W. M. S. of our church. This because, being a country village church, our men generally take the ladies to their place of meeting and are naturally gathered together. This affords convenience and profit for all.

The Executive Commission aside from appointing the personnel of the commissions, other than itself, composed of the elected officers, have the responsibility of making the Father and Son Banquet program. (The Fellowship for this occasion.) This last October Commission always provides the meal Brother Harry Darr, head of the Safety Department of The Bethlehem Steel Corporation, and member of The First Brethren Church of Johnstown, Pa., brought a very interesting and helpful lecture to 107 men and boys on the subject, "Safety First." This is an annual affair with us and looked forward to with anticipation. The Executive Commission also is charged to secure special musical and Bible lecture talent from time to time, when such talent is available for an evening program. This last August 12, we secured the Jubilee Singers, a group of seven colored singers, from Chicago. This commission also chooses twelve books of the Bible

and encourages the reading of a book a month. A good number of the men accomplish the reading of these books each year. Some read the Bible through.

Another project fostered by our organization this last year was to take a group of our Boy's and Young Men's Brotherhood to Johnstown, to hear Gipsy Smith tell his life story while he was there in an evangelistic campaign.

This Layman's Organization is the Men's Bible class of our Sunday School. The men appreciate their class session each Sunday morning as well as their monthly meetings.

We have many more men in our church we are striving to interest both in our Sunday School class sessions as well as the complete work of our organization. But some are slow, some do not appreciate their opportunities and some are indifferent. However, we are delighted with the interest of the men, and are encouraged to keep up the good work.

We wish more men of the Brethren Church everywhere would interest themselves more in what the National Layman's Organization stands for and in what the men and leaders of this organization are seeking to accomplish.

John H. Glessner.

Goshen, Indiana

The Northern Indiana Laymen Brotherhood met at the Nappanee Church on Monday, December 9, 1940. The ladies of the church served a fine supper to 209 men from the churches of northern Indiana, including seven guests. A fine musical program was presented with Max Miller in charge. Galen Roose led the devotions. Then a very fine talk was given by J. Raymond Schutz, North Manchester pastor and President of the Standard Life Insurance Company of Indiana.

A collection was taken for the National Organization and a check is enclosed for \$35.00 the sum of the collection.

The present officers, Charles Gill, President, Sam Sharp, Vice Pres., Dart K. Bemenderfer, Sec.-Treas., were re-elected for another year. The next meeting was announced for the Goshen church on March 3, 1941.

Prof. Schutz spoke on World Conditions, and Subversive Influences, stating that the way to fight the "fifth column" was to strengthen the other four columns, the home, the church, the school, and the government.

Dart K. Bemenderfer,

Sec.-Treas. Northern Indiana Laymen Brotherhood.

## Our Children's Department

### MRS. LORETTA CARRITHERS, SUPERINTENDENT

Dear Children:

I wonder how many of you like to wait patiently for something that Daddy or Mother has for you? This morning we will have a story about a little girl who did not like to wait patiently.

We will use Psalm 27:14 "Wait on the Lord," for our Bible verse.

Once there lived a father in a little country town, far back from the great city and its wonderful streets and shops, who said to his little girl that it was his plan to go to the city after things, and that he would take her with him if she cared to go. Of course she was full of glee as she thought of the wonderful things she would see in the great windows of the city shops. Her father had planned to purchase for her a beautiful doll, but kept the thought to himself so it would be a glad surprise to May. When they reached the city, May's eyes were open wide, and like all little girls and boys, she wanted lots of things at once. As she and her father passed through the streets, May's eyes fell on a large box on the outside of a toy shop filled with a large number of cheap little dolls. They were made of celluloid, and only cost a few pennies. Her father said,

"Wait, dear little May, I will get you a doll by and by." But May would not wait. She wanted the little painted doll now. Her father said, "I promise you that you shall have a doll, dear, before we go home. Just be patient and wait. Father knows best." At this denial May grew angry and said, "You don't love me, father or you would get me what I wanted. I won't wait, I want this doll." And as she said this, she took one out of the box, held it tight in her hand, stamped her foot, and said she was going to keep it.

The father desiring to teach her a lesson, said, "Well, May, if you know best and better than your father, who loves you, you may keep the doll. I will pay for it. You need not wait for a doll any longer; it belongs to you now." Now May thought on her ways and said, "I wish I had not been so naughty about it. Dear father was good and kind to me and I was hateful to him." She was silent but thoughtful, when her father stopped before a window of the toy shop, and there in the window was a beautiful doll. Her father said, "Look, little May, there in the window is the doll I intended to purchase for you if you had

waited for me to get to this shop. I intended to surprise you. That was the reason I did not tell you, but since you would not wait, or trust your father's word, I will not purchase it for you, but you must be contented with the doll you have, the doll you said you would have. And so the doll you would not wait for will stay in the window. It cannot be yours. My little May must learn that father knows best and that it will always pay to wait for father's time."

It was a hard lesson for May to learn, but that day she said to her self, "Father knows best. I will wait for his time, because it is the best time." This is how May lost her beautiful doll.

There is a lesson in this story for each of us. God has a plan for our lives. We must wait patiently for Him to work it out. If we seek our own way our lives will be full of disappointments and sorrowful failures. If we will do only the things that we are sure Jesus would have us to do. He will take care of the things we are uncertain about. If there is any doubt at all, then it is time to wait patiently and let God take care of it. It is like the little boy who held his white shirt up for his mother to look at and tell him whether or not it was clean enough to wear. His mother told him that if there was any question about it, he must not wear it. So it is, when we are trying to decide whether God would have us to do a certain act. If there is a question about it, we should wait patiently until we are sure. When we ask for His help He always gives it. We must wait for God's time. It is the best time. It will bring us to the best of everything.

If you boys and girls enjoy these letters and wish them to continue, will you please write to me and let me know?

With love, in Christ's name,  
Aunt Loretta,  
513 Bowman St.,  
Mansfield, Ohio.

## C.E. Topic for Young People

For January 26, 1941

### WHAT MY DENOMINATION STANDS FOR

Scripture Lesson: Ephesians 2:19-22;  
I Tim. 4:12-14

#### Daily Bible Readings

Christ, The Foundation, Matt. 16:15-18,  
Diversified Responsibilities, I Cor. 12:27-31.  
Christ, The Cornerstone, Ps. 118:22, 23.  
Holiness Becometh the Church, Eph. 5:25-27.  
An Ideal Social Order, Acts 2:42-47.  
Christ, The Head, Col. 1:16-18.

#### For the Leader

Many times we have no doubt won-

dered why there are so many different denominations and what their differences are. With Christ there is no such organizations as denominations. As Christians, we are all members of His one Church. Denominations are a result of our finite weaknesses. Men and women in their social activities are bound to differ. Sometimes these differences reach such a peak that even Christians cannot agree on matters pertaining to church worship and Biblical interpretation. It is under such circumstances that new denominations are formed.

Any denomination, if it is to continue to exist as a denomination, must instill into the hearts of its young people the doctrines and beliefs and history of its organization. We, the Brethren youth, must learn more about our beliefs so that we will know why we are Brethren. We cannot hope to do all of this in one hour tonight, but must endeavor on our own part to learn what our denomination stands for and then get back of our Church Program 100%.

#### Discussion

**THE BRETHREN CHURCH STANDS FOR THE BIBLE.** We believe that the Bible is the revelation of God given to us by Him through the inspired writings of men. As we are the children of God, and living on this earth we would naturally look for some means whereby He could instruct us in the ways of life. We find all this advice in the Bible. We believe that as we read, study and practice the principles of life as given to us by Christ in the Bible, that we will be living our lives as nearly Christ-like as it is humanly possible for us to do.

Our interest, then, should center on the great teachings of the Bible in regards to salvation through repentance and baptism, observance of feet-washing and the common meal at the Communion service, the imminent return of Christ for all believers, His coming to earth to bring peace and to set up His kingdom, the reality of Hell for the unpenitent, and the assurance of heaven for the believers in Christ.

Every day as we walk among our friends and school mates we will hear many false ideas concerning being saved, going to heaven, the coming of peace, etc. When our heart and mind are filled with the true teachings of the Bible in regards to these present day problems, there will be no danger of us being led astray into false beliefs.

**THE BRETHREN CHURCH STANDS FOR THE WHOLE BIBLE.** If we were given the chance to take one part of the Bible and throw it out as being non-essential to our present existence, which part would it be? Some people have taken the parts referring to hell out of their personal Bible. We cannot do that because these parts are put there to warn us of hell. Others have taken the creation story out of

their Bible because they consider it impossible for God to create the world as He did. Still others have taken the blood of Christ from their Bible because they would sooner try to work out their salvation in their own way. God tells us that this cannot be done. In many other ways, church members have torn their personal Bible apart to suit their own beliefs.

But God gave us the Bible, inspired and complete, and we dare not tamper with it. The whole Bible is meant for our use. As the Bible so states, so should we believe. And we must not always be willing to take another person's word for what the Bible says, but we should investigate and read it for ourselves.

Many people do not like parts of the Bible because it tells the truth and shows them in their true color. But if God has given us this Bible as our Guide-book, we should be willing to accept all it has to say. We erring Christians need the admonitions and corrections which the whole Bible gives us. The Brethren Church stands for the whole Bible; our duty is to study the whole Bible in order to enrich our lives as true Brethren. The whole Bible means every book, chapter, and verse. As we study, our lives, our Church and our Christian influences will increase in power.

**THE BRETHREN CHURCH STANDS FOR NOTHING BUT THE BIBLE.** When the early Church was organized following the day at Pentecost it is said that the members went everywhere preaching the Word. They had no self-made creed or covenants which new converts were required to live by. Christian living and church membership was dependent on the teachings of the Bible. Later years saw the coming of man-made creeds and rituals which became the "law and order" of the particular church subscribing to it. The Brethren Church was organized with no creed except the authority of the Bible. It continues so until this day, and we young people should be thankful to God that this freedom of the Scriptures has been brought down to us. We owe it to the continuance of our denomination to familiarize ourselves with the teachings of the Bible as they relate to our Church. As we are thoroughly grounded in the teachings of the Bible so will we be fit vessels to carry on the noble banner of The Brethren Church in its soul-winning ministry in this apostate 20th century.

**OUR RULE OF FAITH AND PRACTICE.** The Brethren denomination stands for the New Testament as a guide for our rules of faith, and as a rule book for our Christian living. Let us look ahead fifteen or twenty years to the time when we will be the men and women who are serving and supporting this church. If we have lived those twenty years in the way the New



Testament tells us to live, we will be loyal workers in our church. But should we resort to our own methods of conduct, the picture will not be so bright. Many church members are pitifully ignorant of the Bible message and are no asset to their church. How much do we know about the teachings in the Bible? As we learn and practice our Bible, so will our church be benefited. The more we learn about the Bible, the better we will know what our Brethren denomination stands for.

#### From the Bible

Matt. 16:15-18. The foundation of the Christian church is Christ. This does not mean churches in terms of denominations, but the church of Christ as made up of believers who are members of the different denominations. Where any church or individual has any other foundation than Christ, that one cannot claim to be a member of Christ's Church. Christ knows each believer, and each believer knows Christ.

I Cor. 12:27-31. Paul explains how that all Christian believers are all members of the church which belongs to Christ. Yet he explains, also, that these members are of no one occupation or even of one nationality or one language. He here foretells the great missionary expansion of the church in which the Gospel would seek out believers in every country, nation or tongue "even unto the uttermost parts of the earth." The darkest Christian native of Africa is as much a member of the church of Christ as we here to-night.

Acts 2:32-37. This picture of the very early church gives an envious attainment which all present day churches can do well to copy. In the first place, they were faithful in their teachings of the Bible. They were faithful in their Communion services. They spent much time praying and talking to God. Further, they shared their possessions with other Christians, and gave of their substance to the helping of others. As they assembled for worship they did so with gladness and with a single purpose: that of praising God. This they did in a sane and dignified way, for the Bible says that they had favor with all the people. As a result of this ministry, many souls were saved for Christ.

#### Questions

1. In what ways can the doctrines and beliefs of our denomination become better known to us personally?

2. Is the day of the breakdown of denominational barriers approaching? Will the time soon come when denominations will unite? What is the present tendency in this respect?

3. Is it important that we continue to teach our Brethren beliefs?

4. Will attendance at church services help us to know our denomination better?

5. What are the fundamentals which make us Brethren Church members?

#### Suggestions

We are listing quite a few important questions on tonight's discussion. Allow plenty of time for discussion and answers of these questions.

Have a number of young people give very short talks on "Why I Became A Member of The Brethren Church".

Perhaps your pastor will be willing to give a ten minute "Talk-let" on some Brethren doctrines. Tell him not to make it too long. Or better still, the night this program is used, suggest to your pastor that he take the evening service at church and talk about our doctrines. Insist that your C. E. group remain for the service, or his sermon will lose its effect.

By the way—get your membership committee working. Don't lament about poor attendance until you have personally invited every young person in your area to your meetings.

W. St. Claire Benshoff, Topic Editor.

## TRANSLATED

COLER — Ezra Coler was called by death December 29th, at the age of eighty three years.

He was born, raised and lived most of his life in the vicinity of Dayton, O., in the Bear Creek neighborhood. His parents, Noah and Eliza Coler were prominent early settlers in Montgomery County of this State.

Mr. Coler was married to Ida E. Kline, January 31, 1886, and would have spent 55 years together in wedded life in January. They have two sons, Charles, who lives in Cincinnati, Ohio, and Earl whose home is in Dayton, Ohio.

Mr. Coler and his wife moved to Dayton with their family in 1914. He ranked high as stockman, was well-known, not only in Ohio, but nationally as breeder of thoroughbred swine.

He and his wife united with the Bear Creek Brethren Church in 1887 and were baptized by Rev. P. J. Brown, who was one of the pioneer ministers of the Brethren Church. Brother Coler was prominent and active in the work of the church the major portion of his life, serving many years as Trustee of the Bear Creek Church. When he moved to Dayton, he placed his membership in The Brethren Church of this city of which he was an esteemed member at the time of his death.

He lived to a good age and lived his life well. He was a man of sterling quality a good citizen, devoted to his family and the church. The memory of him will be cherished by his many friends. Funeral services conducted by his pastor the undersigned.

W. S. Bell.

## THE TIE THAT BINDS

#### Metcalf-Gorsuch

September 28, 1940, at the home of the bride near New Windsor occurred the wedding of Charles Metcalf, a member of The Linwood Brethren Church, and Miss Frances Gorsuch. There were a large number of invited guests present for the ceremony after which a wedding breakfast was served to all present. The ring ceremony was used. Ceremony by the undersigned.

Freeman Ankrum.

#### Davis-Green

Christmas morning at The Linwood Brethren Parsonage occurred the wedding of Gerald Davis, of Union Bridge, son of Mr. and Mrs. William Davis, and Miss Mildred Green, of Westminster, Maryland. The ring ceremony was used. Ceremony by the undersigned.

Freeman Ankrum.

## NEWS from the FIELD

#### NEW LEBANON MEETING

This is being written in the last hours of 1940. Before 1940 ebbs away I am endeavoring to make a small down payment on a debt of gratitude owed to the pastor and people of the New Lebanon, Ohio, Brethren Church, for two very happy weeks spent in their midst.

When I walked into the beautiful church edifice past the splendid shrubbery and the fine bulletin board advertising the Evangelistic Services to be held there, my attention was caught by a tablet set in the wall reminding all who pass through the doors of the house of worship of the labours of my beloved friend, Dr. Shively, in beginning this church. Immediately I felt that a gracious people must worship in this place. To honor this grand old gentleman, this fatherly, kindly man of God was right. To honor him in this particular way was especially fitting and I am sure that he must greatly appreciate it. Whoever has a good word to say for Shively in my presence will find me adding another one or so. Though he ministered at the college in a capacity other than teaching, he has nevertheless been a tremendously popular leader because like his Lord and Master he loves humanity. His words and his acts have all been generous and kindly. His way of life has made his Christian leadership so potent.

Well, let's see, I had just gotten inside the church when that paragraph started me trying to utter thoughts which will always be weakly expressed, for my feeling for Dr. Martin Shively, you may have guessed by now, is strong. Any young man at college who



has passed up an opportunity to know Dr. Shively has really missed something fine and generous and beautiful. For Seminary students he should be required reading.

Brother Grisso rounded out a period of five solid weeks with me this Fall and they were weeks unmarred by the slightest friction. He was at the Mt. Olive Church for two weeks, then for one week I attended the Revival services at my home church, Maurertown, and these two weeks at New Lebanon completed the five weeks of fellowship which I shall continue to prize. The Grissos really made me feel at home with them. Our visiting in the homes of the people was likewise delightful, the cooking was superb.

The attendance upon and the attention at the meetings were gratifying. It would be difficult to find a more appreciative people to minister to in a Revival effort. Many Brethren visited from churches nearby, from Clayton, West Alexandria, Gratis, and Dayton. Visiting elders included Dr. W. S. Bell and E. B. Niswonger, of Dayton, Rev. A. E. Whitted, of Gratis, and former pastor of the New Lebanon Church, L. V. King and family.

The music was a notable feature of the services. The church had just purchased a Hammond Solovox which would greatly enhance the instrumental music anywhere, and it was most fittingly used here. Mrs. Glenn Clayton directs several fine choirs and there were many special numbers by members of these groups.

I showed pictures of the Holy Land each night and also to the high school where our Sunday School Superintendent, Brother Clayton, is principal.

As to the results Brother Grisso can report. This was just to say that this poor preacher had been there and found the experience a very happy one. To all New Lebanon friends and to the Brethren everywhere, Happy New Year!

John F. Locke,  
Maurertown, Virginia

## MIAMI VALLEY ECHOES

New Lebanon, Ohio

In a last report to The Brethren Evangelist from this part of our Lord's vineyard we were in the midst of an evangelistic effort with Elder John Locke, of the Maurertown, Va., Church as our evangelist. This meeting is now history. It was a "season of refreshing from the presence of the Lord." It was a pleasure and a privilege to work with Bro. Locke through another meeting. We had labored with him in Virginia where he was the pastor and the writer the evangelist. We are happy to say that through it all that the fellowship was delightful. We have learned to love him and admire him the more as our laborers together lengthened. We

were delighted to have him as the guest of the parsonage while at New Lebanon. As a preacher, we have no words of criticism, but only praise. His sermons were sane, sound and convincing. The content of the sermon together with his unique bit of wit and humor was just the proper sort of combination to draw and then to hold the average church goer. Accordingly we did not have any "off nights". There were plenty of community attractions that did not seem to interfere very seriously. Thus the attendance was up to, and possibly a bit beyond the average in evangelistic meetings in these times. Our entire constitutancy, all within and without the church, were well pleased with the efforts of the evangelist, and we can whole-heartedly endorse him for any church seeking an evangelist.

At various times during the meetings we were encouraged by the presence of Dr. W. S. Bell, Rev. A. E. Whitted and Rev. E. B. Niswonger. These with many of our laity from Dayton, West Alexandria, Clayton and Gratis aided in building and strengthening the spirit of fellowship among the churches of the valley.

This church has been well gleaned through the past years. Until these lines are being read the present pastor will have completed two years in this field. During this time forty-five persons have been added to the body of believers by baptism, letter, relation, etc. On the Sunday following the meetings, the pastor baptized eight persons. The baptism of two others that came out in the meeting has been delayed. One was received on a former baptism. Thus the Lord is pleased to continue to shower His blessings upon the church, and the work continues to prosper at His hands. To Him be all the Glory. We claim none for ourselves. In passing we should mention at least two special features of the meetings. One of these was the illustrated lectures on the Holy Land each evening before the sermon by the evangelist. These were entertaining and instructive. All learned to love the "Land of the Book" all the more. They added considerable to the regularity in attendance. Another feature was the singing, in charge, again of our regular choir director, Mrs. Janet Clayton. We really had good singing. This church has three regular choirs, all contributing their share to the meetings and to the regular services from time to time. Good singing is always helpful in a meeting. All in all we believe that the church has experienced another genuine old-fashioned revival that will continue to be felt through the years to come. Every phase of the work has been quickened, new interest aroused and we are encouraged to press on with a great faith, being exceedingly hopeful for the future of the Lord's work in this field. We want to thank the Mt. Olive and Bethlehem congregations in Virginia for the loan of their pastor and we

shall ever cherish throughout all time the fellowship that has grown out of the labors of your pastor with us, and of our pastor in your field of labor.

West Alexandria, Ohio

It is rather generally known that the writer is caring for the church at West Alexandria as best he can in connection with his pastoral work here at New Lebanon. We can truthfully say that they have responded to our leadership. The first task was to unify the work. This has largely been accomplished. At a very recent business meeting, the church, with a few dissenting votes, pledged itself loyal to The True Brethren Church, with its various Boards, Institutions, and Conferences as it has existed throughout its entire history. We advance in the Lord's work unhindered by conditions which have retarded its progress in the past. This church has just given its largest Home Mission Offering for many years. At its annual business meeting reports showed "all bills paid and a neat sum in every treasury." Plans are under way for an evangelistic meeting in the spring. The writer has conducted three evangelistic efforts here and now we turn to another for help.

All praise to Him who goes before us in these days and who is leading His Church on and out to such marvelous victories. My constant prayer for myself and the churches that we serve, and for our whole brotherhood is, that we might be true to the Great Head of the Church; that we might be found faithful to all that He has commanded us, and to be diligent in the task that He has assigned us, to the end that we will not need to be ashamed before Him "at His appearing."

Yours, In the Faith,  
C. C. Grisso.

## GRATIS, OHIO

Dear Evangelist Readers:

We bring you tidings from the Brethren at Gratis in the name of the Lord. Thinking that perhaps some would be concerned with the goings on here we take a moment of time to write you.

To begin the fall work we started out in September with what we were wont to call, "All Church Fellowship Night." The call went out to all members of the congregation to gather in the social rooms of the church on the evening of September 27. Some 150 responded to the call and an evening was spent about the tables of fellowship. A program of musical numbers was given and when the time came to part we found that our hearts and minds had been bound a little more closely and we hoped by a united front to continue in the Lord's work with greater zeal.

We rallied our forces again on October 20 when we met for our annual home-coming and Rally Day. We had for our guest speaker for the day

Brother Samuel Adams, of Pleasant Hill. Brother Adams was at his best and brought a wonderful message fitting in nicely with both the idea of Rally and Home-Coming. His good wife helped in the service by inspiring us with her splendid message in song. There was a larger attendance than on our Rally day a year ago.

We then planned our fall Revival for the Thanksgiving time and secured the services of Brother Clayton Berkshire of the Seminary to lead us. He and his good wife came into our midst on Monday, November 18, and were with us for two weeks. Brother Berkshire proved himself to be a splendid and able helper, bringing inspirational Gospel messages each night and leading in the song service as well. The church was revived and although there were no accessions the results will be forth coming along through the year ahead and even through eternity. Mrs. Berkshire played the piano and also favored us with violin selections through the first week but had to return to her work at the College and we missed her sorely the closing week. They made many friends here who wish them God's richest blessings as they witness for Him in this world.

By the time this brief message reaches you the year 1941 will have been ushered in. May it be a year when Christian men will find themselves walking close to their Lord. In the world there is much tribulation and strife but remember that Jesus who is our Captain said, "Fear not I have overcome the world."

We have had a fine year financially, have been able to meet readily every obligation and have given somewhat more liberally to others, for which we praise the Lord who gave his all for us. These things were made possible, not because the church people were any richer, but because they have learned a bit more clearly the art of true Christian stewardship.

May God's blessings attend the entire brotherhood throughout 1941. And if our Lord should come may He find us busy gathering sheaves for His kingdom.

A. E. Whitted.

#### LOUISVILLE, OHIO

Greetings To Brethren and Friends:

To be exact our last report to *The Evangelist* was during General Conference week. Since that date our church at Louisville has promoted her program with considerable and commendable earnestness. The church is growing spiritually and is prospering well in other ways too. Prayer meetings have been well attended. Sunday night services, which are like a thorn in the flesh to some preachers and churches, are not so with us, for indeed we are a bit prone to boast about our fine Sunday evening attendance.

In November the church was exceed-

ingly happy in its experience with a week of Bible lectures by Dr. L. E. Lindower. The people were loud in their praise for his messages based on the "Book of Beginnings," Genesis.

Christmas with us was a beautiful, happy and worshipful occasion. The Sunday School forces presented the Pageant—"At the Door of the Inn". Some churches repeat this pageant many consecutive years. The costumes and lighting effects required hours and hours of time but it was all mightily worth the effort. Mrs. L. P. Clapper was the general director. The White Gift offering was presented at this service. There was joy also in giving extensive care to three needy families at this season, besides sending a large bag of clothing to the Lost Creek mission work. Also the young people, on Christmas Eve, visited thirty homes singing the old time message of His birth.

All special offerings are being met and a good offering was also given to War Relief. We do not need to make financial drives or year-end clean-ups as they are sometimes designated. We encourage and teach Tithing or Proportionate giving.

At this time, we are sponsoring a full week of Fellowship services among the churches of the community. Local pastors and churches are each giving a night. We shall report later.

We pray that the Christian program shall greatly prosper during this year and that as a church we may fill our place in an acceptable manner.

Rev. E. M. Riddle, Pastor.

#### ST. JAMES BRETHREN CHURCH

Dear Evangelist Friends,

It has been rather a long time since you have heard from our church at St. James, Maryland. This has not been because we have been inactive in the work of the Lord, but because of other reasons.

For over a year now, our pastor, Rev. W. S. Baker, has been ill and has labored under physical handicaps that only he and his good wife can appreciate. In October he found it necessary to go to the Johns Hopkin's Hospital in Baltimore and there submit to an operation for the removal of a tumor from the spinal column. The operation was successful, and the surgeons assure him of a complete recovery—but told him, his period of recuperation may be extended to six months or more.

Brother Baker is now at his home in St. James—more or less confined to his bed; but as bright and cheerful in spirit as ever. He is patiently awaiting the strengthening that will enable him to walk again.

During his illness—at least since October—the young people of the Christian Endeavor Society, under the leadership of Hugh Lowery and Glenn

Shank, with Miss Margaret Lowery a adult advisor, have sponsored the church services. They have been most successful in securing able and consecrated speakers who have filled our pulpit from Sunday to Sunday. To all of these folks, the church is most grateful. These services have been well attended and interest maintained in the church work.

On Dec. 29, 1940, the resignation of Brother Baker as pastor, was read to the membership of the church. He felt because of his continued illness and his inability to serve the church that he should resign and thus enable the church to seek to secure an active leadership. We sincerely regret that this was necessary, for Brother Baker has nobly and ably served us for a long time as our worthy pastor. However the work of the church needs to be done; souls need to be saved, the Gospel preached, and the needs of the local congregation administered to, so the church found itself compelled to accept his resignation, which they did in a short business session on Jan. 5, 1941.

Plans for the future were discussed—and tentative ones made for the present—the Christian Endeavor still assuming the responsibility of securing speakers.

Our church is a rural one, with a membership between two and three hundred. (I haven't the actual number here) and an average Sunday School attendance of 100 or more.

We are desirous of securing a new pastor—one who believes in the doctrines and practices of The First Brethren Church as instituted and practiced by our forefathers. One who preaches the Word of God as revealed in His book—the Bible. One who is conscientiously and scripturally devoted to the saving of souls, and the promulgation of Christ's return and the establishing of His kingdom. In other words, the St. James Congregation is seeking a pastor as true to the Gospel as the pastor whose resignation we have accepted. Will any such pastor who might be interested, please contact our moderator, Mr. Myron L. Bloom, Lydia, Washington County, Maryland. If any friend or minister knows of a minister who might be an applicant for such a pastorate, will you please write to Mr. Bloom?

We ask for the prayers of the brotherhood for Brother Baker that it be the will of God he may be restored to health and service; and for the church at St. James that we may secure a pastor who will shoulder the work where Brother Baker has found it necessary to lay it down and carry on from there.

Too, we extend New Year Greetings to all our friends and co-workers wherever they may be.

Sincerely yours, in the interest of the church.

Thelma L. Baker

# The BRETHREN EVANGELIST

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BENEVOLENCE DAY - FEBRUARY 23rd



Brethren Home  
and  
Superannuated Minister's Fund

BENEVOLENT NUMBER

## The Brethren Evangelist

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## CONTENTS

|  |    |
|--|----|
| Interesting Items .....  | 2  |
| Eternal Values—F. C. Vanator,<br>President Benevolent Board .....                  | 3  |
| An Annual Opportunity—Dr. Martin Shively,<br>President Emeritus .....              | 4  |
| Just Another Offering—Rev. L. V. King,<br>Treasurer Benevolent Board .....         | 5  |
| A Practical Ministry—Rev. E. M. Riddle .....                                       | 6  |
| The Treasurer Speaks—L. V. K. ....   | 6  |
| Why and When—John Eck, Publicity Director .....                                    | 7  |
| The Superintendent and Matron Report .....   | 8  |
| What Is Teaching?—Dr. W. I. Duker .....  | 9  |
| A Visit to The Brethren Home with the Local Pastor—<br>Rev. Vernon D. Grisso ..... | 11 |
| Worshipping Day by Day, (Family Altar) .....                                       | 12 |
| Among the Churches .....   | 13 |
| C. E. Topics for Young People .....  | 14 |
| Our Children's Department .....  | 15 |

## INTERESTING ITEMS

INTERESTING ITEMS finds a new place in this issue of *The Evangelist*. We feel that it is in the proper place to give you just the eye-glance that will call your attention to the most interesting things in the week's reading. It is not our purpose to review the articles found within the columns of the paper, but to endeavor to cite you to the ones that ought draw your attention at first reading.

OF COURSE THE BENEVOLENT INTEREST is the one thing that should draw our immediate attention this week. The various writers have sought to bring into bold relief the various needs of the Home and the Superannuated Minister's Fund. This is the purpose of the Benevolent Board.

THERE WILL BE TWO COLUMNS in next week's issue that will draw your particular attention. They will report two very important matters pertaining to the Publication Company. The first will be that which reports the definite individual gifts to the New Publishing Building. The other will be a report of the number of New Subscriptions and Renewals to *The Evangelist*, together with the names of the various churches sending in the lists. Watch for it. Will your name appear?

AN INTERESTING LETTER FROM BROTHER FRANK GEHMAN, pastor of the Stockton, California, church tells of the progress of the work there. He encloses one of their forms for a subscriber's pledge for their new building. In it opportunity is afforded for the subscriber to contribute in sums of \$10.00. If 120 people will so subscribe the necessary amount for their present needs will have been reached. This pledge was dated as of February 1st.

WE ARE SORRY TO HAVE TO ANNOUNCE that because of sickness in both the Cumberland, Maryland, congregation and also in the Bryan, Ohio, Church, that the evangelistic service which were scheduled for the Cumberland Church, with Brother C. A. Stewart as evangelist, was cancelled. The services were to have been conducted from January 19th through February 2nd. We understand that Dr. I. D. Bowman, who has been serving the Cumberland Church so efficiently, has gone to Florida for a period of several weeks, visiting his brother while there. We trust that his health will be improved by this visit.

TWO CLIPPINGS FROM A FLORIDA NEWSPAPER (sorry we do not have the name of the paper), found their way to the editor's desk. In these clippings we find that Rev. A. T. Wirick, who spends his winters in Florida and does a commendable work in teaching a large men's Bible class, gave two addresses recently. He spoke at a fellowship meeting of three large classes on the subject, "Banquet of Grace", and to the Interstate Bible class, using the subject, "God That Cares."

WE HAVE MOVED THE "FAMILY ALTAR" FROM ITS ACCUSTOMED PAGE. We have done this in order to make it more readable to those whose eyes are not so good as they used to be. Numerous suggestions have come to us regarding this and we trust that what we have done meets your approval. The new heading for this particular part of the paper will be "Worshipping Day by Day."

EXPRESSIONS OF APPRECIATION from those who are receiving their monthly checks from the Benevolent Board will be found on the back page of this issue. Read them. They are to you who have been supporting this work even more than to the members of the Board. Will you continue to make it possible for these checks to come to them in a regular manner? Faithful service deserves faithful compensation.



# EDITORIALS



## Eternal Values

F. V. Vanator  
President  
Benevolent  
Board

The intrinsic value of any institution can be no greater than that which is placed upon it by the organization of which it is a part.

How values cannot always be estimated in terms of dollars and cents. Values come from feelings of achievement; history of achievement; desirability of possession; worthiness of memories; in helpfulness to others.

Collectors of stamps base the value of their collection upon the completeness of their issues, not on the absolute worth of the little piece of paper that contains the inked impression of the government which issues it. The connoisseur of art does not look at the value of the canvass and paint, but upon the estimate of the artist. Dealers in antiques do not attribute value to an article because of its material worth to the customer. For after all an antique piece of furniture is oftentimes not strong enough to support the weight of an individual, especially that of the writer of this article.

### Wherein Then Lies the Value?

The Benevolences of The Brethren Church carries more than a value in dollars and cents. They, we say "they" advisedly, for, while referred to as a single Institutional Cause, there are two separate interests, "they" are institutions, time-honored, each should draw the attention of every member of The Brethren Church. They pay no returns in dollars and cents; they return no dividends to the person which they represent that can be measured in monetary value—yet who can say what reward of eternal value is to come to those who place an evaluation upon The Brethren Home and The Superannuated

Fund? The Book of the Lord says, "The Lord loveth a cheerful giver."

### Superannuated Minister's Fund

The Brethren Church has, indeed, been fortunate in that it has been called upon to pay, and again we use a word advisedly, so few claims to retired and infirm ministers. Our preachers have been able, in most part, to be very active even to the time of their departure to be with the Lord.

### Now Stop and Consider

We have never been called upon to meet a real need in the matter of Superannuated Ministerial support. If we had been, then we would have had to make more urgent demands on the various churches. If you were a minister, how would you like to wonder if you were to receive any check each month through the years when your strength had been expended and you were forced to retire from active service. No minister received sufficient salary to lay aside very much of this world's goods. Remember that there is no Compensation check, or Unemployment Insurance for the minister. Think it over.

### The Brethren Home

Yes, we know that you are thinking, "We hear this every year." We have been told that it is only by repeated instruction that the mind of man properly functions. This Home is your property. The Board which you as a church organization has elected, is only your representatives, delegated with power to act in your stead. If you do not contribute sufficient funds to keep this institution from running behind, it is the business of this Board to keep you informed regarding the matter. This we are attempting to do as these times of offering come each year. Then from time to time we are trying to bring the matter to your attention throughout the year in order that you may be able to make your contributions as they are needed.

Read the report of the Treasurer, Brother L. V. King, together with his comments on the needs of the Home. Read the message from the Superintendent and the Matron of the Home and get their reaction. Read the appeal of Dr. Shively, President Emeritus of the Board. Read the words from the pen of Brother John Eck, Publicity Director. They all add up to the sum total of what the needs of the Home and the Superannuated Ministers Fund amounts to this year.





# An Annual Opportunity

Dr. Martin Shively,

President Emeritus,

Benevolent Board

There are always opportunities to give expression to the unselfish spirit which characterizes the Christian, not only once each year, but perhaps many times each day, but for the purposes of this brief paper, the opportunity in the mind of the writer is the one which concerns our relation to the Brethren Home at Flora, Indiana. Of course this institution offers opportunity for our cooperation any or every day in the year, and it is a source of deep satisfaction to every member of the Board that some folks seem to be having in remembrance the Home and its needs at many other times than the time for the annual offering for its support. Such groups as The Sisterhood girls, and the W. M. S. especially seem to have the Home on their prayer list, and come to the rescue in many times of need. The fire escape and the elevator are among the marks of their interest, as are many other things which add to the comfort and the safety of those who have found a refuge there in their declining years. I am sure too that there is in the hearts of all the members of these groups a feeling of deep satisfaction because of the contributions which have been made. But the time is approaching when every member of the

church is to be given the opportunity to make a contribution for the support of the institution in which we all have an interest, for it belongs to The Brethren Church, and therefore to each of us who constitute its membership. Both the superintendent and his wife, Brother and Sister Suman, as well as the members of the Board of Directors, are faithfully representing your interests and doing their utmost to make and keep the institution serving the purposes for which it was called into being. We know that we have been helped by your prayers and your gifts, and we now come to remind you that we need such help continually. And now that the time is approaching when opportunity is to be given for your further support, we ask that you shall keep right on praying, for we know that if you do that, you will do more, for your gifts will be again laid upon the altar, and the aged inmates for whose support and care we are all responsible, will be fed and warmed, and we shall have the satisfaction of knowing that we have been "Laborers together with God," "For we are God's husbandry,—God's building."

Ashland, Ohio



Home Dining Room

**Fellowship in Breaking Bread**

## A Home-like Atmosphere



Home Living Room



# Just Another Offering???

Rev. L. V. King

Benevolent Board Treasurer

"Just another offering. Another special offering already. There are too many special offerings. Oh well, this offering isn't so important so we will let it slip by."

The above statements have often been thought and expressed, especially by the ordinary Christian who does not give to the Lord's work in a systematic or scriptural way; or who is not very anxious to give at all; or who has particular interest only in the local church.

"Another opportunity to give to the work of the Lord. Another opportunity to do good. Another vital offering of the Church. Another cause that is worthy and scriptural."

These are the statements of those who love to give even though they may not have much to give. These are the expressions of those who have a true love for the entire denomination. These have the entire church at heart. These give systematically, scripturally and cheerfully.

Is it true that there are too many offerings? If so, which offerings could we leave out and yet feel we were doing the Lord's work? Dare we leave out Home Missions? Surely the answer is "NO", for we cannot exist without the maintaining of weak churches and the building of new. Shall we leave out Foreign Missions? Not if we want to be scriptural, for we are plainly taught to go into all the world with the Gospel. Could we omit the White Gift Offerings? Not unless we desire that the spirit of Christmas giving be commercialized even more than it is. Not unless we feel that the Sunday School has no place in the life of the church. Surely not unless we feel that camp life is not worthwhile for our youth.

Then how about the College and Seminary Offerings? Could we omit these? Would we want our youth trained in other institutions not Brethren? Would we desire that our ministers receive their training in other seminaries? If not, there is only one answer: We must maintain our College by the gifts of her people, as well as send our children there. Then perhaps we could leave out The Brethren Publishing Company Offering? Or could we? Would we prosper as a people if we had no Brethren literature to keep our people informed of our programs? Would we want to do away with our church paper and Sunday School literature? Surely no loyal Brethren would desire this.

That leaves only one other regular indorsed by the National Conference. So perhaps we could omit the offering for the Aged Ministers and their Widows regardless of their present condition and the sacrifices they have made for our beloved church in earlier days. And perhaps we could forfeit our obligations with the aged at the Brethren Home, whose money we have taken, and leave them to their own fate. Perhaps we could neglect to keep the building in proper repairs for a few years hoping that the State will not take over our property. Or perhaps we could neglect it for a few years only to find that it would cost us more to repair it than the property is worth.

Perhaps we could neglect this offering or leave it entirely out of our calendar, as many are even doing. But who would want to do this? What faithful Brethren would feel this was a wise course? Who would want to neglect their needy when such organizations as the lodges provide so splendidly for their poor.

Surely, we could hardly call ourselves Brethren and especially a whole Gospel church IF we neglected the scriptural injunction to care and provide for the needy. So we would not want to leave out the Benevolent Offering coming the last Sunday in February.

Then, is it true that there are too many offerings? Perhaps the very opposite is true: "There are not enough special offerings." For the Church which has no special offerings can hardly be said to be doing anything worth while. For as long as a church and a denomination is growing it will have need of the gifts of God's people. As long as the program of the church is Christ-Centered, the more offerings it requires, the more proof that it is doing a splendid piece of work. Occasionally one reads of a church that never lifts offerings, and they seem to boast of it as a spiritual virtue. But Paul demanded that the church give opportunity to her members to give the Tithe and free will offerings for the poor at Jerusalem.

So, let those who think there are too many offerings suggest ways whereby these boards of the church may carry on an effective program without these special appeals to the church each year, and these boards will be glad to give ear. But, and until that time, these boards must come to the church for gifts, else be charged with neglect of a duty imposed upon them by the church.

This is the reason the Benevolent Board feel justified in coming to you at this time with an urgent appeal for a liberal offering from every loyal Brethren Church.

Oakville, Indiana



## A Practical Ministry

Rev. E. M. Riddle,

Member of Benevolent Board

Christians have always had a considerable concern for their fellowmen. We cannot be satisfied to allow suffering or great want without some response. In the early beginnings of the church, we read that deacons were appointed to carry on the benevolent work of the church, ministering to the widows and children. It is true yet today. We usually can find in every community, a home or an individual, where practical, simple ministry will do more than we can ever measure.

With such ministry in mind, let me say, that good Brethren of a few years ago, were moved to make gifts and sacrifices so our church could have a "HOME" for its members and friends who might want to be under the partial or total care of the church.

Now, the Brethren Home is a beautiful place. It is neat, attractive, and comfortable, summer and winter, with an ideal location. Further, to know the people who are in charge of this institution is to conclude that it must be a "happy place", with "good fellowship".

BRETHREN! my appeal is short. On the grounds

of Christian service, I can ask for a generous offering to help support and maintain this Brethren institution, as easily as to solicit for any other offering of the church. This is a true ministry. It is a benevolent service. It is something we can do "for the least of these my brethren". Christ is our example. He pitied the wretched, the lonely, and the weary sinner. He relieved the destitute. He lived and died for others. Therefore, our gifts as churches and individuals imply a practical righteousness. It is a high expression of regard for others. Our Brethren Home is an expression or may I say, a fruit of our ministry as a church and not least, an example before men. In other phraseology, our eternal fruits show to the world of weary men, that there are those who have a genuine trust in our Lord and Master. On the appointed day, February 23rd, we believe our Brethren will again bring an offering, knowing this to be an open door of opportunity and ministry for the church. When you have been prospered materially, a gift in the name of our Lord, for such worthy cause, will prosper you spiritually also.

Will you not prayerfully consider this call?

Louisville, Ohio

### THE TREASURER SPEAKS

Perhaps of all the special denominational offerings the Benevolent Board finds itself in a difficult position to appeal for the gifts of the church at large. This is due to several reasons.

First of all it appears that our Brethren people have no very definite and outstanding convictions of our responsibility toward the aged and needy people of our church. Perhaps we ministers have been largely to blame here. We have been teaching for some time the need of our people bringing their tithes to the church for the support of giving out the Gospel and the maintaining of the ministry and the keeping up of our churches. And we have pro-

fited by this teaching. But we have neglected to give the plain teaching of Paul in his two Epistles of I and II Corinthians on how the church ought to support the poor and needy. Hence our people have no responsibility toward the needy.

In the second place the offering for Benevolences is lifted right after three other important boards have asked for very liberal offerings to maintain their work. One in the month of November, when we lift what should be our largest offering for the denomination. The second in December, when we make our White Gift appeals for the Sunday School work. The third month following when the Publishing Company makes her appeal for a very large

offering toward a new building. And we are in hearty sympathy with these appeals for we feel that all three of them are very worthy. And we want that they be large. But to follow so close on the last Sunday in the short month of February for an offering for the poor and needy, makes it difficult for our Board. Yet, we are conscience of the fact that this is the month given to us to make our appeal by the National Conference.

In the third place, this is the only Board that asks for two offerings in one. An offering for the Superannuated Ministers Fund and an offering for the maintaining of the Brethren Home at Flora, Indiana. To avoid lifting so many offerings the Conference some years ago merged these two Boards into one, since they were so close akin. Yet they did not lift any of the responsibility that had rested upon the two previous Boards. This has simplified matters to some extent, but it has also lessened the amount of offering received for the two causes. It is true that we do not have nearly as large a waiting list of aged ministers desiring help as in those days, yet the decrease in offering has been so great that we are not able to give monthly nearly as much as was given to each one receiving help at that time. It is also true that we do not have as many at the Brethren Home now as some years ago, but the cost of maintaining the Home is greater. And were it not for the boarding members we could not carry on the financial budget even as well as we are doing now. But with no new life membership coming into the Home for the past few years leaves us without the required fee for entrance that helped so greatly in meeting the financial burdens in the early history of the Home.

And one of the main reasons why we have had no new life members for the past few years is due to what the Government is doing for aged people. By getting help from the Government these aged people can still maintain their own homes and remain among their loved ones. We do, however, feel that within a short time there will be a greater demand for entrance into these denominational Homes.

So suffice it to say that the need is great, both for gifts and life members into the Home. And we are asking that every Church will at least lift an offering for these two causes the last Sunday in February or as near thereto as possible.

Your Treasurer will again post the names of the Churches by districts and the amount of their gifts at National Conference. If every church sends in an offering there will not be so many blank spaces as last year. We shall also report the ten churches making the largest gifts. We shall also send to the **Evangelist** the names of the first fifteen churches sending in their offerings after February 23rd in the order in which the gifts arrive. So get busy church treasurers and send at once even though the

total offering is not as yet in. The remainder may be sent later. Gifts sent in by individuals should state where they have their membership so that the church may have credit for gift when the report is made at National Conference. The first fifteen individual gifts will also be sent into the **Evangelist** for publication.

Often we hear people say, "How much do you need this year to carry on?" This may help in answering the question:

For Ministers Fund:

Somewhat larger than last year as we had to give less to one minister than the previous year.

For Brethren Home:

The usual amount to maintain the Home which includes: Salaries, Annuity Interests, coal and many other minor items.

\$900 to pay back the indebtedness of last year.

Several hundred to repaint the outside at once in the spring, and rooms inside as funds permit.

The National Layman's Organization gave \$50.00 toward the outside painting. We still need \$100.00 more.

L. V. King, Treasurer.

## WHY AND WHEN

John Eck, Publicity Director

### Why?

Why should it be necessary for the Board of Benevolences to make an appeal to Christian Brethren for gifts each year to aid and support the aged and widows or disabled ministers of the Gospel, and blind people who are solely dependent on others for the necessities of life? Why? The words of our Lord, "Carest Thou not," certainly have not been forgotten by all the Brethren! We are happy to say that all the Brethren have not forgotten the widows and aged in years gone by. For it was the kind and thoughtful deed of Lydia Fox and John Early who gave the first large amount that started a fund for the aged of The Brethren Church. Then the generosity of our good Brother Henry Rinehart helped to make the fine Home which we have today possible.

We have in the Home a fine place for our Brethren people, but not enough Brethren people are there to enjoy it. Why? WHY? Your Board cannot say to any and all, "Come without money and without price and we will take care of you." WHY? You, Brethren, and we, Brethren, have not this part of the Church at heart to the extent that we gave sufficient money to ENDOW this HOME and thus make this possible. Your Board would gladly do this, and we ARE doing a little toward getting such a fund, as we receive bequests and gifts from wills and the like. So Brethren as you peruse the pages of this **Evangelist** take a little inventory and see if we cannot increase the offering this year to near what the amount should be.

### When? When?

When you ask, "Why do you not do this or that," what is the answer?

I am sure there is only one answer. "No funds for that." Good Brethren pay a visit to The Brethren Home and see that the rooms need redecorating and that improvements should be made here and there, and often promise the good people that they will make the members of the Home happy by doing some thing about this. Well Brethren WHEN are you going to help and change the color of the paint in some of the rooms? When? We are sorry that we are forgotten so soon after you drive out the gate. Just send the Superintendent your \$25.00 and

say which room you want to have painted. And that is WHEN they can be changed to daylight.

When some of these things come to pass, then we can have this Home for Brethren People, completely occupied by Brethren folk, and we need not go outside and have the name of merely running a boarding home. Praise the Lord we feel that time will not be far distant.

Calling all Brethren to the front in this call for the largest offering for THE BRETHREN HOME and the SUPERANNUATED MINISTERS FUND ever. Forward march, Brethren, as long as the Lord liveth and reigneth, give Him all the Praise.

New Lebanon, Ohio

## Not Less for Other Offerings but More for Benevolences



Edw. Suman

We are desirous that the Brotherhood have a report from this part of the Church. We have been blessed with good health during the past year here at the home and that goes a long way to make for happiness with the members here.

We have not made as much improvements during the last year as the first year, not that there are no improvements to be made, but the funds were not available. All the rooms up stairs need painting, the large living room needs to be redecorated, the exterior of the building needs to be given a new dress or you may call it paint, so Brethren you see your offering for this Home should be increased to the extent that the Board can keep your property in the best of condition, and in keeping with such a Home as we represent.

We have had a very good year from the stand

## The Superintendent and Matron Report



Mrs. Edw. Suman

point of crops from the farm, good oats, corn and hay as well as hogs. This however helps to keep the Home going and furnishes the necessities for the same, but by no means takes care of all that is necessary. Many other things we could say, but we hope that you will be interested enough in your home to pay us a visit during this coming year that we may meet you, and you may see the needs, and improvements that have been made.

We want to thank all who had a part in the past year to keep us happy, and to the Board for their fine cooperation and efforts to keep our standards up with the requirements of the State of Indiana.

Wishing each one a happy and prosperous year ahead.

Mr. and Mrs. Suman, Supt. and Matron.

DR. W. I. DUKER  
President

DR. L. E. LINDOWER  
Treasurer

## The National Sunday School Association of the Brethren Church

REV. E. L. MILLER  
Vice-President

REV. N. V. LEATHERMAN  
General Secretary

# What is Teaching?

Dr. W. I. Duker

In a recent article we spoke of the necessity of giving thought to our teaching in the Sunday School, once we were assembled in God's house. We need material assistance all along the line in this material world, but if we stop with materials we have lost all.

A bridge is quite necessary in crossing a wide, deep stream. If we, however, build the most modern, dependable bridge our engineers can produce and then remain on the bridge, we not only fail to reach the other side but we prevent others from using the same bridge for the purpose for which it was constructed. So with all known conveniences and methods in teaching, unless we actually "teach", all we have done in a material way is just so much "straw and stubble". Now we never can teach unless we have a clear, well defined knowledge of what teaching actually is.

It is our purpose to develop, after a fashion, this teaching process using the outline as given by Schmauk in his book on "How to Teach". We have used this text in our Summer Camps and we now desire to give it a larger distribution.

Schmauk says that first of all, "To teach is to help growth". To teach is to help the mind in growing as well as in knowing. Then he adds that which to one who has spent years in the teaching field, seems highly significant; "Training is helping the mind in doing, as well as in growing and knowing. The child has a natural, normal hunger. How we cultivate this hunger and satisfy the same, determines our success or positive harm as a teacher. Just as a child may learn to desire a well balanced diet, or a craving for sweets alone, so may the student also be fed on spiritual food by a wise or foolish teacher.

Again we are referred to an outline on teaching found in an article by Patterson DuBois on "The Natural Way in Moral Training". He tells us that there are four sides in all teaching. We nurture the child by atmosphere, by light, by food and by exercise. This general approach leads us to offer suggestions as to what teaching really is, or is not. This outline if used as a measuring stick may be of great value to any one who is really attempting to "teach" while standing before his class each Sunday morning.

First of all: "To Teach is to Furnish Nutriment". We are sobered in this connection as we recall the

injunction, "Feed My Lambs." When we ask ourselves, "what shall we feed them?" we instantly remember this Scripture, "Search the scriptures for in them ye think ye have eternal life." All facts of Scripture converge in the One Person of Christ. "They are they which testify of me."

Second: "To Teach is to develop manhood." The answer to this question of how? is furnished by St. Paul when he urges that we teach, "till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Third: "To Teach is a psychological Process." "The Sunday School teacher leads the scholar into the Scriptures, where, with opened eyes, his insight into the acts of God in history, his faith in the redemption and teaching of Jesus, and his activity as a Christian and member of the church will develop progressively in response."

Fourth: "To Teach is to direct Thought." After the child has been given food, has been given manhood for strength in service and has become poised for flight, he needs above all else to be guided as he goes forward in life. To deny the child this direction in the thought that it interferes with his "freedom" is most tragic. A child needs "freedom", 'tis true but above all, he needs wise direction.

Fifth: "To Teach is a Spiritual Process." Jesus Himself was a teacher of human souls, not of human intellects. This is after all the goal of all our efforts. This completed Spiritual House we must see before we start building. How often are we so busy with materials that we fail to see the goal of all our efforts!

Sixth: "To Teach is a Personal Act." Schmauk tells us that "Teaching is a toilsome process." I have observed this and enunciated this over and over again during forty years of teaching. Just as there is no "Royal Road to Learning" so also is there no "Wholesale Road to Teaching." Every child presents a special problem. Luther said, "All ye who teach the Gospel become, as it were, a threshing machine, through which the harvests of the field are threshed."

Seventh: "To Teach is a Simple Act." Teaching is a natural act. It never need frighten the one who teaches. Again we are reminded that as the wise mother does not shrink from her God given duty, neither need the faithful teacher withhold his hand from service.

Eighth: "To Teach is a Vital Act." We can nev-

er over emphasize the need of a driving force in the life of the teacher. "What are living teachers?" asks Margaret Slattery. "They are genuine," she says, "like Jesus." He was real and there-in lay His power. Live, wide-awake teachers who say not, "I ought" but "I must" catch the interest of the child, hold his interest and guide his destiny. A desultory, tired teacher never teaches.

Nine: "To Teach is to Plant a Seed." If one has worked in the soil and has learned that "planting" and sowing are not necessarily the same, he will have increased his respect for "planting." He will think of soil, season, fertility of seed, care for the tender plant and above all, dependence upon the sunshine and rain that comes direct from the hand of God. Planting is not "broad-casting." When we say blatantly, "Well, I taught the lesson, whether they listened or not," we may feel quite sure that we may have broad-casted, but never actually "taught."

Tenth: "To Teach is not to Preach." Schmauk

completes his outline by telling us one thing that teaching is not, "It is not Preaching!" Of course to completely understand this we would need to discuss what preaching is. For our purpose we must assume that all of us understand what preaching really is. Here is the contrast. "Preaching is a free lightning flash, traveling ever outward. Teaching requires a return wire to complete the circuit." "To Preach is to proclaim and impress. To teach is to impart. To preach is to announce; to teach is to enforce."

So Brethren we have just opened the vital matter of teaching. We have certainly not developed it to any given degree. If we have made some one person conscious of the presence of a problem in teaching, we shall be satisfied for the time. If the teaching in our Sunday Schools is directed toward "Christ's way in Teaching," we will all be blessed and strengthened for continued Service.

Shipshewana, Indiana

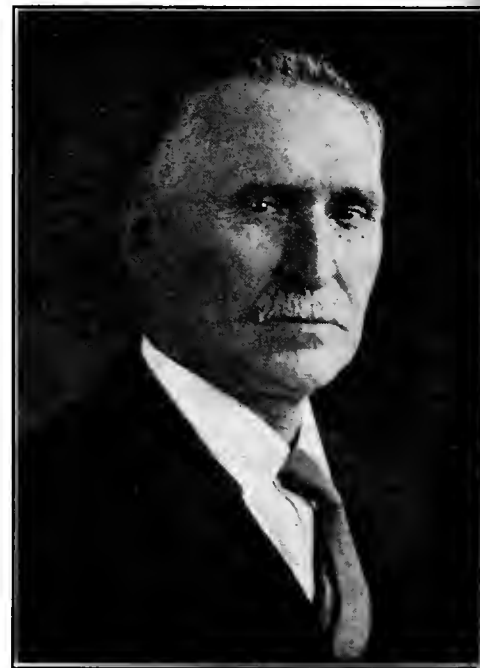
## They Made the Brethren Home Possible



John Early



Lydia Fox



Henry Rinehart

We present to you the likeness of John Early, Lydia Fox and Henry Rinehart, who gave the first money and land that The Brethren Home might be established. We are glad to recognize them in this issue. What they had in their minds, the Board of Benevolences has sought to carry out to the best of its ability.

Those of you who have had opportunity of visiting the Home will know that it is a pleasant place. That those who find refuge within its walls have a

good environment. But there are many thing about the Home that need improvement. In year to come will you, too, have your memory brought to the attention of the brotherhood by helping make the dreams and ideals of these early pioneers come true?





## A Visit to the Brethren Home with the Local Pastor

Vernon D. Grisso

Board  
Member

Coming from the local pastor of The Brethren Home it is not necessary to make any attempt to explain to old Brethren what some of the advantages are in keeping and supporting a "Home".

From our very first arrival on the field in Flora and upon our first visit to the Home, which was the same day, we have had a wonderful opinion of the Home. The best we can do to interest you in this Brethren project is to take you with us on one of our visits to the Home.

As we leave Flora westward, a short distance away you immediately recognize the stately brick structure you have seen so often in pictures. We enter the gates and drive around the curved drive to the front steps and you note that the lawn, shrubs and trees are perfectly trimmed and cared for. We cross the wide spacious porch and enter; the halls, you note, are always shining. We are cheerfully greeted by Mr. and Mrs. Ed. Suman who care for the Home so efficiently. The Sumans are less than middle aged, very affable and soon win your heart by their sincerity and desire for the welfare of the Home and all who live there. You learn in conversation with them that they are members of The First Brethren Church at Flora and see weekly that any folks at the Home desiring to attend church have a way when Sunday morning arrives. Brother and Sister Suman tell us that the Christian Endeavor of the Flora First Brethren Church plan the devotional programs for the aged people once a month on Sunday afternoon. When they do not or cannot provide service themselves they carefully secure some adept group or individual to conduct the service. On later inquiry you find that Brother Suman is most highly spoken of in Flora as a capable business man and a busy worker, never idle, which shows for itself as we travel about the grounds. The office is comfortable, well organized and in order; if you ask for any or every report of past records they are readily laid before your eyes in neat and well kept books, always open for inspection.

The kitchen, the dining room, the barn, the chicken house, all have the same shining, clean, well arranged look. All of it gives you a feeling of ease and satisfaction if you are one to want things in their places.

All of this cleanliness and orderliness is so impressive that at first that is all one can see and exclaim about; from basement to attic, (from barnyard to front gate) order, cleanliness, cheer and happiness prevail. But let's be honest and look a little closer. There, see that dear old lady's room, see how she prides this, her only home? See the pictures on the wall, the high backed rocker, the knitting on the floor? But you say, "It is hard to see," ... yes, now look at the walls, brown, streaked, dark. What a cheery home she could have with only a little light paint on the walls and ceiling. Would you mind giving enough yourself to brighten that room for that dear old lady? Most of the rooms need redecorating. Wouldn't it be fine to cheer it up a bit for the folks there at home?

We might also climb to the roof that is badly in need of repair; it should be fixed because the life of a building is always determined by the roof over it. The basement is light, clean, warm and comfortable, but the ceiling—? Yes—The fire marshall says it must be plastered where all that old plaster is falling off. Yes, very dangerous. We cannot endanger those folks lives for such a small sum.

Now outdoors. My, a beautiful building, but why is it those windows look so dingy? Why does the porch railing and the roof railing look so sad? Why? It's been years since they have had paint. My, how bright the old brown brick building would look all shined up and set off with a new coat of white paint outlining all the doors, windows and porches. These are just some of the things we see when we look closely. You ask me, "But isn't this a valuable piece of property for The Brethren Church?"—"Yes sir, it is."—"But does it pay to let a valuable property run down?"—I ask you, "Does it? Did it even pay you to treat your own home that way?" Cleanliness and orderliness is next to Godliness. We must preserve and respect God's property and keep that trust whole and sound. Brethren, these things are needed. Will you help us provide them this year? Do it now. Now is when they are needed. Thank you, and may God bless you.

Flora, Indiana



## Worshipping Day by Day

(Family Altar)

### Sunday

#### SPIRIT, LOVE AND LIGHT

I John 1:5-7

God is a Spirit. God is Love. God is Light. What a trinity. It leaves us humble at the feet of the Master, He who came to reveal the essence of the Father. He who is Spirit and Love, is also Light.

We need not be in darkness when He is near. Think of what light does. It vivifies. Nothing grows well in the darkness. Hiding away from God means being away from the light. Light reveals; it purifies; it gives power. John says, in this scripture, "If we walk in the light as He is in the light we have fellowship..." And what fellowship. What joy and delight. Today open your heart to the light of His loving spirit.

### Monday

#### USE WHAT IS IN THY HAND

Exodus 4:1-9

Have you stopped to think how much God can do with the simple things He has placed in your hands?

Too often we think we are helpless because we have not been given great and marvelous talents. But consider Moses—stuttering, stammering Moses. God took him; gave him a mouthpiece in the person of his brother Aaron, and made of him the greatest leader of men until Jesus came to earth.

It is the little things in life that count. The very things we have in our own hands. It may be only a talent to make others forget their troubles. It may be only a silent testimony of a life lived before the Father.

### Tuesday

#### DISCOURAGEMENTS MAY COME

II Timothy 2:1-10

Paul, writing to Timothy, realizes that "his son in the faith" has met with discouragements. He needs something to help him over the rough places. So he writes, "Without ceasing, I have remembrance of thee in my prayers night and day."

How long since you have taken an hour to pray for your pastor? How much he needs your sympathy and interest. How much stronger he will be if you, his fellow-worker, will pray earnestly for his part in the work. How much more easily he will be able to face the issues of life. He will be fortified to "endure hardness as a good soldier of Jesus Christ." Lift him up today.

### Wednesday

#### WHO IS MY NEIGHBOR?

Luke 10:25-37

"Who is my neighbor?" Surely that question comes to us today just as forcefully as it came in the days of Jesus.

The discovery of ether waves and the invention of the airplane has made all the world "next door." No longer can we look to the right or the left in our physical world and say, "My neighbor is he who lives in my community." The outreach is too far. The "field is the world." The question of neighborliness rises above the question of nationality and religious prejudice. We need to stand on the "hills" and get a vision of the valley. Down where the needs of men are great.

### Thursday

#### DAILY GRACE

Psalms 72:11-17

Jesus taught us to pray, "Give us this day our daily bread." We find in this thought another embodied about which we oftentimes fail to think. It is the element of **thankfulness** for the blessings past, present and future.

In the hurry and rush of our present daily life too often we fail to pause and think of the admonition of the Psalmist, "Forget not ALL His benefits."

Do you pause in the midst of the day to calmly lift your heart and pray that you may show your thankfulness for all the "provisions of His bounty?"

Meditate on His goodness and fail not to "count your blessings."

### Friday

#### STOP, LOOK AND LISTEN

Hebrews 12:1, 2

At each railroad crossing there used to be a cross upon which was painted the words, "Stop, look and listen." Warning bells and red signal lights have, in most cases, taken their place. But even the bells and the lights say in unmistakable tones, "Stop—Look—Listen."

In our scripture today we want to look at only one phrase—"Looking unto Jesus." We need that upward look every day. For it is only by constant watchfulness that we can keep from danger ahead. He says, "Watch and pray lest ye enter into temptation."

"Stop—Look upward—Listen to His voice."

**Saturday**  
**DRAW NEAR UNTO GOD**  
**Psalm 73:24-28**

When we say that we should "draw near unto God" we imply that there is always a possibility of drawing away from Him. Also there is the thought that He is accessible and that we can reach Him.

We are prone to draw near unto Him in times of adversity and temptation and at the prospect of death. But do we share our joys and our victories with Him? Or do we say that these are the results of our own efforts and we, therefore, ought to enjoy them alone? For too often this is the case.



## Among the Churches

### Post Card Publicity

An inspiring Layman's meeting was held recently at the Lanark, Illinois Church, with sixty-six men in attendance. After an oyster supper, several of the men representing each of the men's and boy's classes gave five minute talks. Rev. Zimmerman concluded the list of speakers with a talk on, "A Vision of Work to Do."

A combination New Year's service and watch night party was held at the Lanark Church. Ministers from the Church of the Brethren, the Methodist and the Christian churches were guest speakers. A film strip, based on The Vine and the Branches of John 15, was shown. The New Year was ushered in during a period of prayer.

Rev. Chester Zimmerman was again appointed Director of the Daily Vacation Bible School at Lanark. His plans for this year's school include one period each day for teaching with visual education materials.

### MEXICO, INDIANA

Our church has benefited in many ways during the last year under the leadership of our pastor, Rev. C. E. Johnson. Beginning December 8th we enjoyed revival meetings with the McCartneysmiths in charge. During this time we received many splendid messages from Dr. McCartneysmith as well as from the special music and the congregational singing led by Mrs. McCartneysmith.

At these meetings there were delegations from Flora, Tea Garden, North Manchester, Denver, Peru, Loree, Center Chapel, College Corners, Corinth, and Sidney, and all of the other churches in Mexico cooperated to make our meetings a success. Rev. Vernon Grisso, Rev. Whetstone, Rev. Gilbert Maus and Rev. Tinkle attended one or more of these services.

There were three confessions, one young married woman and two splendid young men. All were baptized and received into the church. Besides this there was a real spiritual awakening in our community.

Our church closed the year with all debts paid. There was \$800 raised for improvements and expenses not scheduled in the regular budget. New song books and a new furnace were purchased, and the debt on the parsonage was paid in full.

At our Rally Ray Service a beautiful reproduction of Hoffman's famous painting "Christ Knocking on the Door" was

presented to the church by Mrs. Bond and her daughter, Mrs. Harold Bond, deceased. This picture was painted by Mrs. Harry Crider, of Mexico.

We feel that we have indeed been blessed, and for these blessings we are truly thankful.

Mrs. W. B. Eikenberry, Corresponding Secretary.

### THE BRETHREN BEREAN BAND OF NORTHERN CALIFORNIA

The Brethren Berean Band of Northern California held their annual New Year's Eve watch party at the home of Mr. and Mrs. Gus Schmiedt and son Lester, Lester being the president of the organization.

The first hours of the evening were enjoyed by all in playing games appropriate to the occasion. The pastors and elders enjoyed the games as did the young people. Mrs. Tessie DePriest was in charge. Mrs. Ora Mae Piel had charge of games for the children.

The group enjoyed the presence of a number from Stockton. There is an established church work there now and a large prospectus. Brother Frank Gehman, their pastor, was with us and we enjoyed his presence as he took such an active part in the games.

About 11:00 o'clock the service was given over to Virgil Ingraham, and he conducted an hour of devotions, bringing out the message of Christ being born into the world and then crucified to save us from our sins and give us eternal salvation. This was a very impressive service. At the hour the old year was to go out and the new year come in every one was standing and different ones of the Band offered prayers and the closing prayer was given by our Pastor Counselor, Brother J. Wesley Platt, from Manteca.

We were then dismissed by Brother J. J. Reppert, of Stockton. Delicious refreshments were served at the close of the evening's program and devotional hour.

Everyone had a very good time; the only regret of the evening was the absence of a few of our members, namely, Harold Detling who was critically injured Christmas night in an automobile accident and Harold Mathews who was with him at the time, but not injured quite so badly.

The Bereans thank God for the good Christian fellowship they can enjoy and thank Him for His goodness. Let us all times remember our scripture verse: Acts 17:11, "...in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so."

I sincerely remain,

Brethren Berean Band Corresponding Secretary,  
 Florence Wolfe.



Barn



## Christian Endeavor Topics for Young People

### WHAT THE BIBLE SAYS ABOUT TOLERANCE

Scripture Lesson: Luke 9:49, 50; Galatians 3:26-29

#### Daily Bible Reading

Intolerance Rewarded, Esther 7:7-10.

Christ and the Syrophenician, Mark 7:24-30.

A Roman Friend of the Jews, Luke 7:1-5.

Christ and the Samaritan Woman, John 4:7-10.

One Body, One Spirit, 1 Cor. 12:12-14.

Christ, "All in All", Col. 3:10, 11.

#### For the Leader

Present day evidence seems to indicate that efforts are being made to teach American youth the art of hating other races and nations. It is not out in the open, for then it could be met and defeated, but it works underhanded so that it accomplishes its deadly work without being apprehended. A word here, and sentence there, some deed, some act and someone else develops a feeling of enmity towards one of another race. Not much, perhaps, with each individual, but the sum total of all such acts and feelings can do much in a short time to plunge this entire nation into war against a nation whose people our people have been taught to hate.

Christian young people of America can accomplish a great and noble work among their school mates and work companions by teaching the ideals of Christ in regards to hate and tolerance. If we teach that other people do not want war, and do not hate us in their hearts, we will have gone a long way in building up a spirit of love for peoples of other nations.

As our source of information on this subject we must turn to God's Word.

#### Discussion

**OTHER RACES ARE HUMAN TOO.** God made Adam from the dust of the ground. From him God made Eve. They were instructed to "be fruitful, and multiply, and replenish the earth." The ancestry of every human being of today goes back to Adam and Eve. Regardless of color, race or breed, we all have a common ancestry. And for those who are now in Christ, the feeling of brotherhood is even stronger. Because of past prejudices, we find it hard to maintain a warm feeling towards people of some other race or nation. Yet if we were to meet them, talk with them, and learn their way of life, we would find them "just as human as we are."

**CHRIST DIED FOR ALL MEN.** If there had been but one lone sinner in the world, the love of Christ would have prompted Him to give His life for the salvation of that one sinner. But all men are sinners, and Christ, the all-sufficient Savior, died for all of them. We may find it hard to associate with people of other colors, or to think well of those who are causing destruction through war, yet we cannot overlook the fact that God has an interest in them.

Paul says that we are all the children of God by faith in Christ Jesus. Jesus was not "race prejudiced". If He had been, we would never have received the Gospel, for Jesus was of the Jewish race. Jesus said, "the son of man is come to seek and to save that which was lost". All men are lost sinners until redeemed by faith in Christ. So, this puts a new light on what our toleration of other races and people should be. Instead of scorn and hate, we should seek to maintain an attitude of friendliness and love.

**THE OTHER PERSON'S VIEWPOINT.** It would be foolish to think that our opinion or our decision was always the right one. People run into conflict with society when they stubbornly insist that they are right and everybody else is wrong. Other people may not think as we do, yet we are to be tolerant of them. We do not gain anything by building up a feeling of hate towards a person who does not agree with us. The best way to get along with people is to prayerfully imagine yourself in their position and determine just what makes them do the things which irk you. They may have a good reason for doing the thing which annoys you.

**NON-TOLERATION.** We are to be tolerant of other people's ideas and plans as long as they do not strike at the fundamentals of our Christian faith. It would be foolish to tolerate stones and weeds and insect pests in our garden; such must be cleaned out. It is even more foolish to tolerate worldliness, modernism, etc., in our Christian life. We cannot stand by and see the powers of this world come into our churches and classes with their teachings of new world orders free living, sinful amusements, etc., without taking a firm stand against these things. Of course we cannot prevent these deviltries for circulating around us, but we can prevent them from taking over our life. We dare not sit back in toleration of the growing efforts on the part of men of the world to rob the church of her youth. We must become definite in our stand against such attractions and turn more of our efforts to building up the church as a haven of peace for American youth.

**TOLERATION.** The Christian religion needs to be respected. Ignorant people everywhere are making a pretense of knowing all about our religion, but their knowledge is near the zero mark. We who are informed should make plain the statements of our faith. We are taught to be tolerant of other people and races. As we are tolerant of them, we should teach them the salvation through the Christ who has made toleration possible. "With Christ there is neither Jew nor Greek, bond nor free, male nor female—ye are all one in Christ."

#### Questions

1. Youth faces a problem in attending high school group parties today. How far can a Christian young person go in tolerating the games played and the forms of amusement provided? Should he tolerate card playing, drinking, dancing, etc.?

2. How far should we, according to Scripture, go in tolerating the presence and companionship of "foreigners" "the colored people" the "hoboes" that come to our door, etc.? How far do we actually go in making them feel equal with us?

3. If we say that we will tolerate people of all races, does that mean we would go as far as to invite them to stay in our home, adopt one of their children into our family, or marry one of them as a life companion? What social and racial barriers are there which would prevent us from so doing? Are such barriers scriptural? Explain.

#### Suggestions

Make this a missionary program. Show where churches are maintaining world mission fields. Have short talks on conditions which the missionaries meet when associating

with the people to which they are taking the Gospel. If you have any of "foreign" or "colored" descent in your group invite them to tell their impressions of Americans from their viewpoint. Have them tell what they think about tolerance toward other people.

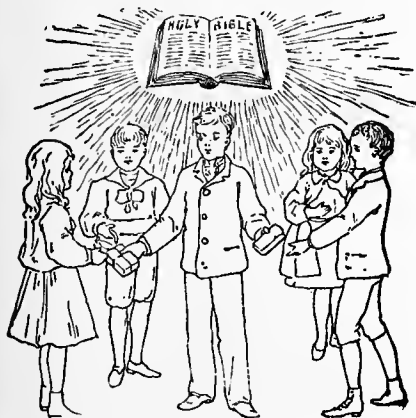
### From the Bible

Mark 7:24-30. Christ was put to a test here, for this woman, a Greek, and not a Jew came to Him and asked Him to heal her daughter. Had Jesus been intolerant, He would have told her to go her way, defending Himself on the grounds that He was a Jew, sent to help the Jews. He might have said, "Let the Greeks take care of the Greeks". But no, He met the test, and, after perceiving her faith, assured her that the daughter was healed. Such is our lesson

for today. We cannot assume the attitude of letting other people help themselves, but we who have help are to help. We who have the Gospel are to take it to those who have not, regardless of race or nation.

Col. 3:10, 11. It is interesting to note, as Christians, that when the labors of this life are over, we shall appear before Christ without the "ear-marks" of our nationality here. So then we will be as one people out of every nation and kindred of the earth. This is a vital point for us as Christian Endeavorers to remember. It will help us in forming our ideas of respect and tolerance towards those that we are inclined, perhaps, to consider among the "lower classes of people. It takes a true-hearted Christian to have tolerance towards all mankind.

W. St. Claire Benshoff, Topic Editor.



## Our Children's Department

MRS. LORETTA CARRITHERS,

SUPERINTENDENT

Dear Children:

Today we will talk about "A LOST HEART AND WHERE IT WAS FOUND." We will use Matthew 6:21, "Where your treasure is, there will your heart be also," for our memory verse.

A little girl, daughter of a Western banker, was anxious to bring her father to Jesus, but he always said, when she talked with him on the subject, that he was too busy at the bank and did not have time to think of religion. This troubled the little girl very greatly, because she knew her father's soul was in danger if he did not give his heart to Jesus. It seemed to her as if he had given his heart to the bank and not to God.

One night the little girl went to bed with a troubled mind, and in her sleep had this strange dream. She thought her father came down stairs one morning and said that when he awoke he discovered that somewhere during the night he had lost his heart. He could not feel it beating in his breast, and therefore was sure some power had taken it away from him, and he was without a heart. The little girl thought, in her dreams, that she heard all the family laugh at this strange story of Daddy, and they said, "Father must have lost his mind;" but he only said, putting his hand upon his breast, "My heart is not here, I have lost it somewhere." The little girl was greatly troubled because she thought it was sure that her father would soon die, because he could not live without a heart. Then in her dream a good angel came to her and said: "Dear little girl, your father is right. He has indeed lost his heart. He loves his gold, he loves it so much that he has given himself to the bank and forgotten God. Now, little girl, you can help your father find his heart again, for I am going to tell you where his heart has gone." The angel said, "On yonder shelf you will see a little iron bank; open it up, and you will find buried beneath the coins of this

bank your father's heart." She did as the good angel directed, and there, sure enough amidst the copper and silver coins, she found her Daddy's heart. She was very glad at this find, and in her great joy she awoke from her dream.

The next day she told her father about her dream, which she had the previous night. He listened to it thoughtfully and said something about foolish little girls who think out strange things in their sleep. and then he turned toward his bank and spent another day, amidst his banking books. But all day long his thoughts were upon his little girl and her foolish dream, but the more he thought about it the less foolish it seemed. and at last he said to himself, "Dear little dreamer, God was talking to you in your sleep and was talking to me also. It is true I have lost my heart. It is buried under the gold in my bank. I have loved my gold more than God, and have given my bank my heart. The Good Book says, 'Where your treasure is, there will your heart be also.' My treasure is in my bank. There is my heart also." This message from dreamland caused him to give his heart to God, and he became a Christian, and then he let God keep his heart for him, and so Jesus found the father's heart and kept it for him forever more.

We should each one examine ourselves and see where our heart is. We want to be sure that our hearts are not hidden under our penny bank, some of our toys or in some selfish desire. If we want our hearts to be kept safely we must go to God's house and learn about Jesus. When we have learned about Him we will want Him to take our hearts and keep them safely for us. He is the only one who can keep hearts safely.

With love, in Christ's name.

Aunt Loretta,

513 Bowman St.,

Mansfield, Ohio





**Mrs. L. G. Wood**

I want to tell all the dear ones that give to the Superannuated Minister's Fund how much I appreciate their kindness in helping myself and others who are no longer able to help themselves.

I am getting older each year, but I love THE BRETHREN CHURCH and her work, and wish I could do more for her. God's blessing on all his children. Mrs. B. H. Flora, North Liberty, Ind.



**Mrs. D. A. C. Teeter**

I am so glad that THE BRETHREN CHURCH has the SUPERANNUATED MINISTERS FUND. I want to thank the Board for my check that comes each month. I am sending One Dollar for this offering to also show my appreciation in a material way. May the Lord bless each one of you.

Mrs. Florence Kimmel,

New Paris, Ind.

I count it a pleasure and privilege to try to express my appreciation to the Benevolent Board and the contributing members of the Church for their gifts; it means more than one can know until you are in need of that gift and receive same.

The Board is anxious to distribute these funds, but are only able to do what the members of the Brotherhood are willing to give loyally to this worthy cause, the funds needed for this purpose.

May the dear Lord bless our Beloved Brethren Church that She may STAND TRUE TO THE WORD as she always has, may She be able by HIS Grace to over come all the hindrances and be victorious through JESUS CHRIST OUR SAVIOR.

Mrs. L. G. Wood, Fort Scott, Kans.



**Mrs. Ben Flora**

Thank YOU.

It is impossible for me to express in words my deep appreciation of the help given me by the Benevolent Board of our Church.

However I will try by GOD'S GRACE to live so that I may be worthy of this kindness.

Mrs. D. A. C. Teeter, Winona Lake, Ind.



**Rev. M. L. Sands**

Word comes from Sister Sands that Brother M. L. Sands, who is receiving his monthly remuneration from the Board is very ill and confined to his bed. Their appreciation for the work of the Board is expressed in this note. Will you offer up a prayer to God for this good brother?



# The BRETHREN EVANGELIST

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"The Light ...

Shineth

in  
Darkness ..."

*"The Sea and the Waves Roaring"*

*- Luke 21:25*



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## CONTENTS

|   |    |
|---|----|
| Interesting Items .....   | 2  |
| Our Brethren In Every City—J. R. K. ....  | 3  |
| The Missionary Church, a Growing Church—<br>Rev. George H. Jones .....            | 4  |
| The Importance of the Missionary Spirit to the Christian—<br>Arthur R. Baer ..... | 5  |
| Strengthening Home Bases—Rev. R. D. Murray .....                                  | 7  |
| Some Things a Layman Should Know—Harold Whybrew .....                             | 8  |
| Publication Offering for the New Building .....                                   | 9  |
| News from the College and Seminary—<br>President E. G. Mason .....                | 10 |
| Sunday is an Unholy Day—Dr. Chas. A. Bame .....                                   | 11 |
| Our Children's Department .....   | 12 |
| Worshipping Day by Day (Family Altar) .....                                       | 13 |
| Christian Endeavor Topic .....  | 14 |
| Among the Churches .....  | 15 |
| January Mission Contributions .....   | 16 |

## INTERESTING ITEMS

**ANNOUNCEMENT COMES** of a course in Leadership Training in the Goshen, Indiana, Church. It tells of the two very important courses of "Training for Service" and that of "Personal Work." It is running for several consecutive Monday nights.

**REV. DELBERT FLORA**, pastor of the First Brethren Church of Elkhart, Indiana, is making the new church there do duty immediately following the dedication. A "Revival and Evangelistic Meeting" is announced in the bulletin of recent date. This meeting will continue from February 10 to 23. Brother Flora will be his own evangelist.

**FROM MILLEDGEVILLE, ILL., COMES WORD** from Brother W. S. Benshoff concerning his weekly bulletin. On January 12th there were 150 bulletins distributed and that he had to "scrape" up enough for mailing. He could only find ten "used" copies in the entire building. Then he makes this significant statement: "Sunday evening church attendance up. It pays to advertise."

**REV. C. Y. GILMER**, pastor of the Vinco, Penn., Brethren Church, has caught the vision of the need of a new Publishing Building. He gave the entire front page of his January 19th bulletin to the telling of the plans of the Publication Board. Thanks, Brother Gilmer, for the "Boost."

**AND BY THE WAY**, scarcely a church calendar has come to us in the past few weeks that has not contained announcement concerning the Publication Day Offering and calling attention to the necessity of renewing of subscriptions to **The Brethren Evangelist**. Do you read your Bulletins?

**WORD COMES** from Brother H. M. Oberholtzer, pastor of the Huntington, Indiana, Church of a splendid service conducted by the young people of the church when he was compelled to be absent. We come more and more to appreciate our young people as we see them work.

### NOTICE TO INDIANA LAYMEN

**Layman's Sunday, March 9, 1941**

Laymen to be in charge of at least one service.

Offering to be lifted for  
Improving Shippshewana and promotional  
work among laymen.

Send all offerings to  
Charles Webb  
315 S. Eighth Street  
Goshen, Indiana

Layman's Sunday for Indiana District  
planned by officers of Indiana District Lay-  
man's Association.

Arthur R. Baer, President.



## "Our Brethren in every city --- see how they do"

—Acts 15:36

### In Pennsylvania

One naturally rejoices when some of our Churches speak forth in great services. Recently, on a very cold morning, we were delighted to accompany Rev. Crick during his hurried duties of the day. We visited the Second Brethren Church, of Johnstown, where a splendid audience was in attendance. We also found a very active group at work in the 3rd Church at Johnstown and listened to a choir number at the evening service which has been a real contribution to our lives. It was entitled "Bless Me Now" by Stella M. Ford. There was a large group of Brethren awaiting the W. M. S. Service in our Conemaugh Church which meeting was presided over by Mrs. Walter Wertz. We received a check for \$145 from members of The First Church in Johnstown who had not yet sent in their Missionary Offering, and another \$5.

If you have not visited the Berlin Brethren Church where Reverend Victor Leatherman holds forth you have a real surprise and blessing awaiting you. Reverend Leatherman and Reverend Crick are both very busy men in our District Mission work in Pennsylvania, but both of them have time to visit and show you their work. One of our finest Brethren buildings is in Berlin. A splendid congregation was in attendance Sunday morning with a real spirit of devotion and worship.

### Thank You, Sister Rutt

Word comes by mail that Sister Harvey Rutt, of Smithville, Ohio, has answered our call in **The Brethren Evangelist** for a projector. Thank you, Sister Rutt. We have always appreciated your spirit of helpfulness and faithfulness. This will serve your denomination in a very real way.

### New Kensington

Just for the experience of it we thought it would be of interest to drop in on a Sunday afternoon and see the First Brethren Church at New Kensington perform. This, you will remember, is a new church, meeting in a school building. And such a bad and slippery day! But there were 60 present with an offering of over \$4.00. And such a program in Scripture verses and Gospel choruses as they performed would inspire anyone. Reverend and Mrs. Floyd Sibert have been going to New Kensington on Sunday afternoons and holding forth there, hurrying out of their Pittsburgh Church to reach the

field. This field seems to present a very happy and bright prospect for a great Brethren Church. Surely this must be attended to.

### How's Your Christian Endeavor?

In the 3rd Brethren Church of Johnstown we listened to a Christian Endeavor program that was really exceptional. I know of no school or institution where a young man or young lady could receive better training in speaking and thinking than there. Such discussions as those young men and women brought forth! We congratulate them. They had their church moderator help them with a topic. Our churches which have no Christian Endeavor are suffering a real loss now, but more of a loss ten years from now when the church will need real leadership.

### Easter Time Again!

We are wondering how many of our Brethren will really attempt to do something outstanding for our Lord and His great cause this Easter. Brethren, every wide awake church should right now be planning how and when it will lift its Easter Offering for our Missionary Board's work. Your Board has sent Dr. Yoder to start a new work for us in South America. We must have your financial help. And could you think of going through an Easter day without a great offering from your church for the missionaries? We can be thankful to God that our missionary investments in South America net great gains for the amount of money invested. By that we mean that we are not constantly in an uproar as to what is going to happen. It is to our advantage and our Lord's advantage to build something for the years ahead, not for the dictators. We are thankful that we have an open field and a great call in South America where Dr. Yoder is getting a splendid new work started. **YOU CANNOT AFFORD** to overlook Christ in your Easter Offering.

Furthermore, do you not really feel that it is time some of our Brethren Churches awoke to our possibilities in AMERICA too for our Lord? Your Missionary Board is praying for your very best help this Easter. Please start now.

### Answering the Challenge

It is most gratifying to see the way our Brethren are responding to the challenge of the Lord. Many individual and church offerings show appreciable in-

creases this month. Several phenomenal increases are the offerings from Pleasant Hill, Ohio, Flora, Indiana, Waterloo, Iowa. The Pleasant Hill Brethren, where Reverend Samuel Adams is the pastor increased their offering better than 19 times that of last year; a splendid offering of \$267.58 came in. Flora, Indiana, where Vernon Grisso is pastor, raised their offering of last year from \$34.75 to \$230.68 this year. Reverend William C. Benshoff's Waterloo, Iowa, Brethren raised their offering from \$187.60 last year to \$320 this year.

Oakville, Indiana, where Reverend L. V. King is pastor, sent in a total offering for the past two years amounting to \$577.22. Smithville, Ohio, Brethren, where Reverend J. G. Dodds is pastor, sent in the fine amount of \$433.18. Both New Lebanon and West Alexandria, Ohio, led by Reverend C. C. Grisso, increased last year's offering, New Lebanon bringing last year's total of \$87.09 to \$121.50 this

year and West Alexandria increasing last year's gift of \$10 to \$92.75 this year, one brother, H. J. Riner, giving over one-half the total. The Vinco, Pennsylvania, Church, pastored by Reverend C. Y. Gilmer, raised \$56 more this year than last, making this year's offering \$159.38.

In reporting the offerings for this month mention should also be made of those churches which show a definite increase over last year's offerings: In Pennsylvania, Johnstown Second, Jones Mills, Allentown, Uniontown Second; in Indiana, Milford, Dutchtown, Roann, Center Chapel, Warsaw. Stockton, California, and Rittman, Ohio, both newly organized churches show their spirit of Brethrenism with a Thanksgiving offering from each of them.

To all you Brethren, churches and individuals, who are responding to the call we sincerely thank you.  
J. R. K.



## The Missionary Church, A Growing Church

Acts 9:10, 11, 12, 13

Reverend George H. Jones

When a church neglects its missionary opportunities, that church ceases to grow. In proportion as its zeal for missions burns, its spiritual powers increase. It has always been true that a church multiplies its powers when it excels in its missionary work. Better a blundering attempt to do some kind of mission work than none at all. Blunders will be made, but there are ways of reducing our blunders, if we are Christ-like enough to pursue them.

Opportunities for expansion are many, and a church finds them only as it practices its apostolic power. And the apostolic power is dependent upon the apostolic spirit. The early church found even misfortune, dire and heart-breaking, a means of proclaiming the Gospel, when it carried with it Christ's commission. The scattering of the disciples upon the persecutions that arose from the death of Stephen, brought opportunities for planting new churches wherever the fleeing disciples found refuge.

These first followers of Jesus found "That all things work together for good to them that love God," Rom. 8:28. Up until this time the disciples

had been largely recruited from the Jewish faith, in fact many believed the riches of the Christian life were to be exclusive Jewish blessings. A new start had to be made to change what was apparently in danger of becoming a narrowing circle of divine favor. These persecuted believers wherever they lodged became the seed of new mission churches from Ephesus to Corinth. In this new era the Jew began to lose and the Gentiles to win leadership in the apostolic church. New fields of expanding missionary growth, undreamed of by the actors in the broadening stage of world action, were opened.

### The How

Every new era of church success begins with a missionary effort. The work of converting the Gentiles was taken up in an organized manner when the confusion attending the flight of the Pentecostal believers began to subside.

The days following the resurrection appearances of Jesus had been spent in educating the hundreds of disciples into testifying witnesses. The blasts of persecution sent them preaching everywhere. This was God utilizing the wrath of man to work out His

Will. Often it is the best method of expanding the Church. He adapts his purpose to our conditions more often than we realize. His work too often bends itself to our personalities, that by every usable means He might advance His Cause.

We are facing a new era in The Brethren Church of today. We hope the past has taught us some salutary lessons. Our lessons will be of little value unless we have learned to be humble ourselves. We pray it may be kept in mind that humility is the first sought and last won of the rich heritage of Christian character.

Splendid fields of service lie before us. Eager pastors with a fine cooperative spirit await the new order with expectant minds. Proper balance in those who direct the work and a teachable state of mind in those who hear will bring constructive and outstanding success. But the difference between success and failure is often a matter of individual attitude, so that a great future is possible only if a great likeness to Christ is sought as the first requisite in that new era.

Arrogant and dictatorial manners and natures never long succeed in a Christian fellowship. Many of our pastors are eagerly waiting to cooperate as fellow workers in the future with the new spirit of missions in The Brethren Church.

Tomorrow's opportunities are today's problems. A church with a divided loyalty is an impossibility.

Jesus said, "A house divided against itself will fall." Its chances of success are divided. It not only feels the spirit of division, but suffers paralysis from it. Each contender is certain he is right. Only God knows who is primarily to blame. But of this we may be sure, the chief factor in any successful enterprise, the Christian Church or a secular organization, must depend fundamentally for its future and present power upon a loyalty that knows no compromise. Loyalty cannot be tampered with, no matter the "Ifs" and "Perhaps". It is primary in any human or divine effort. "The Bible, the whole Bible, and nothing but the Bible" is the Brethren plea. To succeed we must get back to our fundamental plea. The genius of Brethrenism has been the simplicity of its dependence on the Word, the All-sufficient Word itself. Of course we may expect differentiation, but God made us as different in our thinking as He has made us in our physical resemblances. That we expect.

If this will be our unyielding attitude, we will be back again to our original platform of power and not personal, vain glory. Let us stick to the Book and leave to others the "tinkering" with the Faith. We may be sure of our Faith and Foundations. Let others look after themselves. We may profitably stick to our "Knitting". A missionary church with a Biblical state of mind and a cooperative ministry is a growing church. Let us prove it.

Muncie, Indiana

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# The Importance of the Missionary Spirit to the Christian

Arthur R. Baer

What relation has the Missionary Spirit to Christianity? It is not likely that any one would question the relation or importance of the circulatory system, the blood with its red and white corpuscles, to the human body. If either the red or white corpuscles are not present in sufficient numbers, disease results, and death is sure to follow if the condition is not promptly corrected. The functions of the red and white corpuscles are so well known that it is needless to do more than call them to your attention. If for any reason the balance is upset the

corpuscles cannot perform their functions, the blood stream then becomes contaminated and poisonous, and as it flows, spreads disease over the entire body.

Analogous to the blood stream is the Missionary Spirit in the life of a Christian. The Missionary Spirit is the medium that brings strength and vitality and produces action in the various Christian contacts. Also as the Missionary Spirit is cultivated and permitted to function, it acts as a cleansing agent, relieving the spiritual life of those poisons generated by inbreeding selfish desires. Were it

not for the Missionary Spirit refreshing and vitalizing the Christian life, few if any of the Christian graces could thrive.

It seems the Master must have visioned some such vital relationship to the faithful, fruitful Christian life, since His last command was, "Go Ye." To thwart the Missionary Spirit is like damming up the blood stream with a blood clot; it is extremely serious, and fatal unless speedily remedied. An unfailing test for the presence of life in the human body is to puncture the skin. If life is not extinct blood will flow. Is not the presence of the Missionary Spirit as certain a test for spiritual life? If the crying need of others does not touch the heart and cause the Missionary Spirit to flow with definite tangible purpose, may we not assume that the spiritual fire is at best reduced to embers, if not wholly extinct?

The Missionary Spirit and through it the Missionary enterprise is not something to be given an occasional collection as may be convenient, somewhat as one might give a bone to a hungry dog. It is not something extraneous to Christianity or the church. It is not a spiritual elective. It is not an attitude to be assumed or cast aside at pleasure. It is an integral part of the Christian life, so vital, that we have a right to question whether Christianity as a whole, or in the individual, can endure without it. It is Christianity in the simplest and most understandable form.

The Missionary Spirit in man is a force which prevents his allegiance being an intellectual apprehension of the tenets of the Christian faith. Other forces may make man a more decent animal, and give him greater efficiency, but this force works an internal transformation. A transformation so remarkable that it involves not only the man himself but all his relationships. The Missionary Spirit is not passive, it is a dynamic force of reconstruction. The men of Thessalonica uttered a profound truth when they complained that Paul and Silas had turn-

ed the world up side down, because it was wrong side up.

Missionary enterprise is not the business exclusively of Missionary Boards and their representatives, nor does it rest solely upon preachers and Woman's Missionary Societies, it rests upon the individual Christian. Some one has said, "The responsibilities and privileges of the Christian life are inseparable, and no one who repudiates the former has a right to the latter." The Christian is a marked man among his fellows and is distinguished not merely for his difference in faith and morality but for his Missionary Spirit.

I would not minimize the imperfections that occur in Christians. They have them. But I must confess to a belief that these imperfections are less secure in a life pervaded by the Missionary Spirit. I cannot forget that the charge to All is to make disciples; nor would I forget James 5:20, "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins."

One chief cause of spiritual poverty, is to live too much for self. The remedy for a low spiritual vitality is an adequate support of missionary enterprise. When Henry Martyn lay dying of fever in Persia, he received a letter asking how the interest of the church at home could be increased, replied, "Tell them to live more with Christ; to catch more of His spirit; for the spirit of Christ is the spirit of missions, and the nearer we get to Him, the more intensely missionary we become."

Do you ask, what is the importance of the Missionary Spirit to the Christian? The Missionary Spirit is the Holy Spirit in Man's life. As easy to live physically without the circulatory system as to live spiritually without the Missionary Spirit. The Missionary Spirit is the blood-stream of Christianity.

Muncie, Indiana

#### THOUGHTS ON EVANGELISM

"Evangelism is the winning of men to Christ's way."

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"Evangelism seeks to swing human lives into fellowship with God."

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"Personal work and personal testimony lie at the heart of all sane evangelism."

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"The Gospel's impact upon the human being is electric and powerful."

\*\*\*\*\*

"Evangelism is not an elaborate propaganda but a searching spiritual appeal."  
—From Nappanee, Ind. Bulletin.





# Strengthening Home Bases

Reverend D. R. Murray

"But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." Acts 1:8.

These words of Christ were intended not alone for His immediate disciples present at the ascension, but for all who would be His disciples to the end of time. These words are for us today who believe on Him and serve Him. Christ Jesus has provided salvation for the whole world. But that all might avail themselves of His saving grace it is necessary that the message of salvation be proclaimed to all the earth. The preaching of the Gospel of Salvation is the special commission to the church. The first great work or mission of the church and of the individual followers of Christ is that of witnessing and testifying for Christ to a lost world.

As we understand by the Lord's commission the church is engaged in a world program. There is really no division in God's field, for the world is the field. But we divide the work of missions into Home and Foreign as a matter of convenience. Home and Foreign Missions are divisions of the same work established on the basis of distance.

For our study of "Strengthening Home Bases" we are thinking especially in terms of Home Missions. But let it be understood that we are fully aware that our home mission program must go beyond itself into the uttermost part of the earth. A home mission program that is self-centered means death not only to itself but to the foreign program as well. Even in Home Missions we must think in terms of the world, for then our vision will be enlarged for the home field.

The immediate task of the home mission forces is to help make America Christian. This task calls for an ambitious and far-reaching mission program in our own land. As we face this problem it seems so large and baffling because sin and crime are everywhere present in America. More and more it seems that people are forgetting and turning away from God and godly things. There is a growing tendency to desecrate the Lord's holy day and turn it into a holiday for unrighteousness. Also even in the church it is difficult to get our Christian people to consider themselves set apart as personal evangelists in the home field.

In strengthening our home bases through Home

Missions there are two important phases to the work. New fields need to be entered and the message of salvation preached to those who have not as yet had the opportunity of accepting the Salvation of the Lord. This new work is essential in order that the denomination might be enlarged and new churches founded. But the other phase of Home Missions is just as essential; that is, the helping, encouraging, and strengthening of our smaller churches already established. We have much to gain in making it possible for a small fellowship of Brethren people to enlarge their church activities and widen their sphere of church influence. We need larger and stronger Brethren churches as well as more Brethren Churches.

What is our part as individual Christians, as members of The Brethren Church, in the work of Home Missions? It is much easier to say what we ought to do than it is to do it. Jesus said, "Tarry at Jerusalem." First of all we need to tarry until we feel the presence of the divine power. We must cease to depend upon human means and agencies for efficiency in our mission work and look up to Him who promised the gift of the Holy Spirit. We Christian workers of today, realizing the magnitude of the work of witnessing for Him, the difficulties to be overcome, and a sense of our own weakness to do the work, must fall upon our knees before God and plead for the power of the Spirit. A praying Christian is a spirit powered Christian, and a group of praying Christians make a spirit powered church.

As members of the church we need to render real sacrificial personal service for the cause of Home Missions. No work can be carried on without workers. Thank God for the many faithful mission workers of the past and present; the home mission workers alongside of the foreign mission workers. Only by their consecrated lives of service has the work progressed thus far, and their real reward will come only in glory with the Master whom they have loved and served. The call for more workers in His vineyard here in America needs to be ever ringing in the ears of the church. There is opportunity for all to render some real personal service in our home mission work.

As there must be a complete surrender and consecration of ourselves to the cause of missions so

there must be a complete surrender and consecration of our means to this great work. It has cost something to carry the program of Home Missions up to now and it will cost more to carry on for Christ to make America Christian. There should be sufficient finances coming into our mission treasury in order that our church can do her Christ-appointed part in the cause of witnessing for Him. As individual members and congregations we should respond with our increased offerings.

Strengthening our home mission program is vital to the life of our church both in America and beyond the seas. Christ is sufficient for this task in these trying times. May we by prayer, consecrated service, wise planning, and sacrificial living be sufficient to the task before us; an enlarging program of Home Missions. We can be assured the Lord will be with us in our endeavor to strengthen home bases.

Columbus, Ohio

## Some Things a Layman Should Know

Harold Whybrew

There are so many things a layman should know, but I believe one of the most important is **PERSONAL EVANGELISM** for it is the greatest work in the world and is commissioned to every believer. The only way to become a good soul winner is through practice (sincere and prayerful). One of the greatest rewards a layman can receive is through soul winning. "He that winneth souls is wise." "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." This work is both easy and hard. It is easy in the sense that spiritually it is the natural and normal thing to do. When you feel the inclination and desire to win people, that is the leading of the Holy Spirit. When you are seeking for some good reason or excuse for not doing so that is the work of the devil. **There is only one way that soul winning can progress and that is through the Christian layman.** If he fails to do this work, then God's chief witness has failed Him.

To the prospect never was there so great a gift offered. The Son of the Living God died that they might have eternal life by only accepting Him, they can become the sons of God and joint heirs with Jesus Christ. It will give them greater personality. They will find a quiet peacefulness that passes all understanding. "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

It is very essential that the church encourage her laymen to do soul winning. They will find it, if earnestly and prayerfully sought after, one of the rarest blessings they can receive. The church will take on new life, it will become better established and more stable. After all this is the Lord's way. A church

that tries to set the world on fire soon burns out. But a church that wins souls as individuals will steadily grow and do far more good.

Next to **PERSONAL EVANGELISM** is the **POWER OF TITHING** in the home and in the church. I have found in my own Christian experience that tithing has helped me in managing my home affairs. I received my instructions on baptism and at the same time was told about the power of tithing. I started when I joined church under Reverend J. Ray Klingensmith. I never had any personal gain in mind, but gave it as an obligation that I owed God, for after all He gives me all that I receive. I surely can afford to give Him back His tenth or tithe, the amount that rightfully belongs to Him. Why should I receive a reward? But I have in many ways. It brought me in closer fellowship with Him. I now feel He has an interest in my work because I am willing to give what He asks of me. I can ask for more in my prayers and feel more certain they will be answered. I have found that when I give my tithe as the first obligation to be met the rest of my money goes just as far or farther than it did before I started to tithe. It has been three years since I started to tithe and during this time my wages have been increase one tenth. I think, dear reader, if I had never received the one tenth increase in earnings I still would be ahead. I am sure, regardless how small the income, God still expects His share.

The tithe is not only a power to the layman and his home, but it is equally important to the church. If every layman would tithe, the financial problems of every church would be solved. Her missionary program would vastly increase and help to spread

the Gospel to all nations. Her power would demand respect in any community. Think what it would mean to your church and then what it would mean to the brotherhood if every member of each church tithed.

As a layman helps the church grow and become more powerful in the community he has an eagerness to do the work assigned to him regardless of how small or hard the task may be for him to do.

One's increasing ability starts when the first duty that is assigned to him is completed. As each duty is completed he becomes more useful and dependable. God needs apprentices for all His work, because God's workmen must become skilled laborers. In any work the more skilled the workman the easier his work becomes. God must know who His workmen are. Therefore one cannot work for the Devil all day and expect to do God's work at night and be successful.

God is like the great tool and die maker who starts out with a rusty bar of steel; first he must remove the outer surface to get to the good metal. For no tool and die maker uses all the steel, the good metal is under the surface. He must shape, file, fit, temp-

er and grind until the pieces finally fit in place and become a useful die to form and cut other parts. So God has to try, shape, temper and grind us until we become useful patterns to separate and form other lives. We can accomplish this through the study of God's Word and prayer. By following His teaching, both morally and physically, it enables us to become more useful laymen.

Elkhart, Indiana

### WE ARE SORRY

Cuts were ordered and the invoice and accompanying proofs for the same were received from the cut company, but the pictures have not been delivered. Therefore we are assuming they have been lost in the mails. We are sorry that the cuts of Arthur Baer, D. R. Murray, Harold Whybrew have to be omitted from this issue.

## Publication Offering for the New Building

We are presenting in this issue of the **Brethren Evangelist** our first report of the offering for the new building. The churches are reported in alphabetical order but the individual contributions in the order of their receipt in our office.

The offering so far looks very encouraging to us and we expect until our next report appears that we will have many of the church gifts in hand. We still need a lot of one dollar bills in addition to a goodly number of large gifts. We hope to begin work on the new building as soon as weather conditions permit, and your promptness in sending in gifts will be greatly appreciated. Thank you Brethren for these very fine gifts.

W. E. Ronk

#### Ardmore, Indiana:

|                          |        |        |
|--------------------------|--------|--------|
| A. Glenn Carpenter ..... | 100.00 |        |
| Dorothy Carpenter .....  | 10.00  | 110.00 |

#### Ashtland, Ohio:

|                              |         |  |
|------------------------------|---------|--|
| A friend .....               | 2000.00 |  |
| Geo. C. Carpenter .....      | 10.00   |  |
| F. C. Vanator .....          | 5.00    |  |
| Rev. & Mrs. W. E. Ronk ..... | 25.00   |  |
| Andrew Miller .....          | 5.00    |  |
| Betty Lyon .....             | 5.00    |  |
| Mrs. E. L. Kilhefner .....   | 15.00   |  |
| R. A. Hazen .....            | 10.00   |  |

|                           |      |           |
|---------------------------|------|-----------|
| R. R. Teeter .....        | 5.00 |           |
| Gilbert Dodds .....       | 5.00 |           |
| Anna Stuckman .....       | 5.00 |           |
| Mrs. A. L. DeLozier ..... | 5.00 |           |
|                           |      | \$2122.98 |

Center Chapel, Indiana ..... 10.00

#### Conemaugh, Pennsylvania:

|                                  |      |       |
|----------------------------------|------|-------|
| Mr. & Mrs. Walter C. Wertz ..... | 5.00 |       |
| John Leidy .....                 | 7.00 | 12.00 |

#### Denver, Indiana:

|  |       |       |
|--|-------|-------|
| Church Offering .....                              | 11.62 |       |
| Primary Department .....                           | 1.63  | 13.25 |
| Gretna Brethren Church .....                       |       | 10.15 |
| E. A. Julliant, Portland, Indiana .....            |       | 5.00  |
| Samuel Buzard, Vandergrift, Pa. ....               |       | 1.00  |
| Mr. & Mrs. Martin Goshorn, Jacksonville, Ind. .... |       | 5.00  |
| Mrs. Isaac Grubb, Johnstown, Ohio .....            |       | 3.00  |
| A Sister, Roaring Springs, Pa. ....                |       | 1.00  |
| John Funk Locke, Maurertown, Va. ....              |       | 5.00  |
| H. H. Link, Johnstown, Pa. ....                    |       | 5.00  |
| Agnes Lemon, Portis, Kansas .....                  |       | 1.00  |
| Mrs. E. L. Horner, Howe, Indiana .....             |       | 1.00  |
| Mrs. Elizabeth Rishel, Somerset, Pa. ....          |       | 5.00  |
| Mrs. Ethel and Ruth Harley .....                   |       | 3.50  |
| Mrs. C. A. Kline, Drexel Hill, Pa. ....            |       | 1.00  |
| Della Lehman, Marshallville, Ohio .....            |       | 3.00  |
| D. Lee Garber, Mansfield, Ohio .....               |       | 1.00  |
| Mrs. C. S. Jackson, South Bend, Indiana .....      |       | 1.00  |

|  |           |
|--|-----------|
| Mr. & Mrs. Eph. Culp, Goshen, Ind. ....            | 5.00      |
| H. E. Roscoe, Goshen, Indiana .....                | 5.00      |
| Mrs. Alice Shock, Dayton, Ohio .....               | 1.00      |
| B. H. Showalter, Palestine, W. Va. ....            | 1.50      |
| B. F. Bock, Bringham, Ind. ....                    | 1.00      |
| Maude Webb, Goshen, Ind. ....                      | 5.00      |
| Carl Dellinger, Dayton, Ohio .....                 | 1.00      |
| Albert Eikenberry, Peru, Ind. ....                 | 2.00      |
| E. B. Newcomer, Hagerstown, Md. ....               | 1.00      |
| Mrs. J. M. Weimer, Holbrook, Pa. ....              | 2.00      |
| Mr. & Mrs. Geo. Middleton, Winchester, Va. ....    | 2.00      |
| Mary Resenberger, Walkerton, Indiana .....         | 1.00      |
| The Dorcies Class, North Liberty, Ind. ....        | 5.30      |
| Hattie Kanauer, Warsaw, Indiana .....              | 5.00      |
| A Brethren, Uniontown, Pa. ....                    | 2.00      |
| Viola Ray, West Alexandria, Ohio .....             | 1.25      |
| First Brethren Sunday School, New Paris, Ind. .... | 20.00     |
| Mrs. John Baringer, Fremont, Ohio .....            | 1.50      |
| Mary J. Wise, Canton, Ohio .....                   | 10.00     |
| Total .....  | \$2391.63 |

## NEWS FROM THE COLLEGE AND SEMINARY

January 21, 1941

President E. G. Mason

The first half of the college year is rapidly drawing to a close. Final examinations are scheduled for the week of January 27. The change from the first semester to the second, involves a great deal of work in giving, reading and reporting examinations, making grade reports, recording the grade reports upon the records and reporting the results to the students and parents in order to close up the work of the first semester. Registration of all students, entrance examinations for new students, and the readjustments of schedules, fees, and teaching loads, constitutes a great amount of work at the beginning of the new semester. To facilitate the office work in the Recorder's Office, we have set aside Monday, February 3, as a vacation day to allow the Recorder and her staff to enter the records of the first semester. We hope that this arrangement will serve to clear this office for registration duties on the following day.

The epidemic of "flu" has affected the college and seminary less than it has the public schools. Our percentage of absences has not been large, although a considerable number of cases have occurred. Several members of the faculty and clerical staff have been out for a few days at a time. The cases all seem to be light, covering two or three days of illness.

Mr. Dean J. Benshoff, the Assistant Bursar, has been confined to the hospital and his home since New Year's Day with an "indolent ulcer". He is recovering slowly. He has been carrying on his work as well as possible, but we hope that he will be able to return soon.

Two students, James Davis and Marilyn Edwards of Ashland, are convalescing at their homes after appendectomies.

Mrs. Martin Shively and Mrs. W. E. Ronk have been ill for some time but are improving. We trust that the complete recovery of both of these ladies can soon be reported.

A special effort is being made to increase our student body for the second semester, especially from Brethren homes. We want to emphasize again our urgent need for ministers in the church. A minister cannot be well prepared in a short time, therefore, recruits must be obtained from the churches soon. Ministers can be prepared in less than seven years, but short periods of preparation reveal the limitations of real leadership. This procedure may have sufficed

for the past but with a rapidly changing society, and with new and difficult problems demanding solution, a well prepared minister is a necessity. The church must rally to this need if it is to make the progress it should make.

The Seminary, in order to properly train young men for the ministry, must be adequately equipped for the work. We have the plant facilities, the library, and staff, but more young men preparing for the Brethren ministry is necessary to supply the present and future needs of the church. With all three members of the seminary faculty teaching the courses necessary for theological training, and the Bible courses in the college, besides attempting to meet the demands made upon them by the churches and college community, they are very busy. With an additional member of the seminary staff, the scope of the work could be enlarged and the extent of the service of the seminary widened in the church. With an additional teacher, the way would be opened for recognition of the Seminary by the American Association of Theological Schools. The program for building a bigger, better, and more effective church must begin with the foundation. The college and the seminary, in preparing ministers and laymen as leaders, is the foundation.

In making this foundation broader and firmer, we must build well and carefully. Therefore, the church must rally more than ever to the support of the College and Seminary. Our goal is two new teachers for the college and one for the Seminary as soon as we can get them. We must operate on a sound financial basis and meet our expenses as they come, therefore, greater support from the church is a necessity.

Annuities, direct gifts, and will bequests, together with regular annual support from the church at large will enable us to build that stable foundation. When all members of the church share the responsibility according to their individual abilities we shall be able to raise the whole church as a unit upon a higher and more useful plane.

During the month of December, gifts in the form of annuities and will bequests totaled more than \$9,100. \$8,000 was in the form of annuities wherein the college and seminary receives the money or securities and agrees to pay the donors a substantial income as long as they live. A substantial portion of this amount was given by Brother and Sister G. W. Rensch. What a fine way this is to dispose of one's worldly goods. To establish a "Memorial everlasting" and at the same time to be guaranteed a substantial income during one's life! Annuities are everlasting memorials because at the death of the donors, the funds become a part of the endowment funds, the income from which constitutes a part of the institutional income.

A bequest in the will of Ida A. DeShong, of Ashland, was paid to the college amounting to a little less than \$1,100.

During the month of January so far several small gifts have been received. One of our grand old ladies of the church passed away on January 4, in the person of Mrs. Savilla Deaner, of Springhope, Pennsylvania. As evidence of her devotion to the church she had given Ashland College \$6,000 in annuities before her death and Ashland College and Findlay College share equally in the residue of her estate. Mrs. Deaner, or "Aunt Savilla" as she was known to her friends and neighbors, was past 90 years old. Her fine Christian example will live through the years in the memories of all who knew her and her worldly goods will become a "Memorial everlasting" to the future generations who will go to college.

All departments of the college and seminary are functioning normally at present. The Gospel teams are planning their itineraries for the season and good reports of their work are coming in. The Gospel Team is an excellent means of training young people for active Christian service.

## The Editors Speak

### SUNDAY IS AN UNHOLY DAY

Dr. Chas. A. Bame

A recent issue of one of the picture magazines carried the above title and some other impressive facts, all of which set me to serious thinking. At first sight, one would be intent on instant contradiction. It is a holy day to many of us, too many of whom may very soon be contradicting our own confession. In other words, we may go to the house of God to worship in the morning giving us our assurance that it is a holy day to us, and, before the night falls, we may have made it unholy by violating the first of the prohibitions of the great moral code, the Ten Commandments, by becoming involved in a death-dealing accident.

In more ways than one, Sunday has become a day of sports and auto accidents. Recently, the government located a spot for one of its ammunition dumps near our city—within 25 miles. The report of the migrations to that isolated place is that they were so numerous and the roads so congested that they could scarcely get untangled as the darkness stole over them. Everybody going to almost no place to see almost nothing.

"Beware of Sunday", says the caption to the article. "Sunday leads all other days in the number of auto deaths, accounting for twice as many, for example, as Wednesday. Last year, 6,930 persons were killed on Sunday in auto accidents; another 19,050 were injured". All that on the day set apart for the worship of the almighty God.

Now, the writer is not and desires not to be called pharisee. He has never been cited for his exactitude of keeping the moral code of the Jews, even though he does believe that all of it is as good for Christians as it was for the Jews. No better law was ever given to man that made him morally better than the Ten Commandments; none calls more heroically for the worship of Almighty God. But no code of any system justifies killing. "Thou shalt not kill" stands there for each and all of every tribe and nation. Therefore, if our consciences do allow us to take auto rides after we have worshipped, they ought also to be good enough and keen enough to keep us away from any partnership with the terrible slaughter of our fellow-mortals. In other words, if we make the day holy and keep it holy in all else we do, we should most certainly be among those most careful not to make it unholy in careless or reckless driving.

It might be a good thing for us to close this brief admonition with the cautions given by the same magazine:

"Be extra careful on Sunday.

"Give the other fellow a break and both of you will have more fun.

"Observe the rules and obey the signs.

"Try to get home while it is still light.

"Don't take even one drink.

"And above all...keep your speed down.

"Remember next Sunday and be cautious. It may save your life."

Of course, it is good to keep all these rules every day; but doubtless none of us are so exact. But more and more it is becoming a problem for all who concern themselves with even "doing good" on any day. It is lawful to do good on the Sabbath and no Christian, regardless of the freedom of his conscience as to Sunday driving, or to "worshiping God in the open spaces", desires to become the instrument of death-dealing to any one. There are a good many implications of moral lapse involved in the driving of an auto for purposeless trips on the Lord's day. Yet it is the one day when some can go at all. We would not deny them that pleasure.

More and more, we are taking a toll of years from our life by the tenseness of our city existence. City dwellers must find sources of relaxation or suffer perplexing troubles born of tenseness. The plea of this admonition is that while we relax, we shall not contradictorily be tense. While we find God in the open spaces, we shall not kill our fellow-man.

The most careful and concerned of all peoples for the word of God, and the Commandments of the law are those who try to please him. Therefore, make Sunday a Holy Day not an unholy day.

All accidents are not fatal. But a good many of them would be more to the liking of the ones spared than to go through life maimed, and a burden to those who must care for them. The terror of the whole situation makes this editor believe that it is worthy of a good place in a religious magazine.

South Bend, Indiana

### SOME GOOD SLOGANS

The members of the Missionary Board of the Brethren Church suggested the following slogans for the creating of interest in Missions.

"Brethren People Must Build Brethren Churches."

The Hope of the Brethren Church for Tomorrow is Brethren Missions Today."

"America Is the Secure Mission Field."

## LAID TO REST

BROTHER SWANSON of Fairhaven (West Salem) Ohio, Church.

Sven August Swanson was born in Warburgh, Sweden, October 20, 1854, and died on January 11, 1941, at the home of his son, Elmer, at Pleasant Home, near West Salem, at the age of eighty-six years, two months and twenty-two days.

His early life was spent in Sweden and at the age of eighteen he came to this country, where he settled in Wayne County, Ohio. On February 15, 1883, he was married to Anna Marie Swineheart, who preceded him in death six years ago. To this union were born four children, Mrs. Edna Marti of Ada, Ohio; Mrs. Alice Kime, of Rittman, Ohio; Irvin, of Chester Township and Elmer, of Pleasant Home.

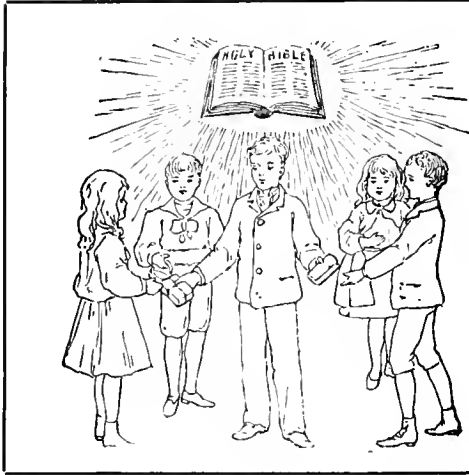
Forty-five years ago he became a member of the Fair

Haven Brethren Church, of which he was a faithful member until his death. He was also a faithful deacon in the Fair Haven Church.

He leaves to mourn his death, his four children, a brother, Otto, of Sweden, seven grandchildren and two great grandchildren.

Funeral services were conducted by the writer and Pastor, Mr. Virgil Myer, student in Ashland Theological Seminary, at the Fair Haven Church, Monday, January 13, 1941. It was the writer's privilege to know Brother Swanson during three years as the Fair Haven pastor, and his faithful Christian life and testimony were always appreciated. He was always happiest when he was in the House of the Lord, and he was always there when he was able. This is his victory and Home-going, and we rejoice for his sake.

L. E. Lindower, Ashland Theological Seminary.



## Our Children's Department

MRS. LORETTA CARRITHERS,

SUPERINTENDENT

Dear Children:

Perhaps most of you boys and girls know some one by the name of William. We have a story about a William today, but it is not the William that any of you children know. This boy, William, was in the habit of doing bad things. Once he told a great lie about one of his classmates because he was angry at him, and the teacher punished this classmate, believing that what William said was true. At the next recess, William noticed that the scholars kept away from him and looked at him as if they were frightened, but he did not think much of this.

When he went back to school that afternoon he saw his teacher looking at him very strangely, and when he went home his mother burst into tears. William then ran up into his room to look himself over and stood before the mirror to see if he could determine what was the matter, and there he saw a terrible sight. By some mysterious power he had become so transparent (transparent means we can see through, like a window glass) that his heart showed right out from his body through his thick clothing, and it was a dreadfully black one. His coat was black, but it looked white compared with the blackness of his heart that was piercing through his coat, and when he saw this he was ashamed to go out, and hung his head whenever he passed any of his classmates. He tried to run into dark corners where people would not see his heart, but he could not find any place dark enough to hide his black heart.

At last, with tears in his eyes, he ran to his mother and asked what he should do. He confessed to his mother about the big lie that he had told about his classmate. His mother now led him to the mirror when he had finished his sad story. She said, "See, William, now that you have made this con-

fession, your heart is less black than it was before. I think it will become entirely white if you pray to Jesus to forgive you. Tell the teacher and the classmate how sorry you are." William said to himself, "I will."

That night he prayed about his heart and the next morning it was much lighter. This pleased him very much and he said, "I don't think I will trouble any more about my heart. It is growing so much lighter that it will all pass away in a day or so." So he ran off to school very gladly, but his teacher looked at him very strangely, and the classmates all ran away from him and he said he was ill and must go home. When he got to his room and looked in the mirror he saw his heart with more blackness than ever before. So that night he prayed earnestly to Jesus to take away his black heart.

In the morning he ran off to school in great haste. As soon as the school was opened, he arose before all the scholars and told what a dreadful thing he had done and ask their forgiveness. They all forgave him gladly, and at recess everybody was kind to him and played with him, and best of all when he got home and looked in the mirror he found that there was no great black heart showing through. He was a happy boy again, just as he had always been before. As he turned to go downstairs he repeated the verse he had learned at Sunday School, I John 1:9, "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

This little story teaches us the big lesson that the sinful black heart can only be made right by bringing it to Jesus.

With love, in Christ's name,

Aunt Loretta

513 Bowman Street  
Mansfield, Ohio





# Worshipping Day by Day

(Family Altar)

## Sunday

### TIME TO MEDITATE

Genesis 5:25; Hebrews 11:1-7

This early pioneer in the spiritual realm paved the way for pilgrims to follow. No saint of the twentieth century can cherish a higher thought—than to “walk with God.”

Today life is too hurried. But Enoch walked—he did not run. God calls for a balanced life. It is here we fail because we overcrowd our days and overtax our strength. Only a walk with God can bring to the heart “the peace that passeth all understanding.”

## Monday

### TIME TO FIND GOD

Job 23:1-17

The wants of the human heart are many, but after they have been all expressed we are still unsatisfied if we have not expressed a desire for an inner fullness. If we have secured that inner satisfaction, then all earthly desires are ours. It is only when that we cease to think of what we want of life and begin to think of what LIFE wants of US. When even in the absence of “things” we are able to live happily and beautifully.

## Tuesday

### TIME TO KNOW GOD

Philippians 3:10, 11

If we have placed God first in our lives, then we desire to KNOW Him. The more we know Him, the more real He becomes. And the more real He becomes in our lives, the more intimately we come to know Him. And the more we know Him, the more we desire to know of His work and the field of His labor. Therefore we are driven to know His people all over the earth. And the more we know His people and His field, the more we desire to carry His will to His field and His people.

## Wednesday

### TIME TO SEE THE BEAUTY OF GOD

Psalms 27:4

Beauty and God are so closely related that they can scarcely be separated. When we behold the beauty of God we have a feeling of exaltation, of pride and self-effacement all in one. We feel a swelling within which often struggles hopelessly for expression. It is closely akin to that feeling which

we have when we stand before a beautiful picture or statue. Or when we listen to a beautiful selection of music or gaze upon a wonderful landscape.

Why should we not see in His handiwork, the author Himself?

## Thursday

### TIME FOR GOD IN OUR FRIENDSHIPS

John 15:15-27

Jesus perceived, with deeper insight than anyone who ever lived, the sacredness of human friendships. He treated His followers as friends and laid this obligation upon His disciples. The highest tribute he ever spoke to His disciples is found in His gracious words, “Ye are my friends.”

Friendship is one of the most important expressions of religious life, therefore Christianity must have as a fundamental principle that idea of friendship which existed in the mind of the Master.

## Friday

### TIME FOR GOD IN OUR PLEASURES

Psalms 111:1-10

There is an absolute need in life for each one to have some recreation. But we need to fit whatever pleasure we have into the plan of God. The greatest Christians I have known have been the happiest people I have known. They have the ability to be pleasing to those around them and at the same time show the lack of discontent, worry and what we commonly call “the blues”.

The Christian must test his pleasures by the only measure we have—God’s Word, and, if it passes that test, then he is free to partake.

## Saturday

### TIME FOR GOD IN OUR HOMES

Titus 2:1-15

God should be our first thought in establishing a home. Marriage should be instituted at His altar, if we would assure its success in the future. The children that come to that home should be taken to His church from their very earliest days and kept under His teaching throughout their lives.

When sorrow comes into the home, we just naturally turn to the church. But there is a grave difference between turning to the church in a crucial time and making the church the constant undergirding of family life.



## Christian Endeavor Topics for Young People

For February 16, 1941

### WHAT THE BIBLE SAYS ABOUT BROTHERHOOD

Scripture Lesson: Genesis 4:9; Acts 17:24-28

#### Daily Bible Readings

An Excellent Rule to Follow, Luke 6:31.

Brothers of One Common Master, Matt. 23:8-11.

Love for All, Matt. 5:43-48.

A Parable on Brotherliness, Luke 10:30-37.

Christ's Prayer for Brotherhood, John 17:18-23.

Brotherliness toward All, James 2:1-4.

#### For the Leader

Modern inventions have made our world a much smaller place in which to live. Small events on the other side of the world seem as important to us as our local news. With this new era has come a wide-spread feeling that all men are brothers, and as such to be so treated. True, all men have had a common physical origin, but this does not make all men brothers in the spiritual sense. Christ made a distinction between the children of God and the children of the devil, (John 8:44). Tonight we want to determine the true meaning of brotherhood as Christ meant it, and to see its relation to present day Christian living.

#### Discussion

"YE MUST BE BORN AGAIN". There is only one way to get into a family, and to be considered as a blood member of it, and that is "to be born into it." We belong to the physical family we do because we were born into it. (Adoption does not enter in here because we are talking about blood relationships.) Because we are born in sin, we are born into the spiritual family of the devil, and remain as a child of the devil until we come under the blood of Christ. Being children of the devil, we are doomed to eternal punishment. But there is a way out! Christ says, "Ye must be born again." It is not possible to buy our way into the family of God; nor can we "live" our way into it. It becomes necessary that we "die" to sin, that we, "become dead to sin"; then to be "born" a "new creature" in Christ Jesus, (II Cor. 5:17).

It is plain to understand. First, living in the family of the devil, we die to that family, and cease to be a member of it. Second, we are born again into the family of God, and thus become a child of God. This process is accomplished by (1) our acknowledgement that we are born as a child of the devil, and are in sin; (2) that Christ is able to redeem us out of this family of Satan into the family of God; (3) acceptance of Christ as our Redeemer; (4) the burial of Baptism, which also signifies cleansing by the blood of Christ; (5) and by putting our new life into the care and keeping of God as our Father.

NO UNIVERSAL BROTHERHOOD OF MAN. There are those today who would teach that all men are the children of God. From our discussion so far, we can plainly see that such cannot be the case. Children of the family next door are not your brothers and sisters, for the two families are not related. Neither can righteous and unrighteous men be brothers, because their spiritual families are not related. Although necessary to work, talk, and live with them, we should make no concessions to unrighteous men. We are pure and clean in Christ; they are tainted with sin. Because of this we should have nothing to do with their amusements, their

pleasures, their books or magazines, but we should set our affections on things above, which are spiritual, and consistent with our Christian profession. A word of solemn warning, however: Some have taken this "being born into the family of God" to mean that as such, they are better and more perfect than those of their companions who are yet living in sin. Surely, we are redeemed from the death of sin, but of ourselves we have nothing of which to boast; for we are but sinners, saved by grace. We are still subject to the temptations of sin, and still in the human body, so we do not live perfect lives.

We cannot win men for Christ by appearing to be "more holy" than they are. But by consistent Christian conduct, we should seek to lead others to Christ. It has not been so long since we too were living in sin; now saved by the mercies of God we want to bring others to a saving knowledge of Christ. This is the mission of Christian Endeavorers.

CHRISTIAN BROTHERHOOD. Certainly this a brotherhood of love, for the love of Christ is back of it. We should have three kinds of love in this brotherhood. First, love for God and Christ (spiritual love); second, love for our Christian brothers (Christian unity); third, love for the souls of the unsaved (Christian service.) If we love spiritual things, we will worship God and praise Christ. By cultivating Christian love for other Christians, we will increase the effectiveness of our church and of our own lives. Christ loved the sinner, but not his sins. If we but do the same, we can, by the help of God, be instrumental in explaining to the unsaved the story of the new birth.

REACHING THE UNSAVED. Often we find them hardened in sin and darkness, but our love for them demands that we tell them of Christ. We are to feel towards them just as the spring feels towards the frozen ground, when it comes from the south, warm, moist, generous, and unlocking, and, by that which it brings from the Equator, releases the frigid north from its thrall and its death. Out of your Christ-warmed life breathe that upon the unsaved which shall help to soften their lives and help them to see the error of their ways.

#### From the Bible

Matt. 5:43-47. Hate has no place in the true Christian's life. If we are guilty of shunning those who need the Gospel and if we treat them coldly, it will only tend to cast them farther away from us. But as we show that we are interested in them, and they see the friendliness shown toward them by us, their attitude stands a good chance of changing. There is a fable about the north wind and the sun. Together they saw a man walking on the earth in a heavy cloak. The north wind and the sun bargained as to which one could make the man remove his cloak. So the north wind blew. But the more he blew, and the colder he became, the tighter the man wrapped the cloak about him. So the north wind gave up. Out came the sun in all his warmth and heat. Soon the cloak was loosened, and before long, the man removed the heavy wrap. As we love those in sin, and seek to send the warmth of love into their hearts we will see that they will remove their "shell" of unfriendliness, and listen eagerly to the words of Christ as we give them unto them.

Matt. 23:8-11. The perfect picture of the Christian Brotherhood is given in these verses. Not of a world brother-

hood including all mankind, but of a brotherhood including those of all parts of the world who have been redeemed in Christ. Christianity is the great equalizer, for it takes people of all races and walks of life and makes them brothers. There is, but one brotherhood, and that is the brotherhood of Christ. Only as we have accepted Christ as Savior can we "join" this brotherhood.

### Questions

1. Is the Christian brotherhood composed of all the members of the churches of the world?
2. Does Christian brotherhood of believers mean that all racial barriers are to be removed? If so, how; if not, why?

### For Group Discussion

1. What arguments, scripturally, can be presented which give proof against a universal brotherhood of man? Will such an era ever come?

### Suggestions

Plan a "personal work campaign" and begin it tonight. Make lists of the unsaved, learn the best ways of approach, and keep check on what is done and accomplished. Perhaps your Pastor can help you in organizing your campaign.



## Among the Churches

### Post Card Publicity

Milledgeville, Ill. Have been bringing a series of Sunday night Bible studies on the first five books of the Old Testament. We have spent two evenings on each book, using one particular subject, but reviewing all the intervening events, so the messages form one continued story of Old Testament History. Attendance and interest are constantly growing.

We have a thriving C. E. for Intermediates. They have topics, memory work and Scripture references. On most of the Sunday nights they remain 100 percent for the church service. Last Sunday night we had them go to the platform as the choir. It "took" well with both the audience and the Intermediates. We will continue this.

W. St. Claire Benshoff, pastor.

\* \* \*

Oakville, Indiana. We had a wonderful "Church Night" on Wednesday evening, January 22nd, with a fellowship supper at 6:30 o'clock. Committee meetings were held at 7:30, and the business meeting at 8:30.

The purpose of the meeting was to work out the goals and program of the Indiana District Conference. Some splendid plans were presented by the twenty-two different committees which should mean a wonderful blessing to the church here.

The entire work of the church is starting out in splendid shape for the year 1941. There seems to be a new interest taking hold of our people.

Sunday evening we join in fellowship with the Methodist Church and on February 23rd, they will unite with us in a worship service.

L. V. King, pastor.

\* \* \*

Jersey Brethren Churches. Since we are closing our work in January with the Brethren of the New Jersey Brethren Churches at Sergeantsville and Calvary, we have indeed been more than busy. For these last few days we have been: invited out for meals, making last calls, saying good-bye to friends here and there, and packing our household goods.

A farewell cottage prayer meeting was well attended. On Saturday evening the two Christian Endeavor societies held a farewell social for us. Fifty were present. A fine cash gift was presented to the pastor and his wife.

On Sunday the church services were indeed well attended, as the pastor brought his farewell message and bid good-bye to all.

After the afternoon services at Calvary, a call was made in the home of an elderly sister. Some one remarked that we had called there on our first Sunday. Another call was made on an elderly brother stricken with paralysis. There we remained for the farewell supper, and then on to Sergeantsville, where we led the C. E. meeting.

Elmer M. Keck.

\* \* \*

Roann, Indiana. The First Brethren Church of Roann, Indiana, announces the beginning of the Revival Meeting on Sunday, January 26th, with the new pastor, Rev. P. M. Naff, who began his ministry here the first of the year, serving as evangelist.

We believe in evangelism, its power, its efficacy and man's great need of it. We desire and pray that through this series of meetings that Jesus Christ may "see of the travail of His soul and...be satisfied." Evangelism at home and abroad is the hope of The Brethren Church, as indeed it is, of any church.

\* \* \*

Dayton, Ohio. The annual report of the Woman's Missionary Society of the Dayton Church shows that they now have an enrollment of 68 members—51 in the day meeting and 17 in the Evening Circle. They have contributed \$100.00 to Missions, in addition to supporting the local and other projects, such as Brethren Home, and improvement of the College Dormitory. They closed the year with a balance in their Treasury of \$88.50.

Dayton Bulletin.

\* \* \*

Radio Broadcast. A post card comes from Brother Floyd Sibert, announcing a radio broadcast over the New Kensington, Pa., station, WKPA, 1120 on your dial, for Thursday morning, January 20th at 10:15 o'clock. We are sorry that the card did not arrive soon enough to get into an issue that would reach you before the time of the broadcast. However, we trust that Brother Sibert will have other opportunities to speak on the air, since he reports that this is the second time he has had opportunity over this station. We will be looking for it.

\* \* \*

Gratis, Ohio. About twenty ladies met at the Gratis parsonage on Thursday, January 16th to observe the Day of Prayer. A time of spiritual uplift was enjoyed. Many were kept from the service, either because of sickness or weather conditions. Our whole nation should go to prayer.

Bulletin of January 19th.

\* \* \*

Falls City, Nebraska. The McCartneysmiths closed a two week's evangelistic service on January 19th, with seventeen baptisms, three other confessions and two reconsecrations.

The women gathered for an all-day meeting on January 15th to observe the Brethren National Day of Prayer.

Mary E. Rieger, Cor. Sec.

\* \* \*

New Kensington, Pa. In spite of heavy snow on Sunday, January 26th, we had a well attended and very enjoyable service at the New Kensington Church. Rev. J. Ray Klingensmith visited us and brought a most interesting message to all who were privileged to hear him. We hope he can come again.

Mrs. Carl Carlson.

**CONTRIBUTIONS TO THE MISSIONARY BOARD  
OF THE BRETHREN CHURCH  
DURING JANUARY, 1941**

|   |          |
|---|----------|
| Johnstown, Pa., 2nd Brethren Church .....           | \$ 17.68 |
| Grace Brethren Church, Milford, Indiana .....       | 30.10    |
| Maurertown, Virginia, Brethren Church .....         | 5.00     |
| Lathrop, California, Brethren Church .....          | 87.00    |
| Goshen, Indiana, First Brethren Church .....        | 132.93   |
| Mr. & Mrs. S. D. Struckman, Johnstown, Penna. ....  | 25.00    |
| Highland Brethren Church, Marianna, Penna. ....     | 15.50    |
| Calvary Brethren Church, near Pittstown, N. J. .... | 15.00    |
| Clay City, Indiana, First Brethren Church .....     | 11.00    |
| Vandergrift, Penna., Brethren Church .....          | 27.00    |
| Pleasant Hill, Ohio, First Brethren Church .....    | 146.35   |
| Flora, Indiana, First Brethren Church .....         | 230.68   |
| Vinco, Penna., Brethren Church .....                | 159.38   |
| Dutchtown Brethren Church, Warsaw, Indiana ....     | 32.50    |
| Quiet Dell Brethren Church .....                    | 11.00    |
| Mrs. J. J. Wolfe, Howey-in-the-Hills, Florida ..... | 12.00    |
| Oak Hill, West Virginia, Brethren Church .....      | 28.00    |
| Waynesboro, Penna., First Brethren Church .....     | 121.50   |
| Lanark, Illinois, First Brethren Church .....       | 139.74   |
| Mrs. E. G. Goode, Harrisonburg, Virginia .....      | 8.00     |
| Muncie, Indiana, First Brethren Church .....        | 5.00     |
| Oakville, Indiana, First Brethren Church .....      | 577.22   |
| Center Chapel Church, Peru, Indiana .....           | 17.55    |
| Fremont, Ohio, Brethren Church .....                | 13.00    |
| Mrs. F. S. Haney, St. Paul, Minnesota .....         | 1.00     |
| Milledgeville, Illinois, Brethren Church .....      | 90.00    |
| Denver, Indiana, Brethren Church .....              | 20.18    |
| Valley Brethren Church, Jones Mills, Penna. ....    | 9.85     |
| Allentown, Penna., Brethren Church .....            | 5.00     |
| Ashland, Ohio, First Brethren Church .....          | 26.00    |
| Warsaw, Indiana, Brethren Church .....              | 85.94    |
| Portis, Kansas, Brethren Church .....               | 7.00     |

|   |        |
|---|--------|
| West Alexandria, Ohio, Brethren Church .....    | 1.00   |
| Stockton, California, Brethren Church .....     | 22.50  |
| Rittman, Ohio, The Brethren Church .....        | 48.00  |
| Smithville, Ohio, Brethren Church .....         | 433.18 |
| Clayton, Ohio, Brethren Church .....            | 11.00  |
| Summit Mills, Penna., Brethren Church .....     | .50    |
| G. W. Wheelter, Roanoke, Virginia .....         | 10.00  |
| Mrs. J. R. Kimmel, McLouth, Kansas .....        | 1.00   |
| Mrs. Clarence Saunders, McLouth, Kansas .....   | 1.00   |
| Mrs. Mabel Bowers, McLouth, Kansas .....        | 1.00   |
| Claude Kimmel, Oskaloosa, Kansas .....          | 1.00   |
| Waterloo, Iowa, First Brethren Church .....     | 323.00 |
| Roann, Indiana, Brethren Church .....           | 19.20  |
| Uniontown, Penna., Second Brethren Church ..... | 66.30  |
| Ardmore, Indiana, Brethren Church .....         | 43.42  |

**New Lebanon, Ohio, Brethren Church:**

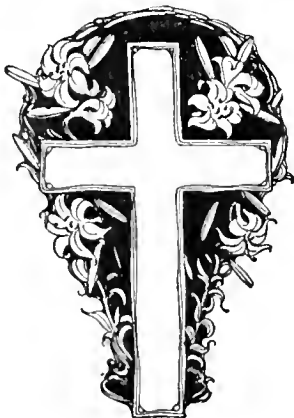
|                                    |         |
|------------------------------------|---------|
| Harvey Dafler .....                | \$ 5.00 |
| O. F. Brumbaugh .....              | 5.00    |
| John Eck .....                     | 10.00   |
| Harry Landis .....                 | 5.00    |
| Reverend & Mrs. C. C. Grisso ..... | 10.00   |
| Glenn Murr .....                   | 20.00   |
| W. M. S. ....                      | 25.00   |
| Rainbow Class .....                | 10.00   |
| Home Builder's Class .....         | 5.00    |
| Miscellaneous Offering .....       | 26.50   |

Total offering from New Lebanon **\$121.50**

|  |        |
|--|--------|
| Ardmore, Indiana, Brethren Church .....              | 43.42  |
| Mt. Olive Brethren Church, McGaheysville, Va. ....   | 32.00  |
| Fair Haven Brethren Church, West Salem, Ohio ....    | 142.00 |
| Johnstown, Pa., First Brethren Church .....          | 175.00 |
| First Brethren Sunday School, Pleasant Hill, Ohio .. | 121.23 |

Total Offering for January, 1941 **\$3730.35**

**LOVE**



**FOUND A WAY**

Your love for Him will find a way  
at Eastertime  
if you begin prayerfully now  
We need your  
prayers  
plans  
love offerings  
at  
Eastertime

**The Missionary Board of The Brethren Church**

# The BRETHREN EVANGELIST

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"Enter into His gates  
with thanksgiving

and into His courts  
with praise."

Psalms 100:4

## The Brethren Evangelist

Published fifty weeks of the year at

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## CONTENTS

|  |    |
|--|----|
| Interesting Items .....                                  | 2  |
| Reasons for Revival—F. C. V. ....                        | 3  |
| Intercessory Prayer and Life's Problems—                 |    |
| Rev. W. C. Benshoff .....                                | 4  |
| A Workman is Worthy of His Hire—Dr. C. L. Anspach ..     | 5  |
| Christian Profession and Obligation—Rev. Floyd Sibert .. | 6  |
| Laid to Rest .....                                       | 8  |
| Sunday School Growth—Rev. E. L. Miller .....             | 9  |
| Our Children's Department .....                          | 10 |
| Your Preacher—J. R. K. ....                              | 11 |
| Worshipping Day by Day, (Family Altar) .....             | 12 |
| Boys' Brotherhood .....                                  | 13 |
| Christian Endeavor Topics .....                          | 14 |
| Message from the National C. E. President .....          | 16 |

## INTERESTING ITEMS

**THE TEEGARDEN CHURCH WILL BEGIN** a revival meeting on February 16, and continue through two weeks. The pastor will do the preaching and assist in the music. Those interested and who practice intercessory prayer are invited to bring this meeting before God in prayer. Neighboring churches within driving distance are invited to make up a delegation and attend one or more evenings. Services will begin at 7:30 each evening.

H. E. Eppley, pastor.

**WE ARE GLAD TO MAKE THE FOLLOWING** correction a report which recently appeared concerning the Mexico, Indiana, work. The lines should read, "Presented to the church by Mrs. Bond and her daughter Mrs. Harold Donaldson, in memory of Walter Bond, deceased." We are very sorry this occurred.

**THE FOLLOWING GLEANING** is from the Oakville, Indiana, calendar. "If one has flowers to strew along the pathway, why not scatter them during life? It is with this thought that the pastor, (Rev. L. V. King), desires to pay tribute to the teacher of one of our classes. Perhaps there is no member of his church that has been as consistent and faithful in attendance at all the services of the church as Sister Metzker. And this includes the Sunday School, the morning and evening worship, the Christian Endeavor, Prayer meeting and Woman's Missionary Society. Such faithfulness means something to the church. Such faithfulness will mean a rich reward in heaven.

**WHY NOT?** Why not do these little things that mean so much to the membership of the church while they are alive and can hear with the physical ear and see with the physical eye? If more of these little words of praise could come to those who have spent faithful years of service, there would be less heartaches. Why not try it out?

**WE NOTE FROM CORRESPONDENCE** that Brother John Locke, of Maurertown, Va., is to hold evangelistic meetings at the Waterloo, Iowa, church early in March. Here is where Brother W. C. Benshoff pastors the First Brethren Church. Remember them in your prayers.

**WE ARE RUNNING** a double Christian Endeavor program this week because of the repeated requests to have these programs out a little earlier, so preparation can be made for the meetings. We are glad to do this although it crowded out a number of church reports. These will be run next issue, however.

### NOTICE TO SUBSCRIBERS

As we are changing the manner of mailing **The Evangelist** from the old hand system to the machine system, it may be that inadvertently your name may have been omitted from the new list. If your label of expiration extends beyond February 1, 1941, and you are not getting your paper, please drop a card to the office immediately. Thank you.

The Brethren Publishing Company,  
Ashland, Ohio





# EDITORIALS



## REASON FOR REVIVAL

These present weeks are full of opportunity for evangelism. These are the days when much effort should be put forth to bring Jesus Christ definitely before those who should "give heed to His Word."

We realize that there are two very diverse classes that need be reached. First, and probably the most interested and more easily touched, are those who are being reared within the church, but who have not, as yet, yielded themselves to the Master. The second group is the one composed of those who are indifferent to the vital issues of life and who need to be reached by personal contact outside the walls of the church.

But the main thing to remember is that a revival is **more than a meeting: IT IS AN OPPORTUNITY.**

I came upon the following seven reasons for "identification with the church." Each reason is reasonable. But the seventh and last is the vital issue.

These reasons are submitted for your meditation:

**1. I ought to belong to the church** because I ought to be better than I am. Henry Ward Beecher once said, "The church is not a gallery for the exhibition of eminent Christians, but a school for the education of imperfect ones."

**2. I ought to belong to the church** because of what I can give to it and do through it as well as because of what I may get out of it. The church is not a dormitory for sleepers—it is an institution of workers; it is not a rest camp—it is a front line trench.

**3. I ought to belong to the church** because every man ought to pay his debts and do his share toward discharging the obligations of society. The church not only has been the bearer of good news of personal salvation—it has been and it is the supreme uplifting and conserving agency without which "civilization would lapse into barbarism and press its way to perdition."

**4. I ought to belong to the church** because of memories: memories of things I can never forget; memories of faces that will never fade; memories of vows that are the glory of youth.

**5. I ought to belong to the church** because of hope—hope that lives when promises are dead; hope that paves the way for progress; hope that envisions peace and justice; hope for time, and hope for eternity, that great hope that casts its anchor behind Jesus Christ.

**6. I ought to belong to the church** because of the strong men in it who need reinforcing; the weak men in it who need encouraging; the rascals in it who need rebuking. If I say that I am not good enough, my humility recommends me. If I sit in the seat of the scornful, my activity condemns me.

**7. I ought to belong to the church**, but not until I am ready to identify myself with a going concern; not until I am **WILLING TO BECOME AN ACTIVE PARTNER WITH JESUS CHRIST.**

Each of these reasons is reasonable, we say again. We have a perfect right to insist upon men and women reacting to the reasonableness of the Christian faith. And we should feel no hesitancy in asking them to unite themselves with its activity, first for the sake of their own lives and then for the sake of the church itself.

F. C. V.

## BE A BOOSTER

If you think your church the best  
Tell 'em so!

If you'd have it lead the rest,  
Help it grow!

When there's anything to do,  
Let them always count on you,  
You'll feel good when it's through  
Don't you know.

If you're used to giving knocks,  
Change your style;

Throw bouquets instead of rocks  
For a while.

Boost your pastor and your church  
Knock the knocker off his perch;  
Lift the stumbler from the lurch  
With a smile.

When a stranger from afar  
Comes along,

Tell him who and what you are—  
Make it strong.

Never flatter, never bluff,  
Tell the truth, for that's enough.  
Be a booster, that's the stuff.

Waterloo, Iowa "Brethren Briefs".



# Intercessory Prayer and Life's Problems

By Rev. W. C. Benshoff

For ages man has been searching for a solution to life's problems. He has searched throughout all the realm of nature; he has tried science and invention only to meet with defeat and failure, sorrow and loss. In spite of all man's searching, the problems of life remain, yea, they increase with intensity, the situation becomes more complex and further from solution. "Winds of adversity are lashing the children of God today with great force." The question is not are there difficult problems, but are we dealing with them, are we finding solution, are we meeting with defeat or failure?

There are two possible attitudes to assume toward a problem. One is to ignore the problem, side-step it, go on as though it did not exist; the other is to set about finding a solution. The former attitude may seem at the time to be the easier way. But a problem ignored does not cease to exist. It continues to grow, gathering with it other problems creating a complex situation beyond control. A difficult situation, met and conquered, a problem successfully solved, does more than settle a difficult situation at the time, it paves the way for the solving of larger and more intricate problems.

We have in the sixth chapter of St. Mark an illustration of the two possible attitudes to assume toward a difficult problem. Christ has been engaged throughout the day teaching the multitude; night is coming on and folks are hungry, and there is insufficient food. The disciples said, "Send them away." v. 36, Jesus said, "Give ye them to eat." v. 37. The Lord was, for solving this problem, beginning with the means at hand, the loaves and fishes. We have here a fundamental principle underlying the solution of all life's problems.

Many hard and difficult situations face God's people with each passing day. There are problems in the church and in the home. There are personal problems. The problems we face defy solution, they

are beyond human wisdom. But Christ is sufficient for all things. He "is made unto us wisdom." I Cor. 1:30. The Lord of glory never met defeat, He is in the midst of all life's problems, in His name victory is certain. "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:33.

The history of the church is a record of marvelous success of great gains, of singular triumph, but only when and where intercessory prayer has been faithfully employed. If the church of today is to succeed, her ministry must be a ministry of intercession. History is replete with illustrations of great victory when the leaders of God's people have been faithful in prayer. Moses was a minister of intercession. When God is about to withdraw from Israel because of sin, "Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written." Ex. 32:32. Samuel teaches that prayerlessness on the part of Christian leaders is a sin against God and our fellow men. "God forbid that I should sin against God in ceasing to pray for you." I Sam. 12:23. St. Paul is a pattern of prayer, an example to the Christian ministry of faithfulness in prayer and intercession. It is said of George Whitefield that he preached from forty to sixty hours a week and after this fatiguing labor, instead of taking rest, gave himself over to prayer and intercession.

But if the problems of the church are to be solved, and if the church is to have power in the world over sin, the laity must join the ministry in the matter of prayer and intercession. God's people need to come together in groups whether large or small for the purpose of prayer. The company of the believers prayed and the place was shaken where they were. "Churches have given up their prayer meetings to

find they have only the body; the soul is dead." Spurgeon was a great preacher, but let us not overlook the fact that for a half hour before he entered his pulpit on Sunday morning fifty deacons had been on their knees in prayer. One of the greatest needs of today is the prayers of the church for power in the preaching of the Gospel. "A praying people makes a powerful ministry." McClure.

In spite of all the comforts and conveniences which have come to us, the problems of home and family life continue, in fact, the problems seem more complexing and farther from solution. It would seem that Christ had a special ministry for the home. With no place He could call His own, he entered the homes of the people round about. He brought a solution to every problem of family life. The Christian home is the strength of our civilization. What the home is, life at large will be. Christ alone can make the home Christian, can straighten out the entanglements of family life. Faithfulness in intercessory prayer, linked with consistent living, on the part of parents means the salvation of the children and the reign of peace and joy in the family circle.

Through prayer for one's self and intercession for others, a solution is found to all life's personal problems. Man is not sufficient within himself. Prayer is the believer's privilege, it is the means by which divine help is obtained. Only those who have exercised this privilege know its benefits. Strangers to prayer are strangers to the greatest source of blessing known to man. God is the inexhaustible source and sufficient for every need. "Heavy trials kill little men, but create great men; and the secret of all spiritual greatness is fellowship with God." The responsibility rests with the believer. "God is able to do exceeding abundantly above all that we ask or think."

While prayer is man's greatest privilege, it does not mean that he can dictate to God. The object of

prayer is not to bring God to our way of thinking. Fervent prayer, linked with a knowledge of the Scriptures, is the means by which we ascertain the divine will. Now His will is always best. Heaven understands and sympathizes with earth, the Lord knows the needs of His children, and desires only their good. The believer, then, must live in the center of the Father's will. Every problem must be dealt with from God's viewpoint. To obtain this viewpoint the believer must mount, as it were, into the heavenlies in Christ Jesus and view the difficulty through the eyes of God. The problem must be seen in the divine light.

Prayer, whether for self or for others, must be unselfish. Why do we ask God for certain things? Why do we implore Him to remove distressing circumstances? Whose praise and glory do we have in mind when we petition the heavenly Father? Jesus says, "Whatsoever ye shall ask in my name, that will I do, THAT THE FATHER MAY BE GLORIFIED IN THE SON." Jno. 14:13. If selfishness is the motive, we receive not. "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." James 4:3.

Prayer must be offered in faith. The believer must pray hoping and expecting. The Father in heaven waits to hear the prayer of faith, offered in Jesus' name. "Pessimism cannot sing because it has no hope, and cannot pray because it has no faith." Is it wisdom we need in the solution of life's problems? "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." James 1:5, 6. God may be found in the heart of every crisis.

Waterloo, Iowa

## A Workman is Worthy of His Hire

Dr. C. L. Anspach

I am thinking of many loyal servants of The Brethren Church, lay and ministerial, who have met the standards of Christian living; "Greater love hath no man than this that he give his life for his friend." These faithful servants have given the productive years of their lives in the interest of the Kingdom of God. They have worked without regard to hours and have never hesitated to sacrifice when occasions suggested that the burden was not theirs but belonged to others. Without complaint

they have given their lives to a great and holy cause.

It has been my privilege to know some of these men and women. I am thinking now of several who, through active pastorates, built a number of churches. Some of these ministers have preached as many as five sermons a Sunday in order to carry the work on. Mission points have been established, churches have been built and congregations kept alive, by them. While doing this they did not ask,

nor did they receive, large salaries. Often they returned to the congregation not only the tithe but the tithe plus. Many of them were unable to collect the salary agreed upon. In spite of such treatment and the trials of pastorates, they have kept the faith and carried on the fight.

We owe these ministers and their wives a fair pension, for we have not made it possible for them to accumulate annuities. We owe them a fair return in their hour of need, for we have not paid large enough salaries to make it possible for them to accumulate any savings. We are duty bound to help now for they worked for us. We are bound not only by conscience, but by Christian duty to support our Benevolence Board. We should give liberally to the work of this board.

When the offering is taken on February twenty-third for our benevolence work, we must also remember the Brethren Home. Much has already been said about our national home for the aged. Too much can not be said in support of the work it is doing. It is a fine home, the gift of one who appreciated the need of lay and ministerial Brethren people. He has given a fine home but it must be main-

tained. It is our duty to see that the farm, farm equipment, and buildings on the farm are properly maintained. Again, it is our Christian duty to do so, for we are charged with the responsibility as a church to look after the needy, the sick and the aged. For years we have prided ourselves on our care of our needy members. It can be said to our shame that we are in danger of developing the attitude of "let the government do it." A leading magazine pointed out in an article, sometime ago, that certain denominations in the United States were assuming full responsibility for the care of their needy members. I am sorry that our denomination can no longer be so listed. We have been told "Ye ought to help the needy." If we feel this obligation, we will give liberally on February twenty-third to the Benevolence offering.

Now is the time to assist. Meet your responsibility as a member of The Brethren Church to the worthy men and women who have given life to The Brethren Church and the Kingdom of God.

Central State Teachers College,  
Mount Pleasant, Mich.



## Christian Profession and Obligation

Rev. Floyd Sibert

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:10. Paul says that this is a proper confession. But there is a deal of difference between a confession and a profession.

A profession is an open declaration of one's belief, faith, or practice. According to the Scriptures there are two groups of professors, namely, the true and the false. We wish it were not so, but it is true. Some are pretenders, hypocrites, speaking great swelling words and having a form of godliness but denying the power thereof. They are not good company for Christians. From such turn away lest ye become like-minded.

Now the true Christian profession is an open declaration of our faith and belief in Jesus Christ as presented in the Scriptures. This seems like a very small thing to do and in comparison with the work of grace which follows it is a small thing. But there is far more connected with the Christian confession than mere lip profession. Lip profession without a heart belief and confession is a deadly evil and a dangerous practice.

God has always had to deal with false professors. Cain professed to be righteous, but his disobedience belied the fact. David mentions the fact that, "they" (the people of Israel) "remembered that God was their rock, and the high God their redeemer."

Nevertheless they did flatter Him with their mouth, and lied unto Him with their tongue." Solomon said that they had fervent lips but a wicked heart. Isaiah said that they are like earthen vessels overlaid with silver dross. Ezekiel, in describing the false professor says, "They come unto thee as the people cometh, and sit before me as my people, and they hear thy words, but they will not do them: for with the mouth they shew much love, but their heart goeth after their covetousness, and Lo Thou art unto them a very lovely song of one that hath a pleasant voice and can play well on an instrument: for they HEAR THY WORDS but DO THEM NOT." The book of Titus speaks very plainly on this subject. "They profess that they know God; but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate." Therefore not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in Heaven."

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name and in thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them I never knew you: depart from me ye that work iniquity."

These were all professors. Each had a profession of his own but they all fell short of the approval of the Lord. Their professions were empty and void of any obligations.

What then is the object of the true Christian profession? The object of the lawyer's profession is law. The object of the doctor's profession is medicine. But the object of the Christian profession is Christ. He must be known before He can be properly confessed. In fact no person can enter the family of God without an intimate acquaintance with Him "whom to know is eternal Life." We find the object of our true profession in the written Word. James says that God hath begotten us "by the Word of truth." Paul says that we are "begotten through the gospel." Thus it is quite evident that a knowledge and acceptance of the Word is necessary. The accepted Word presents us with a living Savior and a loving Father. Whenever we are truly begotten of the Gospel we are in a position to make a profession, —the Christian profession. "For ye are the sons of God by faith in Christ Jesus."

There are seven great confessions recorded which ought to form the basis of sound profession.

Peter said, "Thou art the **Christ the son of the living God**". This confession acknowledges God as a living Father and Christ as His Son. "Nathaniel answered and said unto Him, Rabbi, thou art the Son of God, thou art the king of Israel." Here He is acknowledged as teacher, Son and King of Israel.

The woman of Samaria recognized Him a Christ. Peter's second confession reemphasized the first. "And we **believe and are sure** that thou art the **Christ the Son of the living God**." Martha's confession recognized Christ as "the Son of God which should come into the world", the Christ of promise. "Thomas answered and said unto Him **My Lord and My God**." Here we have added to the previous confessions the Lordship of Jesus. The Ethiopian eunuch read from the Old Testament, but nevertheless he confessed that Christ was the Son of God. In all seven confessions there is the dominant teaching that Christ is the living Son of the Living God sent from Heaven.

Certainly such a confession must come from the heart before any person has the right to profess to be a Christian. To be a Christian in the true sense is to be a child of God through adoption. This is no ordinary adoption but a blood adoption. We cannot become a child of God without having the blood of His Son. But once we are adopted into the household of God we then become joint heirs with Christ. So far this creates a very desirable transaction. Who wouldn't want to be a Son of God? He is a perfect, loving Father. Who wouldn't like to be a joint heir with Christ? He holdeth the wealth of the world in His hands, and the riches and glory of Heaven are His. Such a desire is not wrong. Indeed it is most sensible. The Christian is urged to set his affections on things above. This glorious inheritance has been prepared for you, and for you it has been reserved. Both the Father and the Son will be disappointed if you miss your heritage. Jesus says that all who keep His commandments, love one another and follow Him will surely come into this Heavenly inheritance.

But the Christian profession carries with it certain obligations. When a man professes to be a medical doctor he assumes the obligation of honestly endeavoring to make his patients well. When a man professes to be a lawyer he assumes the obligation of administering justice according to the civil law of the state. When a man professes to be a Christian he assumes the obligation of following Christ as well as obeying His commandments and administering the law of Christ. Paul says that "Salvation is unto all that obey Him." He also says, "Vengeance on them that obey not the gospel." In other words to accept Christ is to also accept the responsibility of obeying Him. The test of discipleship is the keeping of His commandments. There is no escaping the issue. For "He that keepeth not His commandments is a liar." A profession without obligation is a false profession. Faith without works is dead.

One who professes to be a follower of Christ must expect to go only where He leads. If he is a true



Christian he will be content in the places where Christ leads. There is peace, safety and prosperity where He leads. "He leadeth me beside still waters" and in green pastures. He prepares a table before me. To follow Him is not a choice but an obligation for every Christian. He inherits this obligation along with the riches and glory. Blessed is the man who walketh not in the way of sinners.

The man who inherits an estate naturally, automatically and of necessity assumes the obligation of being responsible and liable for the same. Certain business obligations must be met by him or he soon loses his inheritance.

No man can become a son of God, a member of the household of faith and not assume certain heavenly obligations. He who becomes a joint heir with Christ must share jointly the stewardship of his heavenly estate. This estate contains abundant riches to make every man rich unto salvation. A good steward will help to distribute this wealth where it belongs. "Follow Me and I will make you to be fishers of men". "Ye shall be my witness", said Jesus, at home, abroad and everywhere. "Go ye", said Jesus, and then went back to His Father's throne and sat down, "Hence forth expecting." Ex-

pecting what? Why, expecting that His newly adopted sons will be as faithful to their obligations as was His own Son who refused to stop short of the cross where He could shout to the heavens above, "It is finished." His obligation was unto death. He died for others. Likewise the obligation of every true believer is unto death. "Be thou faithful unto death and I will give thee a crown of life."

We have been saved to serve. Certainly no man can be called a child of God who refuses even the crumbs of living bread for the starving multitudes. It is well to remember Dives and Lazarus in this respect. We are under obligation to follow and to serve as "good stewards" of Jesus Christ. "Freely ye have received, freely give," of both material and spiritual benefits. Refusal to share either, brands us with the mark of selfishness and selfishness is of the devil.

The true Christian profession is a life well lived according to the dictates of the Holy Spirit. "Ye are living epistles, known and read of all men." Our Christian obligation is to so live that men may know that we are children of God and therefore glorify our Father in Heaven.

Pittsburgh, Penna.



THOMPSON — At Uniontown, Penna., on January 25, 1941, occurred the death of Sarah Elizabeth Thompson, wife of John H. Thompson, relict. Mrs. Thompson was born in Nicholson Township, Fayette County, Penna., Oct. 27, 1859, a daughter of John and Mary Howard Steele. She was married to John H. Thompson Nov. 15, 1882, and was the mother of six children. The husband, one son and an only daughter preceded her in death. On January 18th the writer was called upon to administer the ordinance of anointing to our beloved sister, and within a few hours she lapsed into a stage of coma from which she never fully rallied. And because of having been her pastor for nine and one-half years I was asked to take charge of the funeral services.

Sister Thompson was a charter member of The Brethren Church of Uniontown, and with her husband served in official position in the congregation as deacon and deaconess. "Deacon" and "Ma" Thompson graced the offices bestowed upon them by the church throughout their entire lives. During the writer's pastorates at Uniontown many choice and beautiful floral gifts came to the minister's home from "two good friends", which was the customary signature on the card accompanying the gifts. These gifts came from the large green-houses over which "Deacon" Thompson exercised supervision for more than thirty years. And as Sister Thompson lay in her coffin in the home her body was surrounded by a rich array of most beautiful floral tributes, mute testimonials of the love and respect of her friends and loved ones,

and fitting setting for the body of one whose life had been lived among the flowers.

"Ma" Thompson will be missed not only in her home and local congregation, but at both State and General Conferences, at which she and her good husband were regular attendants. "Deacon" Thompson preceded "Ma" in death by some nine years, and yet so closely were their lives knit together in the home and the church that we who knew them best always think of them together. And now they are united in the "hallowed fellowship" of God's holy presence, and our hearts rejoice in the assurance of hope that we, too, shall some day join them in that fairer world of light to dwell in "hallowed union indivisible."

The obsequies for Sister Thompson were conducted at her home on January 27, with the undersigned in charge, and assistance being rendered by Elder D. C. White, pastor of the Brethren Church, of Mt. Pleasant, Penna. Burial was in beautiful Oak Grove cemetery beside the bodies of her companion and two children. We have but memories to cherish, but they are sacred and blessed ones, and we shall meet again.

Dyoll Belote.

RIDENOUR — Mrs. J. M. Ridenour departed this life Nov. 5, 1940, at Dukes Hospital in Peru, Indiana, aged 72 years.

On Sunday the 3rd she asked for the anointing service which we were privileged to grant her. On Friday the 8th we had charge of the funeral at the Roann Brethren Church, with a large number present. Burial was made in the Friends Cemetery at Wabash.

"Mother" Ridenour, as we liked to call her, was indeed a Mother of Israel, and just a bit less than two years ago we were privileged to lead her to the Lord and baptize her along with her splendid husband, and both really were happy in Him.

W. R. Deeter.



DR. W. I. DUKER  
President

DR. L. E. LINDOWER  
Treasurer

## The National Sunday School Association of the Brethren Church

REV. E. L. MILLER  
Vice-President

REV. N. V. LEATHERMAN  
General Secretary

### SUNDAY SCHOOL GROWTH

Rev. E. L. Miller

Little did Robert Raikes or the German Baptist Brethren of the eighteen century think that the work they commenced would result in something as big as the present day Sunday School movement. Those Tunker Brethren with their Scripture cards started something most worth while in trying to get the Word into the hearts of the children and older folks as well. Robert Raikes also did a fine piece of work later in trying to get the youngsters off the streets on Sundays and away from the worse than useless kind of lives they were living. He had found out that left to their own devices over the week-end, no end of crime and evil-doing would be hatched up. So he herded them together in more or less desirable places and tried to get something decent and moral into their heads and hearts. This was soon followed by the introduction of Biblical teachings. Too bad that centuries had passed without any one sensing the need of fetching the young up like they should be reared to make them decent, law-abiding and God-fearing citizens. The world has paid dearly for that neglect in the years gone by.

But what of today? Are we making the best use of the time now? Are we building as we should on the firm foundation those Tunkers and Robert Raikes laid quite two centuries ago? Millions are attending our Sunday Schools, but what about the tens of millions who are not? It is one thing to have good ancestry and to boast about the same. But it is another thing to show proper appreciation of such predecessors by making the most of what they have handed down to us. No doubt if the beginners of the Sunday School movement could see some of our plants today they would be amazed at the fine appointments for Sunday School work and Bible teaching that we have. And I hope the spirit with which we attack the thing would not depress them.

But with all the fine start we have, all the material possessions of the church folks, and all the educational facilities outside the church and Sunday School, I feel they would wonder why so much stress on secular education and so little stress on religious instruction. Why rule the Bible out of so many of our schools and school systems when that very book was the foundation of all our liberties and educational work as well. It is well known by all of us that the New Testament was used not only for religious and moral teaching in the earlier days of our American educational work, but it was the book from which our forefathers learned their English and how

to read. And what English they got! The New England poets of the earlier day show how that old book influenced their lives. And the McGuffey Reader series, known so well to our elder folks, shows all the way the influence of the Book of books. Would that more of our writers of today were close students of that Book and had its uplifting influence dominating their thought and style.

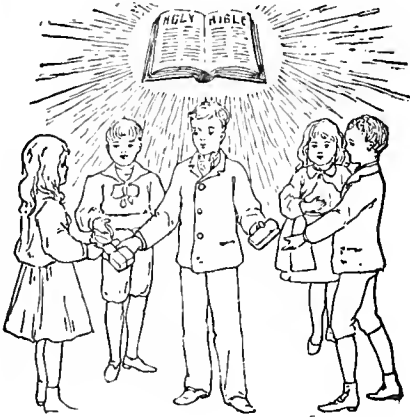
So the Sunday School has grown, but has its growth stopped? We have heard for years that the total membership of the Sunday Schools of our land is something under twenty millions. That number like the laws of the Medes and Persians, seems to never change. Is their really a ceiling to Sunday School growth, and have we reached it? Surely if the institution is good for those who avail themselves of it, and again I feel it is, then why not make a desperate effort to have all the other millions avail themselves of it too? Perhaps it would help us solve the crime problem of today. We say that some twenty-six millions of our present day youth never darken the door of a Sunday School. And on the next page we say that the criminals of our land are largely in the teen age. The large majority are under thirty. Putting two and two together might really add up to four. And putting these two items together we may have the answer to the great social problem of our day. Although the Bible is not primarily a book on sociology, and is not intended as a treatise on politics or political economy, yet the Old Book has always been a great aid in solving the problems of those two fields, as it is pre-eminently the great text on morals, or ethics. So to make our land a more decent place in which to live and safer as well, why not increase the growth of the Sunday School?

The Sunday School Association of The Brethren Church is trying in all the ways it can to not only bring more schools into existence but to make more efficient those already existing. All the money advanced them by the Sunday School and church groups is used to further the work of the Sunday School and religious education, and by religious education I mean CHRISTIAN education. I say this so that none of my readers will take me for a Mohammedan and hint that I am furthering the cause of that kind of religion. One must be so awfully careful and exact these days. The Association is trying to put out literature, helping in the composing of the Sunday School helps, backing Young People's camps, aiding the work of the seminary at Ashland, and all such worth while work. These things

should result in the deepening of spiritual life, inspiring youth to greater church service, and preparing young men and women for ministerial and missionary service. And of course the greater the gift the more the Association can do.

So while you are doing the most possible to make your local School grow and count for real good, don't forget that there are weaker Schools that fill real need and that may not be able to make the grade if you don't help them by your prayers and your gifts. And as we get it from various surveys made in our own land, there are many communities of consider-

able size that have neither Sunday School nor church serving them. To these we should address ourselves and our efforts. Maybe one of these areas is close to your own home. What are you doing about it? Has the spirit of the pioneer died out in our church and Sunday School groups? There are regions yet to conquer. Alexander the Great gave up, quit too soon and died in a hurry. Maybe the folks of the church feel there is no use further, as did Alexander. No my dear friends, all is not yet done. There are legions to win. And shall we win them and grow up to our proper size? We can if we will.



## Our Children's Department

MRS. LORETTA CARRITHERS,

SUPERINTENDENT

Dear Children:

I am sorry to tell you that Aunt Loretta's little golden-haired daughter, Ruthie, is very ill. Aunt Loretta has taken her to the hospital in Cleveland. She asked me to write the letter to you boys and girls this week. Let us all pray that, if it is God's will, He will heal this precious child.

Did you ever visit a green pasture in the springtime in which snow white lambs were grazing with their mother sheep? If you have, you have seen the lambs playing about. They probably were running races to a certain spot in the field or perhaps jumping over each other's back as if they were playing leap frog. These sheep did not need a shepherd because they were enclosed with a fence.

When Jesus was here on this earth nearly two thousand years ago sheep raising was one of the chief occupations. There were no fences; so every flock of sheep had a shepherd—a man that would go ahead—and the sheep were trained to follow him. He did not need to force them before him with a whip. He carried a long staff, or cane, with a crook on the end with which to keep away animals that might harm his sheep or to push aside sharp thorn bushes.

All day the good shepherd led his flock to spots where the grass was green and tender and to sweet clean brooks to drink. At night he took them home to a shelter and himself lay in the doorway so nothing could get in to harm his precious sheep. As they entered the fold he looked over every one. If any were hurt or bleeding the good shepherd would pour healing oil over the wound. If he discovered that one was missing he would search until he found it. How much the shepherd loved his sheep! Each one had its own name—

Jumper, Fleecy, Stormer—and they knew their name. They learned their master's voice and would follow him, but no other voice would they heed.

Jesus said, "I am the good shepherd: the good shepherd giveth his life for his sheep."

What is Jesus saying? He is the good shepherd. We are his sheep. He will lead us into peace and happiness if we will only believe His word and trust in Him. He knows our name—Mary, Joe, Jim. He knows all about us; every thought we have and everything we do. Shouldn't we keep our hearts and minds pure and clean so Jesus will be pleased when He looks into them?

Yes, He has given His life for us. He came from His beautiful home in Heaven where He dwelt with His Father to this world. He took a body such as we have and died on the cross so that we might be freed from our sins and have everlasting life. Shouldn't we love a Saviour who has done so much for us? Indeed we should and try to please Him in everything we say and do.

Let us memorize this little verse. You can sing it to the chorus of the tune of "Old Black Joe",

"I love Him, I love Him  
Because He first loved me  
And purchased my salvation  
On Calvary's tree."

With love, in Christ's Name,  
Aunt Loretta's friend,

513 Bowman St.,  
Mansfield, Ohio.

## The Editors Speak

### YOUR PREACHER

From times of old there has lived on the earth a small group of people known within the consciousness of folks whom they meet as rather 'special' people. They aren't exactly like the other folks even though they try to be. Try as they will they cannot veil their final motives which always culminate in something attempted for the God of men and women. They are always far busier than other folks even to the extent that those who think they know them best sometimes wonder if they are not pretending. They are seldom free of soul and ready to sit down and delight in the joys of the day. Their faces usually carry the mark of some strain or burden, while all the time to others theirs seems to be the task affording the most ease in the world. As is so often said "he just gives a couple of talks each Sunday and on Wednesday." That minister! Thank God that he lives down in your parsonage! Like the capable general of old in Second Kings, five, there will be many a man before his days are over who will find that there is no other personality or avenue of blessing to his life like "the man of God" who dwells there. His is a double assignment. For he dwells not on earth alone but also in the skies with God. His it is not only to catch the fevers of life about him, but to dwell long enough in the heavens to help heal them, without becoming infected himself. His to keep his head above the clouds and his foot on solid earth. His to persuade men and out-woo their very loves sometimes. His to sit in his own house with everybody in the parish sitting with him in his consciousness. His to master the Book of Books to where men will consider him an authority, and to master the Books of men so that he supercedes them with its message. And his to outmaster the world's strains with a diviner note to play in men's resisting souls. And pity of all sorrows, his it is to do all of this with so little capital for operating expenses. So the letters he would write must be left undone, not because he was lazy but because the church didn't have leadership enough to supply him with needed things—typewriters, letter-heads, stamps. His would be the more prominent part played in many a situation; but it costs and the budget is so close. He who sits down amidst the worst and most lamentable woes of life with your families...and cancer-dying old lady, the broken up man, the youngster who is always looking for him, the mother whose heart is wrenched beyond endurance with her family prob-

lems, the widow without her mite, the hospital,... again and again and again must he face these and when Sunday morning comes be there with the inspiration that lifts men who knew comparatively no heartache, no such deep burdens. Then after it is all done he must be denied the joys and friendly associations that you enjoy and scarcely appreciate; for he would be operating a clique if he had his understanding friends. Your Preacher! Did you think of it that those unappreciative remarks you dropped all got back to him in a distorted and magnified form? Did it occur to you that your absence from his Church hurt him because it made him feel as if he was not able to do anything good enough to suit you. Did you think how he felt that time you complimented him for his sermon and didn't even come back to hear another. And did you estimate his reaction when you gushed over his ability to preach and teach the Bible when it wasn't even worth your while to attend his Bible Study Wednesday or Thursday night?

We wonder sometimes how much our dear Lord is going to evaluate the treatment a church gives its preacher. Will he bless a church that treats lightly His personal Servant and Representative there? We cannot think so. Is your preacher facing some unnecessary hardships because you never thought of these things? We surely hope not; but you will consider it, won't you?

J. R. K.

Praise God for wheat, so brown and sweet,  
of which to make our bread!

Praise God for yellow corn, with which his  
waiting world is fed!

Praise God for fish and flesh and fowl he  
gave to man for food!

Praise God for every creature which he  
made and called it good!

Praise God for winter's store of ice!

Praise God for summer's heat!

Praise God for fruit tree bearing seed; "to  
you it is for meat."

Praise God for all the bounty by which all  
the world is fed!

Praise God, has children all, to whom he  
gives their daily bread!

—Edward Everett Hale.

## Boys' Brotherhood

This is the second of a series of articles which are written by members of the National Committee on Boy's Work in the Brethren Church.

As Brother Benshoff suggests, please let us know of any progress you have made toward organizing a local Boy's Brotherhood.

Address your correspondence to either Rev. N. V. Leatherman, Berlin, Penna., or to Earl A. Shaffer, Rural Route 4, New London, Ohio.

### NATIONAL BROTHERHOOD—

#### Organizing — Naming — Brotherhood

In every church there is a possibility of an organization for boys. An investigation will show that even in rural areas our boys already belong to some secular or social club of the school or community. Boys like to get together and do things. By a careful study of the problems relative to starting a Boy's Brotherhood in each Brethren Church, it is possible that much can be done.

It is wise to bear in mind that a Boy's Brotherhood can touch the spiritual side of a young man's life, which side is often overlooked in other social groups for boys.

In organizing a local group it is best to determine approximately how many boys in the Sunday School and surrounding community would be potential members. The age of these boys is important. Boys 12-14, 15-17, 18 and older will not mix as a rule. It is best to learn your largest age group and build the organization around these boys. The other age boys must not be left out, though. A good application of tact will eliminate a large part of the difficulty.

For the sake of the organization as a Brethren society, all the officers, President, Vice-President, Secretary, Treasurer, should be members of The Brethren Church. As our group wants to render as wide a Christian service as possible, it should be plainly stated before your group that boys who are members of any church are eligible for membership. Should numbers and strength demand that the boys be divided into different age groups, two or more societies can be organized, each with its own officers and programs, etc.

Each boy should have some definite job project to do. This keeps him interested. We need to view our boys as enthusiastic energy machines, eager and willing to do some task. Our plans should include definite work projects pertaining to the church which will aid the boys in realizing their responsibility to the church.

One of the very first things to remember in setting up a Boy's Brotherhood in the local church is the motive for having the organization. A distinct organization, separate and apart from other boy's groups of the church or community, the Brotherhood must emphasize the spiritual and Christ-service phase of life. Social life is valuable, too, and should be given the proper attention, but it must never become the main interest of a meeting. Explain to the boys that the Brotherhood is "in business" to aid them in becoming more consecrated in their service to Christ, and to teach them

methods of living more consistent Christian lives. Our boys need such training.

There are various names by which the local group can be known. In as much as the Brotherhood is not in any way another organization carried over into the realm of a Boy's Brotherhood, but a new organization of your church, separate and distinct, it should have a special name given to it. A few are suggested, but by no means does this list cover the entire field: "Brotherhood of David and Jonathan", "Brethren Boy's Brotherhood", "Brethren Boy's Missionary Society", etc. It is important, though, in naming our group, that it be given a name which will plainly emphasize the fact that it is a Brotherhood, intent on carrying out its noble motives.

"In union there is strength" and as we have our local church boy's organizations we should also be members of the National Boy's Brotherhood of The Brethren Church. Upon organization, each local society should unite with the National Brotherhood. Part of the dues collected each month is to go to the national Brotherhood. Each society must hold meetings each month as prescribed in the Original Manual of Procedure of the National Boy's Brotherhood of The Brethren Church. Each local society must correspond with the National Secretary and keep him informed on the activities of each group.

It is up to pastors and church leaders to bring about their local organization of a Boy's Brotherhood. Such procedure will take much faith, for it will not be easy. The boys will to a large degree be new to this type of work, and some might not be as faithful as they might be. As pastors and leaders, we must face all these with a smile, and a determination to make a thriving local and national Boy's Brotherhood. As we earnestly pray, in faith believing, so shall we see that our efforts will not have been in vain.

W. St. Claire Benshoff,  
Member of Boy's Work Committee,  
Milledgeville, Illinois.

### IF I WERE A BOY TODAY

By One Who Is Not

The following is another message from the "Boy Who Is Not."

If I were a boy today, do you know what I would be? I'd be one of the wisest boys who ever walked to town. It's good you don't know me or you would say, tut-tut, or some other such. Yes, I would be wise. So wise none of the other fellows would ever hear of it from me. Wisdom does not show off. It does not need to. It hides itself, yet cannot be hidden. Solomon gave his boys this same advice. Of course some were not wise enough to take it. Wisdom is that inclination, that inspiration, that urge, that willingness to use properly the things you learn and know.

Please read the story again of the two foundations, told by Jesus, recorded in Matt. 7:24-27. The difference between those two men was that one was wise enough to do what he heard, while the other was not. That wise man was wise because he learned to DO, when a boy. The other was foolish because he did not learn to DO, nor apply his heart unto wisdom. Do you get it? Will you remember it? More words won't help you do it. It is up to you. We ought to have a wiser boy from now on.



# Worshipping Day by Day

(Family Altar)

**Sunday**

## OUR RESTING CAMP

Exodus 16:23-25

The Israelites needed their rest days while wandering through the wilderness, but no more than we do. A strange epitaph was found on the grave of Durer, the artist. It read, "Emigravit," an emigrant.

We are all emigrants on our way to a better country. The Lord's Day is our "resting camp" where we pitch our tents and refresh ourselves for the hard journey that is yet ahead of us.

**Monday**

## NOT LEFT UNDONE

Joshua 11:15

How wonderful if it could be said of us after we have assigned a task, "He left nothing undone of all that the Lord commanded him."

No doubt Joshua did many things that the Lord did not command him to do—and, at times, failed to do the things that the Lord told him he ought to do.

We are wondering today about our sins of omission? For often we are to be condemned, not for what we do, but for what we fail to do.

**Tuesday**

## INCREASE OUR FAITH

Luke 17:1-6

There are three things that we should meditate on today concerning our faith. First, Faith is capable of increase. Second, The increase of faith is a desirable thing. Third, Increase in faith should be sought through prayer.

In the same proportion that we desire an increase of our faith it will come to us. May we say just now, "Lord, Increase our faith."

**Wednesday**

## GROWING IDEALS

James 1:19-21

When a seed is planted in the earth the soil receives it and begins to operate upon it.

But when an ideal or thought is planted in the mind, the mind may refuse to receive it. Therefore

the mind must be prepared to receive the ideal; antagonisms must be uprooted. "The Word" must be received "with meekness." Then ideals will grow.

**Thursday**

## INSPIRING VISION

Proverbs 29:18

But a few words to read, but what a thought upon which to meditate. Our visions are the transcripts of our ideals. Our ideals are the things we desire to see come to pass. We may never reach the goal. But we shall never reach anything without striving toward that goal.

Have you caught the vision of the ideal of the Christian life? Look up. Strive upward. Keep the goal in sight.

**Friday**

## OPEN WINDOWS

Daniel 6:10-13

"Now his windows were open in his chamber toward Jerusalem." There is enough in that simple sentence to cause us to go to our knees in instant thanksgiving that the windows of our souls are open to the purposes of our God. We live in a country where we do not need to close our windows for fear of the consequences if we are seen at prayer.

But there are many who fail to remember that a most important part of our worship is found in our daily devotion. Is your window open toward God?

**Saturday**

## SPECIAL PROVIDENCE

Psalms 91

"I had a most remarkable preservation today," said one minister to another at a convention. "My horse stumbled, and it was by a special providence that I was not killed on the spot." The minister to whom he was talking said thoughtfully, "I have still more reason to be thankful, for my horse never stumbled at all."

Let us pause today to thank God for the dangers from which He has kept us, all unseen and unknown to us.



## Christian Endeavor Topics for Young People

February 23, 1941

### WHAT THE BIBLE SAYS ABOUT JUSTICE

Scripture Lesson: Mic. 6:8; Isa. 56:1, 2; Col. 4:1;  
Matt. 5:38-42

#### For the Leader

We are confronted every day that we live with problems of justice in regards to our fellow-companions. It is the right or wrong solution to these problems which enable us to live with others, or which cause grief and hate. Our greatest problem concerns "personal liberty". That is, "How far our rights go before they infringe on the rights of others." Most of us would gladly live in peace with every body else, but all people aren't that way. Thus we have lawlessness, crime and war. All these have their roots in sin and Satan. We, too, living in human bodies, are subject to making mistakes towards others. From this we can see that problems of social contacts are such as should receive our great concern. Rather than try to make all decisions pertaining to justice ourselves, we turn to the Word of God. This Book contains the only right way to human justice and the settlement of our social problems. In fact, the Decalog is the foundation of our moral and governmental laws of today. As Christians we want to be fair and square with everybody. But problems will come up. Let us find our answers in the Bible.

#### Topic Discussion

**OUR SELF-PRIDE.** We read in Romans that "no man is to think of himself more highly than he ought to think." Yet it is a fact that we think just a little bit more of ourselves than we do of anyone else. It is this trait of "self-elevation" which is responsible for much of the friction in social life. It is this "pride" which causes us to "refuse to give in to another person's opinion", or "refuse to cooperate when another is chosen leader", etc. Sometimes we try "to get even" with someone when they have taken unfair advantage of us. All this is out of harmony with Christian living. The Bible tells us to "walk humbly with our God". If others treat us unfair, we are to treat them with fairness. Our "self-pride" is to be buried in "humbleness". This does not mean we are to develop a poor opinion of ourselves nor develop "inferiority complex" to such a state where we lose all confidence in ourselves, and in our ability. Far from this. We should recognize our abilities, whatever they are, use them in the service of Christ, go ahead when we are right; then, "walk humbly with thy God" by remembering it is because of His mercy that we are what we are. Seek to encourage others by being fair to them.

**WALKING JUSTLY.** It is required of a person that they act justly, but how difficult this is can only be seen when we understand fully what it means. We must render to all their due, which means we are to settle up all obligations, financial or otherwise. If a debt has been made, it must be paid. Should it be impossible to pay the debt at present because of financial stress, it is our duty to go to the debtor and explain why. To make a debt and make no effort to pay it is unchristian. If a friend has been wronged, go to him and make it right. Social "conflicts" with others must be settled if we are to act justly. Acting justly demands that we must do no wrong to anyone, but by using all our Christian graces, seek to help others all we can. It is well for us to

practice a fair attitude towards other people. This can be made easier by understanding that other people have rights, the same as we have, and that these rights are to be respected by us. Through trusting in God for strength, we will be better able to maintain an unbiased attitude towards others.

**MERCY AND KINDNESS.** Mercy and kindness are linked together by unseparable bonds. As we show mercy, we are giving out kindness to others, with the result that we are also getting some of it on ourselves. Thus our own lives are enriched. A certain young man was well liked in his community, and at his untimely death in his middle twenties, the community turned out to mourn his passing. His philosophy on life had won for him the hearts of those who knew him. Each day of his life he had endeavored to be as cheerful and helpful as he could be. Always he was cheerful, helpful, fair and square with everyone. There was no evidences that he was trying to "get the best of you" in his business dealings. The community bore testimony to the noble life he had lived. He died a Christian death. No, he was not super-human, nor perfect. But he had a good attitude toward life. By practicing what he believed, he lived as best he could, with the help of his heavenly Father, showing mercy and kindness towards all with whom he was acquainted. His secret is ours, if we are but willing to adapt ourselves to his way of living. His way was the way of Christ.

**GOING THE SECOND MILE.** The first tendency in our action when we have been wronged is to make an enemy out of the "guilty" person. The second thought is to "get even". We have seen too much of that in years past. The world has seen far too much of "getting even." Christ is calling for young people who will use His way of "going the second mile." Often times, by our selfish action, we heap more coal on the fire of misunderstanding instead of helping matters. The Christian method is to go to the person who has wronged you, or talked about you, and discuss the matter with him. This is the second mile. When another has taken unfair advantage of you, the Christian thing is to do all you can to show kindness back to them. This is the second mile.

Most of the grief and heartaches in this old world could be averted if people, victims of human mistakes, would get together, prayerfully, and talk the matter over, get each other's viewpoint, do justly, love mercy, and walk humbly with God. This is not an untried "theory" from the Bible. This is Practical Christianity, given to us to be used as a pattern of daily living.

#### (From the Bible)

1 Sam. 24:9-12. David gives Saul a primary lesson in returning good for evil. Saul has threatened David's life. While Saul was sleeping in a cave, David is able to come by his side, and instead of taking Saul's life, he cuts off a part of his coat and takes it with him. The law of human revenge told David to kill Saul, but the law of love and justice told him to let his "enemy" live. We, too, should render justice where we have been treated unjustly.

Jer. 23:5, 6. We are amazed at some forms of injustice as present in our land today. Corruption of courts of law, mistreatment of the weak, etc., tend to make us feel helpless when desiring justice at law. But the Christian is promised a day when judgment and justice will prevail upon the face



of the earth. That one is the Lord our Righteousness. Courts of law here are only as good as the judgment of the human men who sit behind the desks, but in the day prophesied in these verses, the infallible wisdom of God will issue forth from the seat of justice. All those who appear before Him shall go away satisfied. We do not need to wait until that time for His justice, for today it is our privilege to go to Him in prayer with our problems pertaining to other people. By thus seeking out the solution to our social problems, our life will be made happier and more pleasant.

#### Suggestions

Make this a "self-will" and "pride" vs. "the rights of others" meeting. A discussion on "our rights" vs. "other's rights" will prove helpful.

Ask your group for their questions and comments on tonight's topics and discussion.

Try Bible memory work in your society. This works well in some groups. Try it in yours.

#### Topic for March 2, 1941

#### "THE LOVE OF GOD, THE FATHER"

(The first in a series on the Trinity of the God-head)

Scripture Lesson: I John 4:7-11; 16

#### For the Leader

All of us know that "God is love". We have been taught from little up about the love of God. But the love of God needs to be distinguished from show of love between friends. Compared with the love of God, our expression of love one for the other is but mere friendliness. God is revealed everywhere, but the love of God needs to be carried into the hearts of men. All races of men recognize the presence of a god. But that god usually takes the form of one who hates and punishes. It is only when the love of God is taken into the hearts of pagan worshippers that they can really know the meaning of love. God uses many people to carry the news of His love to others. It is fortunate that we Christian Endeavor members can be God's messengers in spreading the news of His love. But first, we must have His love in our hearts. We must practice it each day so that our life will back up our words.

#### Discussion of the Topic

**GOD IS LOVE.** We can never fully comprehend the love of God. All of His acts toward man have been acts of goodness and love. True, God must punish sin, but God, full of love, had warned our first parents that if they disobeyed, they would have to suffer for their sins. We cannot blame God for the sin in the world. We cannot blame God when people reject His plan of salvation. Adam and Eve walked right over the top of the barrier of "Thou shalt not eat" and willingly, by their own decision, ate of the forbidden fruit. Thus they fell in sin. God is Love, so Love planted the cross of salvation directly in the pathway of sinful man's footsteps. We hear the story of Christ's saving grace. Either we accept the cross, or we climb right over it on the road to everlasting punishment. God made none of us for perdition, nor has He made it impossible for us to accept His mercy. For all who accept His mercy and love shall come eternal blessedness and fellowship with this God of love; but for all those who reject God's love shall come eternal loss and punishment. This being a just reward because of their persistence in alienation from God. God is love. Let us show the world He is.

**REVELATION OF GOD'S LOVE.** No higher proof of the love of God can be given than that expressed in the gift of His "only begotten Son" to mankind. This reveals to us the magnitude of His love. God in His very nature is mercy,

grace and love; made all the more glorious when we realize our own status, for we are little more than enemies and ungodly wretches. God revealed His great love by freely giving the life of His Son that thereby He might secure eternal salvation and happiness for us. Thus, by God's love, we are raised from the status<sup>9</sup> of condemned sinners to redeemed men and women assured of eternal blessings to flow. Small wonder, then, that we should exert every effort to keeping in touch with God, seeking daily for the closer walk with Him, and striving to bring others into the influence of the great love of God. "Behold, what manner of love the Father hath bestowed upon us; that we should be called the sons of God."

**THE FULLNESS OF GOD.** God has been good to us in informing us of so much concerning Himself. But there are times when even all of us have wished that we could understand more about God and His love. Paul answers our questions in Romans: "O the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past finding out". A Scandinavian mythology tells of a mortal who attempted to drain a goblet of the gods. The more he drank, however, the more there was to drink. His amazement grew, until he found that the goblet was invisibly connected with the sea, and that to empty it he must drink the ocean dry. If we have endeavored to understand everything about God let us remind ourselves of the fact that our finite mind cannot fully comprehend a Being so Infinite as God. Still, we can live and drink in the fulness of the love of God, continually seeking out mercies from Him without exhausting or diminishing the supply.

**LIVING IN LOVE.** The strongest argument which can be given to show that Christian believers are to live in peace with love for each other is given by John. He says, "God is love, and he that dwelleth in love dwelleth in God, and God in Him. If God so loved us, we ought to love one another." Sometimes our conduct betrays our profession of Christianity. If we refuse to treat our Christian companions with love and mercy, how can we expect the unsaved to hear our message and accept our invitation to come to Christ. Countless souls have passed into a dark eternity because of Christians who thought more of themselves than they did of trying to exercise love for one another as an example.

It is important in making a profession of knowing the God of love, that we do our best to live each day in a way which will tell others that we know about the love of God. Because of what God has done for us, we owe it to Him to live in the best harmony possible with our fellow men. In school, social activities, work, church, etc., we can do much to show Christian love at all times. It is an open field of endeavor for us.

**THE GREATNESS OF GOD'S LOVE.** The greatness of God's love is evident by knowing of just two of His many attributes. First, He is so great that the heaven of heavens cannot contain Him. Second, He is so little that He can dwell in our hearts. Our reverence and respect for Him should increase 100 fold when we grasp the truth that the great God of the heavens, the universe, and eternity is the same God of love which indwells the heart of each and every Christian believer. This should make us have more respect for Him, and should encourage us to go out and work harder in taking the Gospel message to those who are yet in sin and darkness.

#### From the Bible

Psalms 23:1-6. We cannot read these well-known verses without receiving a degree of rest and peace for our hearts. God in all His power has seen to it that we are well taken care of. It often is the case that we are poor in this world's goods, but still God is ever able to provide. Our duty is to trust Him.

Isa. 55:6, 7. This is the "sinner's beacon light". Where a person realizes that in himself he is perfectly helpless and destined to eternal ruin, and blindly seek some help; it is then that these verses are a life saving light for him. The mercy of God is great, "for he will abundantly pardon." II Cor. 1:3, 4. Our God should have universal and eternal praise for He is the Father of our Savior, the Father of mercy, and is the God of comfort. With these attributes He is the ideal God. Man-made gods hold the power of fear over their subjects. Our God rules with the law of love, mercy and grace. He also gives us comfort for all the misfortunes of life.

#### Suggestions

It would be interesting to spend some time this evening in looking up Bible verses containing the name "God" and in these verses, substitute the word "Love" for "God".

Enumerate instances from group suggestions as to ways in which the love of God has benefited individuals.

#### A Bit of Poetry to Read

"God, Thou art love! I build my faith on that!  
I know Thee, Thou hast kept my path and made  
Light for me in the darkness—tempering sorrow,  
So that it reached me like a solemn joy;  
It were too strange that I should doubt Thy love."

—Browning.

W. St. Claire Benshoff, Topic Editor.

## The President's Message

To Christian Endeavorers, Greetings:

Being Christian is a unique distinction—unique because it stands alone in the world. One might be many other things and find something much like it elsewhere. That would destroy its uniqueness. Not so with being Christian, for nothing else measures up to that. You are in the most distinguished company and amongst the most outstanding people in the world. I am rejoicing today over Brethren Christian Endeavorers.

You can make my joy yet more complete. Your national Christian Endeavor Board is partially inexperienced. It has a large task of reconstruction to effect. Also, I speak with knowledge in saying that members of it have other heavy responsibilities, but they are all eager to see Christian Endeavor mean something in the Brethren Church. And I am happy to say that I have great expectation for the future. The realization of many of those things will rest with you. We are counting on you bringing their realization to pass.

Our Topic Editor, W. St. Clair Benshoff, is faithfully on the job with his Topic Notes. Has your Society written him to tell him what a fine job he is doing? You know, he will do still better if you show him that appreciation.

The Project and Extension Director, D. B. Flora, is busy orienting himself in a new pastorate, but he will soon have his head above water and will be organizing and presenting our national projects. You most certainly are going to be interested in them.

Did the News Report from your Society escape my eye in *The Evangelist* column? Anyway, I didn't see it, and we all would like to know what your Society is doing. Send your news to the News Editor, Dorothy Carpenter, R. D. 3, South Bend, Indiana, and do it at once.

There are greater things ahead in Brethren Endeavor and I know you are going to be enthusiastic about them — or you're not the young people I think you are. How about making this one of your slogans, "Be Continually Enthusiastic."

Yours In Christ,

Frank Gehman, National C. E. Pres.

N. B. Don't forget the news item, and don't forget it at once!

#### NOTICE—LOST CREEK, KY.

We are finding that some of our local folks have been getting the names of folks over the country and then writing them for different things. We were much surprised when we found this out by some who wrote us about it. We believe that the names were gotten out of the clothing room in some way, either off some boxes left there at times or from something found in some pockets. However, some of you have been asked for things, all the way from clothing to cash.

The purpose of this notice is to say that we did not in any way authorize them to do this. They did it entirely unknown to us. We have now publicly asked them to NOT do it any more, and told them why. But we do not know that that will stop it, for some have gotten some things which encourages others to try it. We hope, however, that it is over and we desire that you know that we had nothing whatever to do with their writing you for things and money.

We have been hit pretty hard here with the flu, but are now just beginning to get back to what it was before the flu hit us. Today, a kind of rainy day, the attendance here went well over the hundred mark.

The bus still is proving a wonderful blessing. Today, as we were up the way with it, we had about fifty folks in it. And when nice weather comes, and the flu all over, what we can do we do not know. One of the women said today, "You will have to have another bus for we want to come." Well, we wish you could see how many folks get off that bus for services both here in the morning, and at Buckhorn in the afternoon. Ps. 126:3 and I Thess. 5:17.

G. E. Drushal.

#### WINNERS IN NATIONAL SUNDAY SCHOOL ASSOCIATION MISSIONARY CONTEST

Each of the following received a copy of  
"The Life of David Livingstone"

The first entry was

Mrs. Clara M. Hartle, Hagerstown, Md.

The others follow in order

Mrs. Ona Lee Sams, Washington, D. C.

Vesta N. Hoover, Meyersdale, Pa.

Mrs. Hattie Groves, Milford, Indiana

Mrs. Leona Volz, Lanark, Ill.

Miss Irma Schaal, Lanark, Ill.

H. J. Riner, West Alexandria, Ohio

Lois Totten, West Salem, Ohio

H. A. Gossard, Lanark, Ill.

Mrs. Delmar Knorr, Mt. Carroll, Ill.

The first second and third prize winners will be announced as soon as the decision of the judges is known.

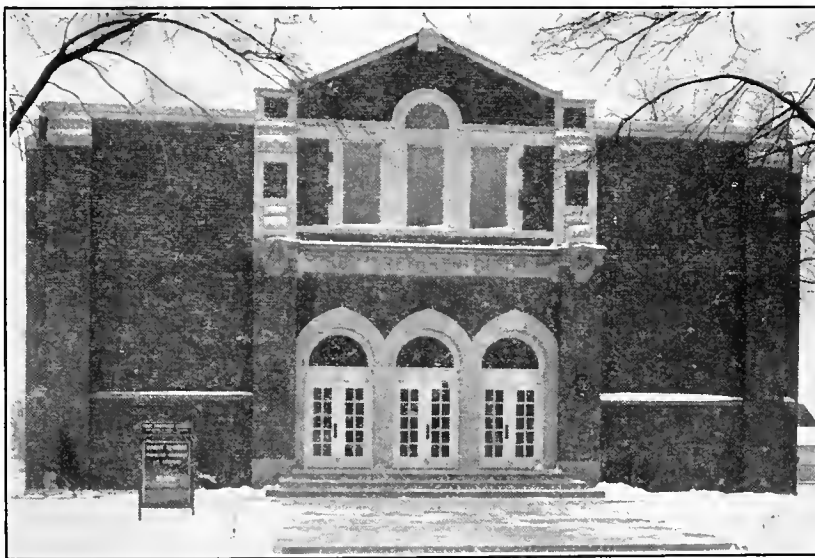
Chester F. Zimmerman,

Missionary Superintendent

# The ASHLAND COLLEGE BRETHREN EVANGELIST

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The New



First Brethren Church of  
Elkhart, Indiana

Dedicated Sunday February 9, 1941

## The Brethren Evangelist

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## CONTENTS

|   |    |
|---|----|
| Interesting Items .....   | 2  |
| A Great Day at Elkhart, Indiana .....   | 3  |
| The Secret of Power—Mrs. David L. King .....  | 4  |
| Brotherly Love—Rev. G. L. Maus .....  | 5  |
| The Mind of God in the Great Commission—Part I<br>Rev. Frank Gehman .....                               | 6  |
| Some Outstanding Experiences in a Ministry<br>of Fifty-five Years—Number I—<br>Dr. Martin Shively ..... | 8  |
| More Information for Conscientious Objectors—<br>Rev. E. M. Riddle .....                                | 9  |
| Preliminary Report of the Treasurer of the<br>National Sunday School Association .....                  | 10 |
| The Adult Bible Class—Rev. E. L. Miller .....   | 11 |
| Our Children's Department .....   | 12 |
| Worshipping Day by Day (Family Altar) .....   | 13 |
| Christian Endeavor Topics for Young People .....  | 14 |
| Among the Churches .....  | 15 |

## INTERESTING ITEMS

IN THIS ISSUE OF THE EVANGELIST is found the Secretary's report of the Layman's Sessions of our last General Conference. We urge every layman of the Brotherhood to read carefully the actions of the Layman's Association and begin immediately to meet the objectives set forth in the close of the report.

DR. MARTIN SHIVELY begins a new series of articles in which he deals with some of the laymen of the church as he has known them. Dr. Shively has given us much history as related to the church by his previous articles in which he dealt with the lives of various ministers of the church. This new series will appear as rapidly as possible and will be of interest to the church at large.

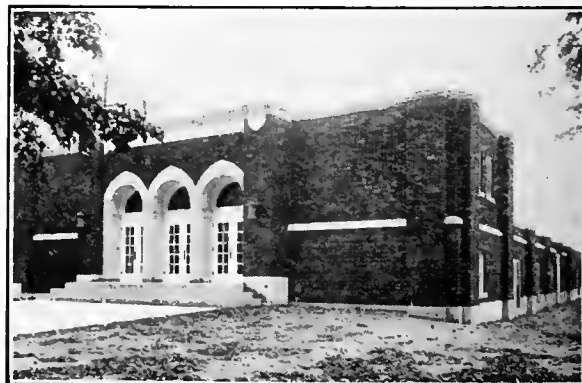
IT IS NOT TOO EARLY to begin thinking about your attendance at our Summer Young People's Training Camps. Get up enthusiasm and "pep" among the young people of your church. Get them to planning NOW for this real "treat" during the summer vacation. These camps are among the most worth-while activities of The Brethren Church.

WE WANT TO EXPRESS OUR THANKS for the many bulletins that come to the office. They keep up in touch with the work the various churches are doing. They will also oftentimes furnish us with a paragraph for our new column of Post Card Publicity.

SCARCELY A CHURCH CALENDAR has come to us in the past few weeks that has not contained definite announcement concerning the Publication Day offering and calling attention to the necessity of renewing of the subscriptions to **The Brethren Evangelist**. Do you read your bulletins?

HAVE YOU SENT IN your White Gift Offering to the Treasurer, Dr. L. E. Lindower? The first report of this offering appears in this issue of **The Evangelist**. It speaks well for the interest the church at large is taking in the work of the National Sunday School Association.

WE NOTE WITH INTEREST from the bulletin of the Smithville, Ohio, Church that they are making great progress in liquidating the debt on the parsonage of that congregation. Brother J. G. Dodds is to be commended on his fine leadership in this field. Brother Dodds also reports that fourteen have been added to the membership roll of the church during the past year. He adds this significant statement, "The coming of these souls is the fruit of personal work done by the Sunday School teachers and other active personal workers of the church."



**Elkhart's First Unit**

# A Great Day at Elkhart, Indiana

Reported by

Edna Nicholas

**F**OURTEEN years ago the Elkhart Church eagerly watched the breaking of the ground and the laying of the chief corner stone of the first unit of the now completed building. What a thrill was experienced when they moved out of the little white church around the corner into the first unit. The first unit was built in 1927 under the efficient leadership of Brother W. I. Duker at a cost of \$31,000. The dedication services were in charge of Brother Rench.

During the years the church has grown and expanded until our basement unit could not comfortably care for her Bible School. To continue to grow more room was needed. Many of our people never forgot their dream of a church completed.

Plans for bigger cash days were stressed and our people responded enthusiastically. When at last one-third of the cost of the second unit was in hand, plans began to take shape. Guided

by their faith in God and the loyalty of our people and by the inspiration of our pastor, Brother Klingensmith, work on the second unit began. On February 9th, 1941, the Elkhart people dedicated their gift to the Lord. It stands as a monument of their faith in God, loyalty to each other and unity in purpose. This unit was completed at the cost of approximately \$36,000.

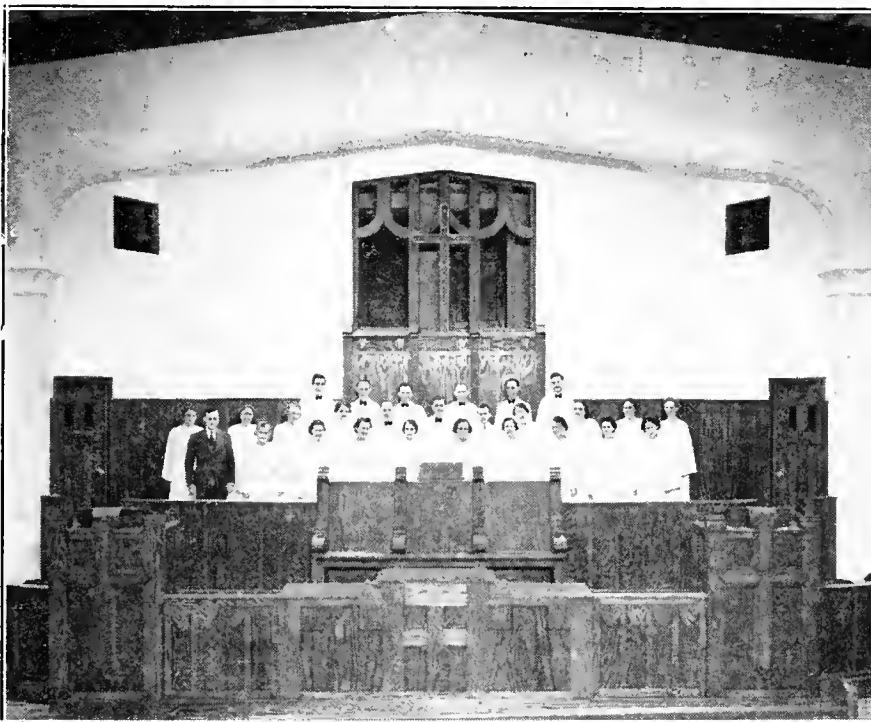
The exterior is artistic because of its plainness. It stands out as a beacon light, giving men and women hope for eternity. As we enter the auditorium we are attracted by the beautiful wood paneling with pews in harmony design. An electric organ is installed as an aid to the worship services.

The many large class rooms mean more and better services of the Bible School. The various classes take keen pride in their rooms, rooms where boys and girls will be taught the way of salvation, rooms which will be power-centers of the church.

The services of dedication day began with the opening of Bible School in which the attendance was 576. Dr. Charles L. Anspach gave the morning address. Dr. J. Raymond Schutz gave the afternoon address. Rev. Klingensmith was in charge of the service. Dean W. E. Ronk, of Ashland, Ohio, read

the dedication services. Brother Claud Studebaker very graciously took the pledges and gifts to the church. Practically the full indebtedness was provided for by the various organizations of the church. There were many substantial gifts from friends also.

The auditorium was filled to capacity for both the morning and afternoon services. Many from a d j o u r n i n g churches were in



**The Choir and the Pulpit**

attendance and the churches of the city were also represented. Dr. Mason, of Ashland College, brought greetings from the College.

Brother Paul LaDow together with his committee are to be commended for their very splendid work in the construction of this beautiful temple of worship. Only unity and harmony prevailed to perfect such a work. May they ever be awarded for their very wonderful work made possible by the Father. During the four years of service as pastor Brother Klingensmith became the inspiration of going forward and upward—building for the future. He gave the challenge to the church, she accepted it and today we have a symbol of that challenge.

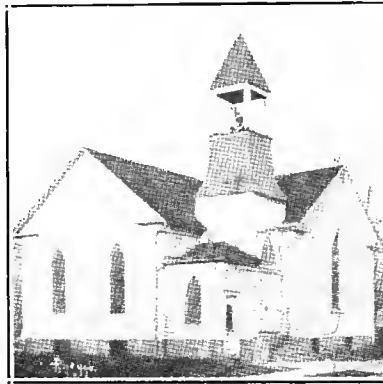
Much praise has also been given to the contractors. They worked quietly and in harmony; each knew his work and did it without encroachment upon the other.

Brother Delbert Flora took charge of the work here the first of the year. Brother Klingensmith transferred the work to him and without interrup-

tion. We are grateful for his quiet, dignified leadership. He is now in the midst of a two week's revival meeting. With Brother Flora, a new church, a very wonderful choir led by Brother Gilbert and with Sister Gilbert at the organ great blessings should be brought to our people.



**J. R. Klingensmith**



**Original Church**



**Delbert B. Flora**

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## *The Secret of Power*

**Mrs. David L. King**

The secret of power lies in communion with our Heavenly Father who is the source of all power, and in Matthew 6:6 we find how we may have access to this power. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." The deepest wishes of the heart find expression in secret prayer.

Prayer is a sincere and earnest pouring out of the soul to God through Christ in the strength and assistance of the Holy Spirit for such things as God has promised. David knew from whence came his power. He said, "God is my strength and power."

Jesus said to His disciples, "Ye shall receive power after that the Holy Ghost is come upon you." When Jesus sent them forth two by two to preach and teach He gave them power against unclean spirits to cast them out and to heal all manner of sickness as well as power to raise the dead. The seventy

were also sent forth in a similar manner. Returning they rejoiced over the results of the wonderful power given them. But Christ said they had even greater cause for rejoicing and that was because their names are written in heaven.

We find in Acts the twelfth chapter where Peter was miraculously delivered from prison through the power of united prayer in his behalf. Also in the sixteenth chapter of Acts we read of another similar deliverance, that of Paul and Silas, which also came as an answer to prayer.

In the Old Testament we have many Bible characters who were men of strong faith and who knew well the secret of power through earnest prayer.

If we expect God to hear us when we pray, we must hear and obey Him when He speaks to us out of His Word. And if we practice in life whatever we pray for, God will give it to us more abundantly.

Smithville, Ohio





By Rev. G. L. Maus

## Brotherly Love

In the study of this subject the writer is convinced that Jesus Christ, Paul and the Apostle John were experts on the subject of "Brotherly Love." They gave as their final opinion, that the supreme source of our love for Christ and for each other is in our knowledge of the fact that Christ first loved us.

In a recent book I read, it is stated that a certain woman went regularly every week to a bank where she had a safety deposit box. She took this box to a little room in the bank, and for thirty minutes she went through its contents. This she did for months. After her death it was discovered that this box contained a small toy rattle, a tiny pair of baby shoes and a golden curl tied with a blue ribbon. It was said as she emerged from that little room, her face shone as if she had spent a day in the "Holy of Holies." It was thought she feared to keep these precious relics in her home for fear they might get destroyed.

This incident, is suggestive of what thousands of good mothers have done, and throws more light on our subject than all the commentaries that have ever been written. Love is the greatest thing in the world. It surpasses all other powers, whether material, intellectual, or moral. It is greater than hope, environment,—greater than death. Peter says "Above all things have fervent love". Paul not only puts love as the greatest factor in life, but holds it as the supreme end of all things. John sums it up in three words, "God is Love."

Love is the very center of our Christian religion. All the other Christian graces are warmed, brightened, and beautified by love. Love is what fire is to the iron. It is what the sunbeam is to the frost, transforming those tiny crystals into tear drops. It is what the hub is to the automobile wheel. It is what the heart is to the body. It is what the sun is to a darkened world. It is the first and last of life—present at the cradle and cherished beyond the grave. It is the great impulse that rules the whole wide world, the great inspiring power of humanity.

Is it not true that love is the greatest in inspiring sacrifice? This is certainly what Paul meant when he said, "Love seeketh not her own." It certainly is the great inspiring power which leads one to sacrifice for another, a mother for her child, a missionary for the heathen, a reformer for humanity, Christ for the world.

It was love that inspired the greatest of all sacrifices. After the last supper had been finished and Judas had left the upper chamber, Jesus drew near His little band of faithful followers, brought them close about Him and poured into their receptive hearts some of the most precious words that He ever uttered. Of all the Master's heart-to-heart talks, the one of that hour was the most touchingly earnest. And well might it be so, for He realized that now was about to be fulfilled the prophecy of Zechariah: "Awake, O sword, against my shepherd and against the man that is my fellow, saith the Lord of hosts. Smite the shepherd and the sheep shall be scattered." Zech. 13:7. Our Lord knew that soon those who would crucify Him would seize Him and then that little band would be as sheep without a shepherd. It was against the dangers that would come after He was gone that He was now fortifying them. Among the things that He knew would be a menace to the welfare and progress of His kingdom, there were none more to be avoided than those evils which would result from a lack of genuine love among its members. Therefore, in that most solemn hour, with all the intenseness of His burdened heart, He said to His disciples, "This is my commandment, That we love one another as I have loved you." John 15:12.

When John would explain the great power that inspired the sacrifice of the world's Redeemer on Calvary, he said, "God so loved the world that he gave his only begotten Son." God's love for this sinful, suffering world was so great, so mighty, so tender, so sincere, that He sacrificed that which was dearest to His own heart, "his only begotten Son." Christ was equally as great, and He willingly assumed the form of man to accomplish man's redemption. His ministry among men was a ministry of sacrifice. Often times He had no place to lay His head. He was tempted as we are. He was often misunderstood. "He was despised and rejected of men; a man of sorrows and acquainted with grief." Is our love for Him as such, that we will make sacrifice for Him?

How about our love for our fellowmen? Does love inspire sacrifice? It does if we live in the atmosphere of John 15:12. "This is my commandment, That ye love one another as I have loved you." Certainly it is an evidence to the individual of his own conversion. "We know that we have passed from death unto life, because we love the brethren," I John 3:14. It is also an evidence to others of our discipleship. "By this shall all men know that ye are my disciples, if ye have love one for another", John 13:35.

A love of this kind will manifest itself by its works. It will not work harm to another. "Love worketh no ill to his neighbor." Rom. 13:10. It performs deeds of positive good. "See that ye love one another with a pure heart fervently," I Peter 1:22. Loving one another thus cannot result otherwise than in deeds of helpful kindness.

Such a love will be rewarded. It will be rewarded here. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and

running over, shall men give into your bosom," Luke 6:38. Then it shall be rewarded hereafter. "For whosoever shall give you a cup of cold water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward," Mark 9:41. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," Matt 25:40.

Finally, my Christian friends, a development of this grace within you will fit you for citizenship in that Land where love shall have unbounded sway. As you walk there beside the River of Life, you will see no face but that you love it; you will hear no voice but that it will waken strains of responsive affection in your own bosom. Therefore, "let brotherly love continue." Yet, better still, let it grow deeper and richer as the days go by. What a glorious, blessed and inspiring prospect! It is worth living for. It is worth dying for.

Twelve Mile, Indiana



## *The Mind of God in the Great Commission*

Rev. Frank Gehman

*Part 1*

**T**HE Bible is the revealed will and the expressed mind of God. The Lord Jesus Christ is the personal revelation of both the will and mind of God. Hebrews ten, verses five and seven read of Him, "Wherefore when He cometh into the world, he saith, . . . Lo, I am come (in the roll of the book it is written of me) to do thy will, O God." Twice in His high-priestly prayer our Lord refers to God's expression of His mind to men. In John 17:6 we have its first use. "I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word," i. e. the expression of the Father's mind. The next case is in verse 14. "I have given them thy word (the expression of God's mind); and

the world hated them, because they are not of the world, even as I am not of the world." The Lord Jesus is this personal revealer and revelation of the mind of God; the Bible is the written revelation, and the two agree in one. Jesus said (Jn. 17:14), "I have given them (His followers) thy Word." In our Lord Jesus, in His uttered words, and in the detailed revelations He later made through His chosen ones we may rightly consider we have the mind of God expressed. In this respect the Great Commission is none different than any other part of divine revelation.

### **A Climatic Moment**

The moment of the giving of the Great Commission was a climatic one. Every former crisis of His

ministry had been dwarfed before the crisis of three days and three nights in the tomb. Yet this crisis, the decisive one, had been safely passed and the remnants of His following regathered. They were about to be launched on the greatest of undertakings. To that end and for that purpose the Great Commission was given. It, like all the words of our Lord, is an expression of the Mind of God. "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." In this Commission we see God's provision for the preservation and promulgation of the body of truth, and His provision for the preservation and extension of the body of the faithful and believing, i. e., the true Church. Hence, the mind of God expressed in the Great Commission is to the preserving and propagating of truth in word and in symbol, through human agency and ministry directed and empowered by divine authority over all the world and amongst all peoples.

### A Command and An Encouragement

Christ's words, "Go ye, therefore," contain both command and encouragement—command because of the necessity, encouragement by virtue of His "All authority hath been given unto me." The "therefore" rests upon the assurance that all authority had been given and that because it was henceforth in His hands it was available to those who were and those who would be His own. It would be absurd to suppose that these words were meant to apply only to His immediate hearers else they would have outlived their usefulness in one short generation. We must believe their scope to be equal with that of John 17:20, "Neither for these only do I pray, but for them also that believe on me through their word." He addressed Himself to all in the succession by faith. His "go ye" is as sweeping as the blessed Gospel that centers in Himself. Whoso by faith receives Christ falls heir to this command to service.

Interestingly enough, though our Lord carefully abstains from the negative element of teaching so prevalent in the law, and as carefully avoids categorical "do's" and "don'ts", He does not ask His followers, but commands them to "Go." Surely the imperative nature of this commission is revealed therein. Men toy with grace and accept favors without gratitude or knowledge. But this was no task to be left to the uncertain interpretations of frail humans who can so easily hide duties behind words and responsibilities behind punctuation marks. There is one thing men everywhere understand, namely the commanding voice of authority. And authority is

just what this Voice had, and still has after nineteen or more centuries. The press of the task, the imperative nature of it, and the need for a unified sharing of it all appear written across the purpose and mind of God in this commission.

### One Task For All

Note, for instance, the inclusive range of the command, "Go ye". All who listened and heard, all who have read or have heard read, all who now read or hear repeated these words and acknowledge any claim of the Lord Christ fall within their sweep. Once heard and the impelling force of the command felt no man is henceforth free to disobey. And God meant it to be so. He who commanded the winds and the waves to be still, might He not command the lives and services of men? There was truth to be kept alive and propagated and God sets regenerated men to the task. His mind acts to prepare a sowing of the Bountiful Seed that groweth and flourisheth where it is welcomed.

His command to "Go" was one of immediacy limited only by one condition. "He charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me: for John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence," (Acts 1:4b-5). So large a task, so great a mission could only be carried out under the impulsion of Divine Power. Divine Authority was to be acclaimed with Divine Power; the promise to be sealed with Assurance. The Performance awaited Enduement, and this only gave pause to Execution. It is as the moment between the officer's command and the signal for the army's action. This Holy Spirit Power both made possible the promulgation and the preservation of the Great Truth the church holds and ministers to a world chaotic in its separation from God.

### Definite Instructions

The greater the mission the more clearly must it be defined. To only command His disciples to go might result in multitudinous interpretations of the task to which they were commanded. Hence there follows a definiteness of instructions. It may safely be assumed that Babel's sounds would be less today, and God more honored, and the Lord Jesus more exalted, and souls more often saved, and Satan more frequently confused if men, Christian men, came back for a while "unto the mountain where Jesus had appointed them" and devotedly listened to His command to "make disciples of all the nations". To hear that loved voice commanding His own and directing them in their mission ought to call back many from the vagaries of their ministeries. One mission, one task for all. "All authority hath been given unto me...go ye therefore." Here is a

Person exalted to the place of supreme authority and eminence. All right to empower and command is His. The forces of the command rests on that fact. "Go ye therefore, and make disciples of all the nations." Literally, disciple the nations, or to enroll as scholars or learners. A task of large scope and design, world-wide and ending only with its accomplishment, or until the King Himself recalls the commission. All benefits that accrue to humanity from this discipling are outgrowths of the divinely appointed mission, but their realization is not the mission itself. Our task is missionary, to missionize of all the nations, to make them disciples of our Lord and Saviour, to Christianize of all nations.

There is no comand here to build any structure according to our plans or schemes. Jesus said, "Upon this rock I will build **my** church." The building is His work. Paul speaks of Believers as "being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief cornerstone." This, he says, "groweth into a holy temple in the Lord; in whom ye also are builded together (passive voice) for a habitation of God in the Spirit," Eph. 2:20-22. Peter adds, "Ye also, as living stones, are built up (passive voice) a spiritual house," I Pet. 2:5. Brethren, God never commanded us to many of the things that take His children's time, effort and money today. He never commanded us to build Him a Kingdom; he urges us to yield Him Sovereignty—He will construct a Kingdom

from yielded wills. He did not send us to the reviewing of social ills as our fundamental mission. He sent us to missionize, to make disciples to Himself. Transformed lives mean a transformed social order.

### Follow Me

We are to bring men to Christ and Christ to men. "Go ye therefore, and make disciples of the nations," enrolling them as learners under the tutelage of Him Who said, "All authority hath been given unto me in heaven and on earth." It is a personage message we bear. We preach, not a system, but a Person. Some moderns are concerned over the "dangers of worshipping Jesus." Blessed danger! Let the nations of the world fall victims to that danger and all their other dangers will vanish. We are to make d'sciples of the nations, disciples to our Lord and Saviour. Search this commission, search all revelations of the mind of God, search where you may in the province of God and nowhere is it found that our discipling is to do aught other than to make men servants of our Christ. His command was always, "Follow me." To the fishermen at their nets, to Matthew at the gate of toll, to the rich young man caught in the toils of his wealth and strangled in the meshes of his gold: Follow me. To Peter at the last moment of earthly fellowshiping: Follow thou me. All else fading into insignificance—"What is that to thee? Follow thou me."

(To be Continued.)



## *Some Outstanding Experiences in a Ministry of Fifty-five Years*

NUMBER I.

Martin Shively

In a series of articles which I began to write more than fifteen years ago, I tried to tell some things which were outstanding in the lives and work of men in the Brethren ministry, as I knew them. In all the number of such articles is forty, with a very few more to follow if the Lord permits me to write them. I have long had in mind to write about some other things which seem to me to be quite as important. The first of these papers shall have to do with some outstanding laymen, and later, if the Lord

permits, to tell my readers of some other things which have left an indellible impression on my mind and heart. And of laymen it has been my privilege to be associated with a group of them whose lives and loyalty to the church have contributed as much to the establishing of congregations and maintaining them, as any man who served in the more conspicuous place, — the ministry. I feel quite sure that every man who has served in the ministry will agree with me, that without the faithful men and

women in the pews, his work is handicapped and success is all but impossible. And if in these first articles I shall mention laymen more frequently than women, I am not to be understood as meaning that women are less essential to the work of the church and its success than men. For the good women of the church, while in most cases are less frequently heard than the men, have been the very bone and marrow of the spiritual body. There would be no Brethren Church today if it were not for the fact that faithful men and women, whose names rarely were seen in print had lived, and worked and prayed, thus holding up the hands of the ministry, and made the largest contribution to the success of the cause which the pulpit presented.

My first acquaintance with The Brethren Church was during 1884, at Edna Mills, Indiana. Eld. J. H. Swihart, than whom the church never had a better preacher, was serving as its pastor. Edna Mills was a small country village, consisting of scarcely more than a dozen homes, in the midst of which there was a small church of the more or less union variety. Here a Sunday School was conducted, the first in a wide region. And here the services were conducted by Brother Swihart one Sunday each month, including a service on Saturday evening. Here a small group of Brethren held forth, and among them were two men who were widely known and keenly alert for the church. One of these was Jake, J. B. Metzger, and the other Billy—Wm. Cripe. These two

men were active recruiting agents for the church, and led others in a personal campaign for recruits for the service of the Lord. While Brother Swihart and his family lived in the village, he was preaching at so many other points that he was rarely at home except over the week-ends when he was scheduled to preach there. But so much personal work was done by the men mentioned above and others, that for more than a year there was a baptismal service in connection with every monthly service, and the church grew apace.

Another of the very active men associated with those whose names I mentioned above was Henry Neher, who lived near what is now the Cambria Brethren Church. Because there seemed to be an opening in his neighborhood, work was launched in a Presbyterian Church in his community some ten or more miles from Edna Mills, and this resulted in the erection of a church building near, which was later moved into Cambria. The work at Edna Mills ended by a transfer of the entire membership to the Mt. Pleasant Church, which has now become the Cambria Church. Whatever may finally become of the work at Cambria, it owes its very existence to the work of the three laymen whose names have been mentioned,—Jake Metzger, Billy Cripe, and Henry Neher. Other good men and women have followed them. Personally I owe much to them, but I know that to many others, they were "The salt of the earth."

### MORE INFORMATION FOR CONSCIENTIOUS OBJECTORS

Inquiries every week from parents and young men of The Brethren Church make it necessary to try to keep information concerning the porcedure for Conscientious Objectors before the church through these columns. Christian people generally are doing some pretty clear thinking about their attitude toward War. The government estimated that there might be 5,000 Objectors to reckon with. At the end of four months, there are already 6,500. Therefore the Conscientious Objector will not need to feel that he will be so much alone.

Perhaps the most of our men, and from other Brethren groups the same, will enter training as Conscientious Objectors under the military—(wearing the army uniform, and receiving the salary).—but assigned to service considered to be non-combatant. Some others may feel, as we said in a former article, that they cannot accept either combatant or non-combatant service. In this case, such person should be very sure that his questionnaire is marked to designate his stand. Your name will then go to the Brethren Service Committee in Washington, D.

C., from which you will receive another brief statement to be filled and sent back. Upon its receipt, such individual will be assigned to a Civilian camp, under the Brethren Service Committee. Transportation will be paid by the government for such men to the Civilian camp. Let it be understood also that while you are in a Civilian camp, you will not receive a salary from the government. Also recall or note former edition of **The Evangelist** in which we stated that those choosing Civilian service must finance themselves, or it must come from their friends or local church. Young men from our church will be warmly received into these camps by the Church of the Brethren which is sponsoring them with real enthusiasm.

Further, be it understood, that if you register as a Conscientious Objector and choose to do non-combatant service under the military, your choice is still consistent and in harmony with the mind of the committee and also the statement of our position on War, which was mailed out over the church some two months ago.

Many questions have come also relative to the type of work to be done in these camps. Soil Con-



servation and Forestry are two types of work to be carried on. Other projects will likely be promoted in some places. This type of service is fully approved by the government and is recognized as a constructive piece of work. It is also an outstanding Christian Testimony against Warfare.

Note—Any of our young men who are entering Camps should write the undersigned for a copy of special information as to what you shall be expected take with you, with a few other details also, that may prove helpful.

In His service,  
Sec. of Peace Committee,  
Rev. E. M. Riddle, Louisville, Ohio

### PRELIMINARY REPORT OF THE TREASURER OF THE NATIONAL SUNDAY SCHOOL ASSOCIATION, FOR WHITE GIFTS RECEIVED IN THE FISCAL YEAR BEGINNING AUGUST 1, 1940

|   |          |
|---|----------|
| Uniontown, Pa., Second Brethren Church          | \$ 12.50 |
| Terra Alta, W. Va., Whitedale Brethren Church   | 10.68    |
| Gravelton, Ind., Brethren Church                | 6.57     |
| Burlington, Ind., First Brethren Church         | 28.54    |
| Flora, Ind., First Brethren Sunday School       | 24.22    |
| North Liberty, Ind., First Brethren Church      | 19.95    |
| Loree, Ind., Brethren Church                    | 27.00    |
| Oakville, Ind., Brethren Sunday School          | 41.75    |
| Roanoke, Ind., Brethren Church                  | 8.82     |
| Huntington, Ind., First Brethren Church         | 3.00     |
| Berlin, Pa., Brethren Sunday School             | 98.75    |
| Brighton Chapel, Ind., Brethren Sunday School   | 8.55     |
| Morrill, Kans., Brethren Church                 | 12.68    |
| North Manchester, Ind., Brethren Sunday School  | 52.33    |
| Bryan, Ohio, Brethren Church                    | 55.00    |
| Nappanee, Ind., First Brethren Church           | 110.00   |
| Williamstown, Ohio, Brethren Church             | 27.54    |
| Vinco, Pa., First Brethren Church               | 37.70    |
| Lathrop, Calif., Brethren Church                | 10.00    |
| Ashland, Ohio, Brethren Sunday School           | 112.51   |
| Rev. and Mrs. Smith Rose                        | \$ 5.00  |
| Philadelphia, Pa., Third Brethren Sunday School | 25.00    |
| Mansfield, Ohio, First Brethren Church          | 6.00     |
| Hamlin, Kans., Brethren Sunday School           | 23.72    |
| St. James, Md., Brethren Sunday School          | 17.00    |
| Sergeantsville, N. J., Brethren Church          | 5.00     |
| Milford, Ind., Grace Brethren Sunday School     | 25.00    |
| Mexico, Ind., Brethren Sunday School            | 15.58    |
| Carleton, Nebr., Brethren Sunday School         | 15.72    |
| Mrs. E. G. Goode, Harrisonburg, Va.             | 1.00     |
| Maurertown, Va., Brethren Church                | 28.50    |
| Milledgeville, Ill., Brethren Church            | 59.36    |
| Summit Mills, Pa., Brethren individuals         | 36.25    |
| Fremont, Ohio, Brethren Sunday School           | 10.95    |
| Canton, Ohio, Brethren Sunday School            | 61.00    |
| Portis, Kans., (individual gift)                | 1.10     |
| Calvary (Pittstown), N. J., Brethren Church     | 2.00     |
| Peru, Ind., Brethren Sunday School Class        | 3.02     |
| Georgetown, Del., Brethren Church               | 9.00     |
| Gratis, Ohio, First Brethren Church             | 26.34    |
| Gretna (Bellefontaine), Ohio, Brethren Church   | 5.85     |
| Johnstown, Pa., Third Brethren Church           | 45.71    |

|   |                  |
|---|------------------|
| Warsaw, Ind., Brethren Church                   | 35.00            |
| Meyersdale, Pa., Woman's Missionary Society     | 60.25            |
| Mrs. Emma Fogle                                 | 10.00            |
| Mr. and Mrs. Harry LaRue                        | 5.00             |
| Mr. and Mrs. C. M. Bird                         | 5.00             |
| Charles Bird                                    | 5.00             |
| C. O. Baer                                      | 5.00             |
| Hagerstown, Md., First Brethren Church          | 105.44           |
| Corinth, Ind., Brethren Church                  | 8.12             |
| Cameron, W. Va., First Brethren Sunday School   | 6.00             |
| Denver, Ind., Brethren Church                   | 5.50             |
| South Bend, Ind., First Brethren Church         | 71.86            |
| Masontown, Pa., First Brethren Church           | 11.54            |
| Mr. and Mrs. J. W. King                         | 5.00             |
| Tiosa, Ind., Brethren Church                    | 3.00             |
| Mrs. Florence Kimmel, New Paris, Ind.           | 1.00             |
| Ardmore, Ind., First Brethren Church            | 20.34            |
| Mount Pleasant, Pa., First Brethren Church      | 12.50            |
| Mr. and Mrs. J. C. Mullen                       | 5.00             |
| Rev. and Mrs. D. C. White                       | 5.00             |
| Sidney, Ind., First Brethren Church             | 5.00             |
| Muncie, Ind., First Brethren Church             | 49.12            |
| Louisville, Ohio, First Brethren Sunday School  | 65.00            |
| Washington, D. C., First Brethren Sunday School | 37.00            |
| Mount Olive, Va., Brethren Church               | 15.52            |
| New Lebanon, Ohio, First Brethren Church        | 43.35            |
| Dayton, Ohio, Brethren Sunday School            | 61.73            |
| Waterloo, Iowa, First Brethren Sunday School    | 108.98           |
| Pleasant Hill, Ohio, Brethren Sunday School     | 17.13            |
| Smithville, Ohio, First Brethren Sunday School  | 107.77           |
| Johnstown, Pa., Second Brethren Church          | 21.88            |
| Roann, Ind., Brethren Church                    | 8.00             |
| Waynesboro, Pa., First Brethren Church          | 28.00            |
| Woman's Missionary Society                      | 5.00             |
| <b>TOTAL</b>                                    | <b>\$2040.22</b> |

We wish to heartily thank those who have so loyally supported the cause of your National Sunday School Association. This report may be a hint to those Treasurers who may be holding a White Gift Offering and have not sent it in as yet. Individual gifts of five dollars or more have been listed. Many others have been received.

Respectfully submitted,

L. E. Lindower, Treasurer

National S. S. Assn. of The Brethren Church.

**We thank you!**

**THE GIFTS FOR THE**

**NEW**

**PUBLISHING BUILDING**

**are coming in fine.**

**Watch for the Report Next Week.**



DR. W. I. DUKER  
President

DR. L. E. LINDOWER  
Treasurer.

## The National Sunday School Association of the Brethren Church

REV. E. L. MILLER  
Vice-President

REV. N. V. LEATHERMAN  
General Secretary

### THE ADULT BIBLE CLASS

Rev. E. L. Miller

True as it is that the Sunday School was begun to give instruction to street gamins and to keep them out of mischief, yet in the modern Sunday School it is the writer's opinion that the Adult Bible Class is the key to Sunday School success. After more or less close observation over a period of more than a third of a century, we have come to feel that where the adults are attending Sunday School, things go much nicer, and the work goes along better. With the adults on the job there is better attendance and greater enthusiasm. This is true in the town and city school and also in the rural outfit. Perhaps it is more necessary to emphasize adult attendance in the rural school, for coming long distances the children will not be there without the adult coming along. But no matter where the school, if Pa and Ma are interested enough to attend, we feel the younger members of the family will also be on hand for the sessions. And we also note that in the largest Sunday Schools of our land, the Adult Bible Classes are very large, running in the hundreds in attendance. Such schools may have several thousand members, but the Adult Bible Classes lead the way both in numbers present and in influence on others to be there also. So, be they Men's Bible Classes, Women's Bible Classes or Mixed Bible Classes, if they are alive and well attended, they conduce to better attendance on the part of all others.

Then these Adult Bible Classes are not only the backbone of the Sunday School, but they are also the builders of the church. They are the ones that the pastors can depend upon for service to the church. In studying their Bibles and supporting the work of the Sunday School they make out of themselves better agents in the work of the church. From them our church leaders are chosen, our choirs are supplied and intelligent service of all kinds is had. A close friendship is built up among those who come in such close contact with each other and that helps in the general fellowship of the church. So the Adult Bible Classes make the Sunday School what it should be, the chief supporting auxiliary of the church. Even though the race grows from child to youth to adult, I really think that it goes the other way when it comes to real Sunday School growth. Start the adults going and watch the whole school grow.

The Adult Bible Classes afford another field of activity that we need in our church groups, that is the social work. These groups meet for Bible study on the Sundays, but at other times they may and do meet for more social purposes. I have attended many gatherings of Bible Class men and women that were most enjoyable. Conducted properly these meetings are sources of enthusiasm and loyalty to the class, the Sunday School and to one another. Banquets, programs, including inspiring games, etc., are means of getting folks together in the closest kind of fellowship and to better understand one another. Such times do break down any walls of partition that may exist. Picnics, corn roasts, clam and oyster bakes and the like have been greatly enjoyed by the writer along with many men of the adult section of the Sunday School.

Why should we not enjoy life to the full? The Lord put us here to be happy and to make proper use of our material substance and time as well, and the Adult Bible Classes do help make life more enjoyable with their social times together. More power to these groups of our schools.

It is our adults that make the financial program click. If they have the program of the church put to them intelligently, they will respond intelligently to the call. The writer has noticed that in any live Sunday School the attendance is usually nearly half adult, and the financial support quite a bit more than half from the adults. Dare we speak slightly of half of our Sunday School group? Rather let us boost this group and show them how they can all the more make the school a success by their regular attendance and the leadership which will bring the youth and children to our sessions. Too bad that the great interdenominational Adult Bible Class movement of some years back was permitted to die down as it has. Yet such momentum was gained that it is still carrying through even though more weakly. The organized Bible Class is a strength to the school. Perhaps the class organizing fever went too far for some and broke down the Adult movement, but we must not let the abuse of a thing check the proper use of it. Over-organization may have weakened our schools and churches, but we can readily correct that evil, if such it is, and get back to a working basis again. We do know that too much machinery may stall the motor, but we can install more power if we will. But surely no one would say that having Adult Bible classes organized for more efficient work in the Sunday School is excessive machinery.

Our closing word is that we might stress the Adult Bible Class movement more in all our schools. Get the men and women interested and there will be little trouble getting the younger folks and children interested. Develop real interest and ability on the part of the adults and we shall not lack for teachers in the Sunday School and neither for enthusiastic leaders in the church. Keep the adult classes alive, awake, friendly and enthusiastic about the Sunday School and its work and most problems of the Superintendent and the school will solve themselves. Mr.

Wanamaker did say, "Save an adult and you save a unit, but save a child and you save a multiplication table." But it still stands true that to get that child and hold him you better get the parent, the adult, first and hold him. So note your large and growing Sunday Schools, and your stronger rural schools and you will very likely find that they all have live Adult Bible Classes which assure good attendance on the part of younger folks and also financial support that makes the school a success.

Maurertown, Va.



## Our Children's Department

MRS. LORETTA CARRITHERS,

SUPERINTENDENT



Dear Children:

No doubt most of you have seen a bear at some time or other. Today we are going to hear the story of how a bear was the cause of a lady remembering God's promise to her.

For our Bible verse, we will use Isaiah 41:10, "Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Beth Jackson has been a missionary in the lumber camp at Minnesota for several years. She was young, strong, and full of life, so although her tasks were difficult, they were always cheerfully completed before the day was ended.

Beth and her friend, Carrie Smith, would visit the families who were unable to attend the services at Chapel Hill, as the little mission was called. Sometimes they had to travel many miles to reach the homes. Since they were so far back in the woods, it was necessary to travel the narrow, rough roads on foot. In some places the road was narrow enough that one could reach the branches on both sides of the road, by standing in the middle and holding out their arms. The trees were so thick on both sides of the road that it was only possible to see a short distance away. The girls always went together on these visits, but on this particular day Carrie was ill and so Beth started out alone. It was important to make the long trip today, for about ten miles over the way was a poor mother caring for her little two year old son who must have some medicine to help him through the weary night which was to follow. Mr. Smith and two other children had been in bed with the flu for a week and Mrs. Smith was counting on Beth to help her.

When daylight came Beth was ready to start. She paused long enough to ask God to go with her on her day's work. With a smile on her lips she told Carrie good-by.

Beth's strong body soon took her over the miles to the Smith's and indeed, the needy family was glad to see her. She went to work and soon had the two room home bright

and shining with freshness. The Baby was resting easy now and the soup which she had made was ready to eat. Each one of the sick was strengthened by her prayers and her help. Beth looked at her watch and saw that the time had come for her to start on her homeward journey, if she was to reach home before dark.

After making sure that every one was comfortable, she hurried toward home. It seemed that the day had gone well for her. The Lord had blessed her work with the Smiths, a family that had only known the Lord for a short time.

There were many things to think about as she walked home. Beth was so busy thinking that she forgot to look in her path way ahead. When she glanced up there was a large black bear only a few feet away from her. She stopped and became very frightened as she thought about the woods on both sides of her, and the nearest house was six miles away. She had stood there only a minute before she became ashamed of herself. For was not God with her? Had not He promised to take care of her, and was not He stronger than the bear? She repeated the verse—"Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." She knelt down in the road and asked God to take care of her and to make the bear go away. She also asked Him to forgive her for being afraid. When she opened her eyes the bear was running into the woods and she did not see him any more. Beth reached home safely, and had many interesting things to tell Carrie.

God took care of Beth and He will take care of us too, if we will only ask Him to and then believe in Him. God never breaks his promises.

With love, in Christ's Name,

Aunt Loretta,

513 Bowman St.,

Mansfield, Ohio



## Worshipping Day by Day

(Family Altar)

### Sunday

#### SALVATION

Psalms 116:13

"The cup of salvation." Is your cup full or empty? The cup of salvation can only have one source of filling. That source is found at the foot of the cross.

As we kneel in prayer we need a refilling of our cups. Not that we find them entirely empty, but we need the constant dropping of His graciousness into our hearts. It is the day-by-day filling that each of us need.

Is your cup full to overflowing?

### Monday

#### SERVICE

Matthew 11:28-30

A careful reading of this scripture should cause us to examine our lives and their relationship to the Master regarding our service to Him. The first five words of verse 29 form the heart of our thought today.

A yoke is so constructed that it helps bear the burden. When we serve the Lord we yoke ourselves with the One who bears the greater part of the load. But, "His burden is light." And your burden becomes His burden. Take that burden to Him and leave it with Him. Then your service becomes a joy.

### Tuesday

#### SEPARATION

John 11:39

When Jesus stood before the tomb of Lazarus that day, a stone rolled before the door of the tomb marked the separation between life and death.

How many times it is a material things that separates us from an eternity of bliss.

When the stone was rolled away it only took the voice of the Son of God to bring forth one who was dead.

Today as we listen to His voice may no material obstruction stand between us and His love.

### Wednesday

#### SUFFERING

Matthew 16:24

The world seems to be full of crosses. They come to us from every direction. But they all pale into insignificance in the presence of the cross which our Master was called upon to bear.

We cry out at our suffering. We pray for deliverance. The word comes back clear and strong, "Take up thy cross and follow Me."

Crosses can be heavy when they are light and light when they are heavy. All depends on how they are borne. He bore a cross for you. Bear yours for Him.

### Thursday

#### SUFFICIENCY

Isaiah 27:5

"Take hold of My strength." What a picture of God's compassion.

It is like a small boy trying to pull a heavy load in his little wagon. His father comes along and says, "Son, let me hold the wagon tongue and you take hold of my hand and then you can pull it." And the wagon moves easily. The little boy is literally taking hold of his father's strength.

As day by day we meditate, we take hold of our heavenly Father's strength and find it sufficient.

### Friday

#### SUPPLICATION

Hosea 14:1, 2

Jesus has left with us His words of tenderness, compassion and love. When we read the Holy Scriptures daily we are literally taking His words with us in our round of daily duties—words that have been either spoken aloud or whispered in the mind.

The words thus taken may become our help through diversity or our pleasure through our joys. The Word says, "Thou shalt meditate therein day and night."

How much deeper our supplication may go if it goes by the way of the Word.

### Saturday

#### SUBMISSION

Matthew 6:25

When Jesus says, "Take no thought for your life," He does not mean that we should become thoughtless beings. Too often we find these words far too literally true in our relation to human life and daily living.

Paul in II Corinthians 10:5, admonishes us to "bring into captivity every thought to the obedience of Christ." In other words, submit our thoughts, which become the fathers of our acts, obedient unto Christ.

Are we submitting our lives to Him, who is King of kings and Lord of lords?



## Christian Endeavor Topics for Young People

REV. W. ST. CLAIRE BENSHOFF, TOPIC EDITOR

Topic for March 9, 1941

### "THE GRACE OF CHRIST, THE SON"

Scripture Lesson—John 1:15-17; II Cor. 8:9;  
II Tim. 2:1-3

#### For the Leader

There is a term which is familiar to all of us who have been acquainted with the church. The term, "saved by grace" is one mostly taken for granted as being understood by all Christians. Yet we all can afford to look a little deeper into the "marvelous grace" of our God. In the term "grace", as it refers to God and the individual, is wrapped up all of the matchless operations of God toward mankind.

Grace expresses the freeness of the divine love of God, which is not won by any merit on our part, but comes of its own accord as a blessing to us. Christ, through His life and death, is the supreme example of the grace of our heavenly Father. The path of salvation is the expression of the grace of Christ the Son towards us.

#### Discussion

**ORIGIN OF GRACE.** The plan of salvation was not an afterthought in the mind of the Creator. Before the foundations of the world were laid, salvation's program was arranged. It needed only the passage of time to bring it to pass. It is true that man cannot work out his own salvation. So "grace" abounds that through its power we might be saved.

God had love for a lost world, so His grace gave us Christ. The Son had compassion for a lost world, so His grace has been extended to us in the form of salvation. Through the mercy and grace of the triune Godhead, this Gospel is made universal for a lost world. No penitent soul need despair that his cries for forgiveness will not be heard.

**OPERATION OF GRACE.** God has taken the initiative toward mankind which has alienated itself from Him. Natural man does not seek out a Savior, but God seeks out the lost man. The human race by its repeated acts of disobedience has been out of fellowship with God, its best Friend. Worse yet, this rebellious people have of themselves made no attempt to come back into the right relation with God. Through grace God gives the convicting power of the Holy Spirit which goes into the sinner's heart and stirs up a consciousness of wrong. Christian people are then to explain the grace of Christ to the convicted one. This one is led to accept Christ, and grace for the time being is complete in the life of another soul.

By repentance we have not earned forgiveness, for forgiveness is still an act of grace on the part of the One who forgives. We are saved by grace, "not of works, lest any man should boast." Grace is the free gift of God. It does not stop with the reception of salvation, but goes on throughout the Christian life as an aid to daily living.

**GRACE UPON GRACE.** The grace of Christ does not cease on the day when we receive salvation. It continues in an every increasing abundance day after day. All of our daily blessings are favors given to us by our merciful Father. All who are living a true Christian life can fully attest to the continued grace. It would be foolish to believe that

after Christ had favored us with the gift of salvation that He would neglect the remaining days of our life. Christ had a two fold purpose in His life on earth. First, to open up the reservoirs of grace for mankind. Second, to purchase the church as His bride. We Christians are members of His church, which will someday be the bride of Christ. It is only natural that between the day of salvation, and the end of our earthly life that Christ would thus be interested in us. We can plainly see the reason for His continued "grace upon grace". We should so live in appreciation of His continued grace and favor.

**PRACTICAL GRACE.** Countless numbers of Christian men and women can give proof of the power of grace in their lives. Paul gives great testimony to God's grace when he says, "By the grace of God I am what I am." By knowing the kind of life Paul lived before his conversion and comparing it with the life he led after his acceptance of Christ, we are convinced of the power of God's grace.

Every sinner is urged to come to Christ "just as he is", with a humble and penitent attitude, asking only for the mercy of God. Under such circumstances God forgives, and the sinner at once comes under the cover of grace, and receives a pardon for his transgressions. All who are now Christians have done so. All who have not are urged to do so without fail, else when death comes they will be found without hope. Church buildings may change; governments, philosophies, popular ideas, etc., may change, but God's laws regarding sin and death do not change. Sin is still sin, and needs to be forgiven. Christ's grace is still the only atonement for sin. For assurance of eternal life and escape from eternal punishment, men and women and young people must still accept the grace of Christ for salvation. Today is the day of salvation.

#### Suggestions

Unless your group is an exceptional group, you have one or more members or attendants who have never made a confession of Christ. This topic tonight on "grace" affords an excellent opportunity to explain the way of salvation.

Brief talks on these seven steps of salvation will be helpful to your meeting: 1. Knowledge of guilt; 2. Repentance; 3. Confession; 4. Forgiveness; 5. Acceptance of Christ's work; 6. Baptism; 7. Salvation realized.

With the help of your pastor, give an invitation to those present who have not as yet come to Christ.

#### From the Bible

Ephesians 2:4-8. God has shown great mercy toward mankind in that when we were completely lost in sin, His love was manifested through His Son, and we were given a way to eternal life. We have been assured that if we continue to walk in His ways, that we will eventually enjoy the riches of heaven with Christ. All this is ours because we have faith to believe in the grace of Christ. As Christian Endeavorers enjoying the benefits of this grace, we should earnestly endeavor to lead others to a saving knowledge of Christ. We will not get everyone we know to accept Christ, but that is no reason for us to do no work at all along this line. With the help of Christ, we should continue our efforts in evangelism.



# Among the Churches

## Post Card Publicity

**Muncie, Indiana.** The Muncie Brethren Church was favored recently with a three week's revival effort by the combination of people, pastor and evangelist C. E. Johnson, of Mexico, Indiana. With a reverent preparation of prayer meetings and a dependence upon the Spirit of God for guidance, the services were planned to begin with the 6th of January. The weather in the first two weeks was unusually good and our interest and attendance were excellent. But the last week found the Flu and the weather decidedly against us.

The membership turned out faithfully and was revived, the results in numbers were fifteen confessions, one of which was a reconsecration, two others will unite with another church. The twelve others will join the Muncie Church. We have already baptized (9) nine and will baptize the others later.

Brother Johnson made a splendid impression on the church and community. He was sane and sensible in his presentation of the Church Ordinances and his evangelistic messages were effective. We thoroughly enjoyed the fellowship of our California brother.

The meetings closed with Communion on Monday night, January 27th.

George H. Jones, Pastor.

**Lanark, Ill.** Last week all the churches of Lanark cooperated in a Union Bible Conference, covering two days, with the Rev. C. Vin White, Dean of the University of Dubuque Theological Seminary as guest speaker. Rev. Chester Zimmerman, pastor of our Lanark Church, was director of the music at all the services.

An unusual service was presented on Sunday evening. Worshipers entered a darkened church and spent the moments prior to the opening service in meditation, while viewing a beautifully colored picture of Christ, (Hunt's "Light of the World") which was projected on the auditorium wall. After a prelude, the hymns, "What a Friend We Have in Jesus" and "He Leadeth Me" were sung from memory. Colored floodlights added to the effectiveness of the blackboard talk on "Weights", with the Scripture from Daniel 5. The special number was "At the Feast of Belshazzar." The pastor then preached on "The Ten Commandments".

### OAK HILL, WEST VA.

This is our annual report of doings here in Oak Hill. January 15th marked the end of our second year in service with The Missionary Board and these Brethren in the Oak Hill Church. There are grounds for encouragements, after all things have been considered. We have had some difficulties in the past year, one of which has been mentioned, the Infantile Paralysis quarantine. This was soon followed by the Influenza epidemic. This came in time to react upon our attendance which was approaching normal. At the present writing the Influenza is very much on the decline. We are now looking forward for the usual increase in interest in the church with the opening of spring weather.

We have enjoyed a slight gain in membership to the church. Nine have been received into the church. Two have gone to be at home, and two who thought they could be better Brethren than something else came, but after pasturing in our field decided it was not good as the food in their former place. Thus they returned to their former pasture. This leaves us an increase of five for the year. Some of our folks

have moved to other localities which makes their regularity of attendance uncertain, but they are faithful members.

From the standpoint of business and finance, the year has been an encouraging one, and after all this is the important thing to put this church back on a firm basis. The running expenses of the church have all been met and the church has observed all special days making some contribution to all the special offerings. Some of these have not been what we should like to have seen them, but under present conditions we have no reasons to complain. Approximately \$150.00 has been paid out on repair and improvements, such as redecorating and repairing. We have also reduced the indebtedness of the church to the extent of \$1700.00 this year. Approximately \$500.00 of this came through monthly offering, purposely planned. The church made an average monthly offering of \$42.40, throughout the year. We hope to increase this average for next year. The remainder of the \$1700.00 has been in the form of payments on notes made as gifts to the church in 1936 which came due May 1st. Since that time gifts upon these notes have been paid in to the extent of the sum mentioned above. The largest of such gifts was Dr. Duncan's which was \$500.00. The church here will always be indebted to Dr. Duncan for his interest and liberality to its promotion and well being. Others followed in smaller denominations down to \$150.00. We think this is remarkable for a little church like Oak Hill, with a membership made up of folks, just in ordinary circumstances. But no church in the brotherhood will surpass the Oak Hill Church in loyalty and sacrifice for the well-being of the church body. In addition to these finances a number of poor people have been helped in cash donations and other means. Oak Hill always has conditions which furnish one the opportunity to be a good Samaritan, if they choose. Again, I must commend the generosity and good will of these people, toward the needy and their readiness to help their own number who are in need. This has not been so because of the pastoral leadership, but they just go and help. Many divide their last to help the brother in need.

We have a Sunday School with an average attendance of 75 or more when conditions are normal. The W. M. S. is a live wire of the church. It is made up of women who are faithful and devoted to the cause. In fact, the men of the church can look to the W. M. S. and find some examples that would do them good to emulate. We have organized the Adult department of the C. E. this year, also a Junior department, directed by Mrs. Myers. The Intermediate department, chaperoned by Brother Sam Duncan and Sister Simpson has been reorganized and is starting out with new aims and intentions.

The field here is a hard one due to many conditions which exist, that are always more or less common to any industrial locality. But it is also a field of opportunity.

We are looking forward to the time when Oak Hill will be permanently on the map. We ask for your prayers.

L. A. Myers.

### Warsaw, Indiana

It has been some time since any report has come from the Warsaw Church, so I should like to make to our brotherhood a very belated report of the two weeks spent with the Huntington Church and of a few of the happenings in our local work.

### Huntington Revival

A very enjoyable two weeks were spent with the good people of the Huntington Church. We found that the church was in readiness for a revival, that much prayer, visitation and planning had been already done. The church through many years has labored under serious handicaps. But it



seems that the Lord has had a hand in sending Brother Oberholtzer to serve as their pastor. Not many pastors would be able to make the sacrifice that he has made to carry on this work. And the people seem to appreciate it for I find that they really love him and are rallying in a fine way under his prayerful leadership. The results of this meeting have already been reported and while not large we feel that the church and the community were blessed through these efforts and that much shall be heard of this work in the days to come.

The church is not yet out of all her difficulties. The group there is not large; their members are not wealthy; the church is badly in need of redecoration but with a little more encouragement, the prayers of the brotherhood and perhaps a little more financial help I feel that it will go forward. I wish that more of our preachers and more of our laymen might be able to spend a little time in one of our Mission churches like the Huntington Church. I know that it would create a greater interest in Home Missions. I know that my visit with them has made me understand something of their problems and has made me more interested in that place. My home was with Brother Oberholtzer and our seasons of fellowship prayer will long be remembered. We visited in many homes of the members and in homes of non-members, and we were graciously received wherever we went. We made many new friends and shall cherish those friendships. We thank them for their fine hospitality and for the many kindnesses shown us. May we all remember this church in our prayers.

#### Warsaw

On September 1st, we began the fourth year of our work with the Warsaw people. We are enjoying our stay here more and more each year. There has been much to cause us to rejoice during these years. Nearly one hundred have been added to the church through baptism and letter. But during that same period forty-three have transferred membership and about thirty (and many very active ones) have been lost through death. This still leaves a small net gain and we are looking forward to an ingathering at our revival this spring, which is tentatively scheduled for around Easter.

We had set aside the month of October as Rally Month with special services planned for each Sunday. Then came the call to help in the Huntington revival. We felt that our plans could carry on so accepted that invitation. We had a day of church visitation when every member was urged to visit others members and friends of the church. The church responded very well and many calls were made and we feel sure much good done.

Our W. M. S. took over one Sunday morning service for their annual public program. Mrs. U. J. Shively was the speaker and the service was enjoyed by all. The choir from the Claypool Methodist Church gave a sacred concert on one Sunday evening. This was the second visit for that choir and their fellowship was enjoyed.

Then came our Homecoming service on the last Sunday of the month. The attendance was very gratifying. The Junior church had a special part in this service. Under the very competent leadership of Mrs. Frank Merkle, Mrs. Copeland and Mrs. Pontius the Junior church is a very real force in the work of the church.

Another feature of this service was a memorial service for those who had passed away during the year. Two candelabra, each holding seven candles stood on the platform. A vase with fern but no flowers was placed on a table before the pulpit. After a few fitting remarks by Mrs. George Pontius, who was in charge of this part of the program, and after the singing of an appropriate solo, the names of those

departed were read by the secretary of the church, and with the reading of each name a candle was lighted and a flower placed in the vase. Thirteen names were read and as the fourteenth candle was lighted a statement was made that it was to be a memorial for those of other years for whom no such service had been held and for those friends of the church who had passed on but who did not have their membership in the church. It was a very impressive service and was greatly appreciated by the families of those for whom the service was held and who had been given a special invitation to attend the service. Brother W. I. Duker gave an interesting message following a musical program by Mr. and Mrs. Heinmiller, of Peru, at the afternoon service.

On the last Thursday evening of the month our Fall Communion service was held and in the light of the extreme bad weather the attendance was far beyond our expectation. Mr. and Mrs. Condict Smith, newly ordained deacon and deaconess, assisted with this service.

Our Prayer Meeting attendance has been very gratifying in the face of bad weather and considerable sickness. We had an attendance of thirty-five last Thursday evening. Our choir is rendering a very commendable service under the leadership of Mr. Vernon Miller.

As we look to the future there are a number of things that are being planned. An intensive visitation program in the interest of our Revival now under way. A Gospel Team from our College will be with us on Sunday, February 2nd. A month of tithing with special tithing literature and instruction is planned for the month of March. Another Sacred concert is planned for late February or early in March. So Warsaw is forging on. All the departments of the church are functioning smoothly. We feel that God's blessing is resting upon this work and we earnestly covet your prayers that we may be faithful servants in this part of His vineyard.

George C. Pontius, Pastor.

#### REVIVAL AT MUNCIE

On January 6th it was my privilege to go to Muncie and assist Brother George H. Jones in a three week's meeting, closing with the Communion service on Monday evening, Jan. 27th. This was an experience long to be remembered by the writer, because of the sweet spirit of fellowship and the loyal help of the members of the church. No complaint can be made because of the weather, but sickness was manifest on every hand. Several that the church had looked forward to for help were unable to attend a single service owing to sickness. In spite of all the draw backs the attendance was very good and an increased interest was noted until the close of the last service.

It was a joy to the writer's heart to hear the many expressions of love and good will on the part of the membership toward their pastor. Personally I want to bear testimony to the good work of Brother Jones. I found the field well canvassed and plans laid for personal visitation of the unsaved by the members of the church. He, personally, was untiring in his endeavors to reach those outside the fold of Christ, both in personal visitation and through the use of the mail. Both pastor and people did everything within their power to make my stay pleasant among them. At the close of the meeting a very substantial offering was given as an expression of their good will.

Mrs. Johnson was able to be with me the closing week. She is slowly gaining strength and will long remember the many acts of kindness shown her. She joins with me in sincerest thanks to each one. May God continue to abundantly bless the Muncie Church and lead her on to higher heights of Christian experience is our sincere prayer.

C. E. Johnson.



# The BRETHREN EVANGELIST

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## Peter's Story

He walked upon the water  
And He bade me come to Him:  
So I went with fear and trembling,  
For that day my sight was dim.

As the angry waves approached me  
I was sinking in despair,  
And I cried, "O Lord, I perish . . .  
For my life dost Thou not care?"

Then He reached to me in mercy,  
Placed on mine His blessed hand,  
And together with the others  
Brought our boat safe to the land.

## The Brethren Evangelist

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## CONTENTS

|   |    |
|---|----|
| Interesting Items .....   | 2  |
| The Dayton Decision—W. E. R. ....   | 3  |
| Ministerial Carefulness in Money Matters—<br>Rev. A. E. Whitted .....     | 4  |
| A Layman's Responsibility—W. R. Fellers .....                             | 5  |
| The Mind of God in the Great Commission—Part 2<br>Rev. Frank Gehman ..... | 7  |
| Brethren Church Camps—Rev. F. C. Vanator .....                            | 9  |
| Minutes of the Layman's Sessions for 1940 .....                           | 10 |
| Christian Endeavor Topics for Young People .....                          | 11 |
| Our Children's Department .....   | 12 |
| Worshipping Day by Day (Family Altar) .....                               | 13 |
| Among the Churches .....  | 14 |
| Publication Offering Report for New Building .....                        | 15 |

## INTERESTING ITEMS

WE WISH TO EXPRESS our appreciation to the many who have written in telling us that they like the new manner of presentation of the material found in **The Evangelist**. It is our wish to make the church paper one that will be read through and through. We hope to make even greater opportunities for the various departments of the church work to be brought before the brotherhood. We believe that is what a church paper is for—to bring the activities of the church into bold relief before the membership.

WORD COMES FROM Brother W. S. Benshoff that he was the guest speaker at the Annual Young People's Banquet of the First Brethren Church, of Waterloo, Iowa. Brother Benshoff is the son of Rev. W. C. Benshoff, pastor of the Waterloo Church. He reports the presence of between 50 and 60 young people.

THE MANAGING EDITOR has had the privilege of speaking at several churches in the past two weeks in behalf of the Publishing Interests of the church. On Sunday morning, January 26th, he spoke at the services of the Canton Brethren Church, worshipping in the Y. M. C. A. building. This was a real privilege, for he pastored this flock for a period of nine years. That same evening he spoke at the Park Street Brethren Church at Ashland. On February 16th he was accorded the privilege of speaking at the morning service in the Smithville Brethren Church. We enjoy the fellowship thus accorded.

WILL YOU READ CAREFULLY? Because of the many times when the churches do not know exactly where to send their offerings, and because in a number of instances offerings for one Board have come in to another Board, we are calling your attention to the list at the bottom of this page which tells you where to send the various current offerings. Will you please preserve this and it will help you to know just where the various offerings are to be sent.

### WHERE TO SEND YOUR OFFERINGS

#### MISSION OFFERINGS

To Rev. J. Ray Klingensmith  
General Secretary of The Missionary Board  
Ashland, Ohio

#### WHITE GIFT OFFERING

To Dr. L. E. Lindower,  
Treasurer National Sunday School Assn.,  
815 Grant Street,  
Ashland, Ohio

#### PUBLICATION DAY OFFERING and ALL OFFERINGS FOR THE NEW BUILDING

To The Brethren Publishing Company,  
Ashland, Ohio

#### BENEVOLENCE OFFERING (For Superannuated Ministers and Brethren Home)

To Rev. L. V. King, Treasurer,  
Oakville, Indiana



# EDITORIALS



## THE DAYTON DECISION

A decision in the Dayton case was announced by Common Pleas Judge Cecil under date of Monday, February 17th. The judge upheld the right of a simple majority in a congregationally governed church to determine or change non-doctrinal church policies. This decision in fact would make each local congregation a miniature denomination. It, if upheld, would destroy all denominational unity. This would lead to anarchy in church government. The interesting point is that ANY LOCAL CHURCH IN THE SO-CALLED GRACE GROUP could immediately declare its independence. If this decision is upheld, be assured Brethren that such a thing will come to pass. Such is the irony in the situation.

### Suspends Decision

The decision of the Common Pleas court was rejected by the loyal Dayton group. The lower court had certain aspects that were not satisfactory to our group. There was a strong feeling that a different decision could be obtained in a Court of Appeals, where three non-resident Judges would sit in judgment, in place of the one local man.

This is only the first round in the battle, and our loyal group is prepared to fight on. We are willing to await the verdict of the higher courts, and trust the final outcome to the Lord.

### We Are A Denomination

We are a denomination, a definite unit so welded together that a temporary reverse will not upset us. Of this fact, we have an abundance of evidence. Where is a new loyalty, a spirit of unity, a spirit of cooperation, and a spirit of devotion such as the writer has not known in other days. May these days of trial draw up closer to the Lord.

### Our Offerings

All of the special offerings for this year have been and are coming in in splendid fashion. The Home Mission Offerings were around thirty six hundred dollars in December, more than thirty seven hundred dollars in January, and while the totals have not been released for February, I know that the total for last week alone was sixteen hundred dollars, and they are still arriving. The preliminary report of the National Sunday School Association

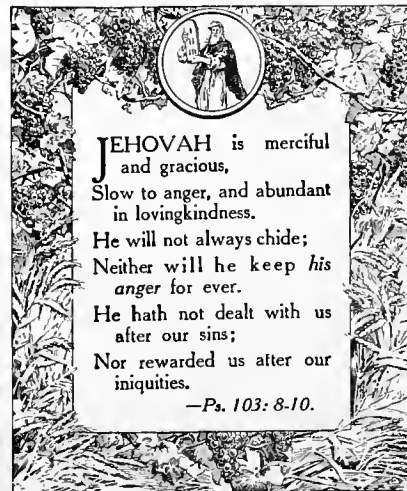
shows more than two thousand dollars already in. Another report of the Publishing House Offering appears in this issue with a total reported of more than thirty two hundred dollars, and we have some splendid gifts for the next week's paper.

### Our New Building

We have been more than pleased with the wide interest manifest in our new building. This will house our Mission Board and other special Boards as well as the Publishing interests. It will be a great aid in making for unity and economy in the handling of the church funds.

We have received many inquiries as to when we expect to start building, and the answer is just as soon as weather conditions permit the laying of the foundation. We are anxious to start soon and to move in before National Conference, at which time we hope to formally dedicate the building.

May I repeat that we are delighted with the splendid offering for this building, and I am quite confident that the total amount will be well beyond the four thousand for which we asked. I believe that there are Brethren, who could make some quite large gifts for this purpose. The paying off of the entire indebtedness on the building is not beyond a possibility. This would leave our resources free for more aggressive missionary and educational tasks. Let each of us do our very best. W. E. R.





Rev. A. E. Whitted

# Ministerial Carefulness

## *In Money Matters*

**T**HE average salary of the minister of the Gospel is not large. This being the case the task of taking that small amount of money and living in a manner befitting his high calling is a gigantic one. He must establish his home in the proper fashion. He must rear correctly his children and educate them. He must endeavor to keep his study supplied with the best books and magazines. With all these he must fix his eye somewhat on the future sufficiently to prepare himself for retirement. A gigantic task. Surely one that could well stagger and bewilder one of less faith and manly courage. This task will require every ounce of his business ability mixed with a goodly portion of Godly persistence and patience.

It is all too true that this sacred calling has been dragged in the mud and slime of public ridicule because of the failure of many in its ranks to handle consistently the many financial problems which must be met. On the other hand the calling has been glorified by the many who have been able, because of their wisdom and foresight, to meet these problems and conquer them. To be able to be numbered with this last class it will take careful planning and keen insight. I believe that our Father who has called us will give us wisdom in these financial matters as well as in those pertaining more directly to the cause we represent. The handling well of his finances links itself very definitely to the other fields of his endeavor and the strength of this link will have a great deal to do in determining his success or failure.

The minister must establish his home. Here is his first responsibility. He is usually given the house to shelter his family. How that dwelling is to be set-up, furnished and kept up must be determined. Surely he will be wise enough not to burden his mind and weaken his influence in the community

where he serves by going beyond his financial power to make of that house a palace, rather than a home. If he does not show wisdom here he will weaken rather than strengthen the fibers that are used to make of that dwelling a happy abode for God's servants. From my youth I have admired beautiful things, furnishings, flowers, and the whole list of things which we use to make our homes attractive. I have had sufficient of these things, but not always to my liking. For instance, cut flowers are beautiful on the dining table, but not so beautiful that their presence should besmirk the character or weaken the influence of the one who has been responsible for placing them there. Perhaps any number of ministers could solve this difficulty by planting a flower garden in his back yard. This would supply the table with cut-flowers in season and also add to the physical fitness of the man who spends a few moments of the day digging in the soil and associating himself with God's great out of doors.

It is also necessary that the minister's dining table be laid with more substantial things than flowers some three times a day. How can this problem of furnishing that table with the rightly balanced supply of food be met? This is not always the easiest thing to do, but again with the guidance of God we can find a way. Our wise and gracious God will not cause his own to go begging for bread. In this, as in every obligation, there must be good judgment and wisdom exercised. Here, as in other things, the cheapest is not necessarily the best buy. The health of your family must be considered in this particular part of your budget. Here the same as when we considered the beauty of this same table a garden might come in as a handy asset. This time, however, it will be a garden of vegetables. Such a garden saves many trips to the grocery. Again let me advise the wisdom of sound judgment.

If there are children in the home the matter of their education will call for consideration. Here again, if you are not careful in your finances, much concern and anxiety will be in store for you. I have found from experience that a very wise plan is to write an endowment policy on each child when they are but babies and as they grow to manhood and womanhood you will be, year by year, laying aside for their education. Not many preachers families could

wait until perhaps two of the children from the home were ready to enter an institution of higher education and then in one lump payment meet the required amount of money to keep them in this institution, even for one year. This arrangement will have a satisfying, securing effect on the whole household. The children will grow up with but one desire, one ambition, that of a thorough and complete education. The parents, with a heavy load lifted from their minds, will be free to do the work their calling requires, freely and efficiently. There may be other and even better methods than the one I have suggested, but by all means arrange systematically this most important item in your family budget.

Another thing to be looked into, with a practical eye, is the matter of the stranger who rings the minister's doorbell and presents himself suddenly broke and in desperate need, or with a line on some so-called worthy securities, oil stocks, citrus groves, etc. Yes, you undoubtedly know the entire list. How numberless are the ministers who have in one way or another been swindled out of large sums of money, and often money that was sorely needed in other and more worthy places. Beware of such callers and by all means look deeply and well into the proposed interests presented. The minister is often too easy and because of his lack of experience, and, being easily affected by sentiment, often yields all too readily to these high-powered sales talks. In your own interests and the interest of your family steel yourself against such disaster. Be wise as well as generous.

There are also those who come to the minister's door wanting a lift, or as Dr. Robert Cashman would say, "A temporary loan". Only last winter a man called at my door one stormy day, he and a part of his family, so he said, destitute, out of gas, and hungry. It was imperative that they get back to St. Louis, Mo. We did give them a warm meal and in the meantime I got in touch with the proper authorities and they were helped on their way. They were all very profuse in their thanks and promised to write us of their arrival in St. Louis. Perhaps they never arrived. We never received word. We never regretted what food they ate, but I could not see my way clear in advancing money for their entire journey. In any or all of these circumstances I would urge a careful investigation before giving help, especially the writing of checks or handing out greenbacks. It might be, if more investigating were done, there would be fewer bell-ringers of this nature.

I have only made a few suggestions as to the carefulness in the matter of financial problem in the minister's family. There is of course the burden of the finances of his church which will call for a share of his efforts. However I am convinced that if he is master of the money situation in his own household he will also be a wise counsel in like matters in the church he serves. He will teach by precept that giving and the distribution of the gift is a vital part of real worship. "Pay as you go" is a very good slogan for both home and church.

Gratis, Ohio.

## A Layman's Responsibility

W. R. Fellers

MUCH time could be spent in discussing this very timely subject, but due to limited space it is only possible to touch on a few of the layman's responsibilities. One of the sad conditions of the church today is its lack of men. This alone should offer a challenge to us as laymen.

We are in great need of men to work in the church. When Jesus chose men to carry on His work He picked men whom he could trust to spread His wonderful message. Jesus knew how to interest these men in His work. He made the work intensely interesting, so much so that His disciples became great evangelists and preachers.

Large corporations of today spend large sums of money on research work. They are interested in increased sales by creating new improvements, low-

er costs of manufacture and new products. It is possible to do the same thing in the church without much cost. The Layman's Organization could be likened to the research work of a corporation. Our work is to find out where we as the human element of the church have failed. Finding this, then, we can make the necessary changes without being contrary to God's will. It is our duty as layman to interest other men in Christ's church.

We have a National Layman's Organization that has a group of capable officers. It is time we give these men our whole-hearted support through our local organizations. There is a distinct need of a Layman's group in every church, those who are willing to support the work. When this is accomplished,

results are bound to be our reward. If we have wide awake local organizations doing things for the church it will attract men who like action. A Layman's Organization can be known throughout a community if it is doing things that are of Christian interest. This sort of publicity would do the churches much good. We need to proclaim our work more.

Whenever a father is found in the church it is usually possible to find his entire family a working part of the church. When the father is Christian and his sympathy is for the church, we find the rest of the family usually continues to work with and for the church. They become in turn the future leaders of the church. It is with the fathers of families we must put greater emphasis in order to conserve our men for our churches. This more than any one thing will break down the indifference of the family. It will bind the entire family to Jesus Christ our Lord and Master and His church.

Another problem is the loss of our boys to the church between the ages twelve to fifteen. Why is it boys of this age group lose interest in the church? They then develop interests outside the church. Can we say, laymen, that we do not understand a boy's psychology? This is a problem that should be close to the heart of every church man. We know this condition exists and it needs to be remedied. Men, are we equal to the task?

What can we do to keep these boys interested in the work of the church? Christian Endeavor and Church Schools offer partial solutions. Summer camps have been able to reach only a small percentage of our boys and not many of our churches have Boy Scout troops. There has been some talk of having an organization for boys, but nothing much has ever been done along this line.

There is a way we can help if enough men become interested. Boys are always interested in making model airplanes, model railroad equipment, bird houses, gadgets for the home, and last, but not least, they are interested in competitive sports. If these boys could feel they are useful to and a definite part of the church the problem is almost solved. Let's get interested in the things boys have to do and through this means teach them of the things of Christ. It is here men are able to form closer contacts with boys and learn their various problems.

The women in the church have done a splendid job of interesting the girls through the Woman's Missionary Society and the Sisterhood of Mary and Martha. This should be a challenge to men to do the same thing for our boys. It takes men who understand boys and can reach them. Laymen, this would not be hard to do if we can only get it started. The time is at hand when we must stop talking and start to pray and work on this problem. A problem of this type will stir up spontaneous enthusiasm, but let's translate enthusiasm into action.

We, who are privileged to live in the United States of America are proud of our democratic form of government. It gives men hopes that their sons might become great leaders within our nation and reach the high places offered. We should also be proud of our church and its various organizations. We have our own Ashland College where our young men are trained in the Christian way of life. It is our duty to support the college and to help our boys to receive the best in Christian education. We should help our future ministers with our prayers, encouragement and our substance.

Men are not only called to the ministry but laymen are called and should be ready for service. Jesus said, Mk. 8:36, "For what shall it profit a man if he shall gain the whole world, and lose his own soul?" He has lost that which is precious in God's sight. We are our brother's keeper and we are held responsible if we do not send forth the great message of salvation through Jesus Christ. Men may either accept or reject Christ, but if we have done our part, then if He is rejected no blame can be our portion. Let's go forth and show men there is a reality in serving the living God.

Another problem that is not pressing us as yet but very soon it will need our attention. Young men are being called to the colors rapidly. They must be given encouragement to serve our Lord. There will be those who will return disillusioned from the service. Let us present them to Christ who can solve every problem. If through the grace of the Holy Spirit they trust in Jesus Christ, they will find in Him an Elder Brother and one in whom they can place their trust. No matter what may come, Laymen, let us be up and doing while it is yet called today.

Fremont, Ohio

#### A PRAYER OF YOUTH—

Teach us Thy will today,  
Strong Captain and Friend;  
Give us hearts of gladness to follow that will,  
Hearts ever radiant with youth and with vigor,  
That, weak though we be,  
We may count for Thee in Thy fight for the life  
of mankind.

Save us from all self-serving,  
From restless desires, from sloth.  
Hold us near to Thy side,  
And keep us in use, in strenuous use.  
For Thy Kingdom, O Christ, Amen.

—Selected.





## *The Mind of God in the Great Commission*

Rev. Frank Gehman

*Part 2*

### **Go Afar**

"All authority is given unto me...go...therefore, and make disciples," recruits to the body of Christ, and we are to go after them to the far reaches of the earth; disciples of our Lord, and we are to present Him to them. These words, we must remember, came from our crucified and risen Lord. The body is to be built from the fruitage of that Crucifixion-Resurrection message. It is the will of God that we preach **this** Christ. "For I determined not to know anything among you, save Jesus Christ and Him crucified," (I Cor. 2:2). The mind of God as revealed in the Great Commission gives to Christ the preeminence and to our ministry point and purpose.

Moreover, it defines its scope. "Of the nations" includes all, leaves out none. Certainly this challenges the missionary spirit. Vast, sweeping, limited only to the extremities of the nations, to the fringes of the earth, the universal nature of the salvation message is nowhere better pictured. To all men everywhere the faithful must go in obedience to this command, preaching Christ and Him crucified. Any message less than this, any scope less than this falls short of the purpose of God.

### **"Repent, and Be Baptized"**

This commission further reveals a purpose in the mind of God to preserve the truth of our Saviour's Person and ministry both in symbol and in word. The making of disciples is to be accompanied by the baptizing of them "into the name of the Father and of the Son and of the Holy Spirit." It is not the object of this treatise to discuss either the form or the spiritual significance of baptism, though to avoid touching briefly on them may be impossible. The Great Commission is readily accepted as being to the church, there was scarcely any other group or

institution to whom it could be directed. It sets forth the world-wide mission and character of the church. Why should an act of outward form and performance find a place in so important a charter? We may logically assume that Christ, who makes no mistakes, included baptism because it is of serious importance to the whole mission.

The discipling of the nations is to be accompanied by the baptising of them. If we are commanded to disciple them, then we are as certainly commanded to baptize them. Hence it is not strange to find the Apostles a short time later preaching to men to "repent, and be baptized". Baptism, by virtue of this command, becomes a needful adjunct to salvation. We cannot believe that God's workings are limited to or by a physical act, but we can easily believe that if God in His sovereign will has commanded an act as baptism it becomes necessary for believing men to obey whenever it is within their power to do so. After all, if one is not willing to accede to God the right of Sovereignty in the act of baptism, just how much a disciple has such an one become anyhow?

Men live by landmarks and by lines of demarkation. Being disciplined marks a distinct change in life for men, presents them in a new status, makes them followers of our Lord and covenanters with Him. The sign of the old covenant was circumcision. The sign of the New is baptism. In an act of the deepest spiritual significance we seal our confession of Faith with baptism. It symbolizes not only the death of all that is old, but the life of all that is new. This service ably depicts the transformation wrought by Faith. It is an outward picture of inward realities, and men need the outward so many times in spiritual experiences to clinch the inward.

Our Lord has said that except we become as little

children we cannot enter the Kingdom. We deem it His Kingly right at this crucial moment to test men's yieldedness to His Will by enjoining obedience in baptism. Naaman, when bidden to dip himself seven times in the Jordan, without even having been received into the presence of the prophet, was wroth. The Scripture tells us that "he turned and went away in a rage". But the servant was wiser that day than the master, and boldly asked, "If the prophet had bid thee do some great thing, wouldest thou not have done it?" 2 K. 5:13. And Naaman recovered himself and went and dipped and was made clean. I am not comparing his dipping to baptism, but am pointing out how much depended that day upon his literal obedience. Thus baptism appears, as well, a mark of child-like trust in the revealed will of God, the mark of one who has truly become a disciple.

### Teach New Disciples

Another provision for the preservation of truth is apparent in the mind of our Lord in His instruction to His followers to teach these newly made disciples "whatsoever things I commanded you." Missionizing truth is followed by symbolic truth and by practical truth. Once saved and given the seal of the Covenant they are to be taught in those things commanded of the Lord. They are not to be left to an uncertain fate at the hands of worldlings, but are to be taught in the things of the Lord. We have the content of that teaching in the Gospel narratives. We have a further illumination of it in the Epistles. With the possible exception of Paul, every New Testament writer knew our Lord during His earthly ministry and Paul explicitly tells us that he had a special revelation from Jesus Christ of that which he wrote. Were not the old Brethren right, then, in championing the unity of the New Testament? We agree that the Scriptures recognize three classes of people, Jews, Gentiles and Christians. We believe that the New Testament is the New Covenant sealed in Christ's Blood and that as such it is for Christians. Where it makes references to other classes it does so for the Christian's edification. When our Lord spoke these words the New Testament was not yet in writing, BUT HIS EARTHLY MINISTRY WAS AT AN END! Again let us note: "Teaching them to observe all things whatsoever I commanded you." Our Brethren forebears accepted this literally. They apparently found no serious conflict between Gospel and Epistles. Or else in their simple approach to the truth they did not endeavor to establish an exact and exacting theological formula. That they succeeded admirably in producing fruits of grace in the lives of their members no informed person can doubt. And happy was that combination of child-like faith and fruitful grace.

### "Observe All Things"

Was it the Mind of God to confine the "all things" to the post-resurrection sayings of our Lord? Or do the "all things" embrace the whole of His sayings? Inasmuch as we find almost no teachings belonging to the post-resurrection pre-ascension period, these words must be inclusive of all His sayings. Nor is it any serious stretch of the imagination to believe that He meant to include the Epistolary writings which came from under His hand and which illuminate in doctrinal form what He taught and commanded as precepts and principles. The old Brethren concept of the New Testament as a whole and a unit must, therefore, be essentially correct and we do well to hold it fast. It is sometimes said that the Bible is a book of seeming paradoxes. (Note that I said "seeming" paradoxes). Would it not be better to await the solution of some of these apparent paradoxes than to destroy the unity of the Scriptures in premature and sometimes immature attempts to explain some things that may, after all, be beyond our human ken even when we have the Bible to go by? Theological exactitude could sometimes be advantageously exchanged for a literal approach to Scriptural truth maintained in the spirit of our Lord and Christ. It must have been in the mind of Christ in this commission to present His teachings as a unified body. "Teaching them to observe all things whatsoever I commanded you."

### Unity of Truth and Believers

This unity which He clearly wished to preserve for the body of truth is a unity He plainly desired to see in the Body of Believers. "Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are one," John 17:11. "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us," John 17:20-21. "And the glory which thou hast given me I have given unto them; that they may be one, even as we are one, I in them, and thou in me, that they may be perfected into one," John 17:22-23. The inclusiveness of the commission to all Christians and the mutual nature of the universal task bespeak the thought of this living unity in spiritual things. Are we missing this element of the Great Commission? Unity in the body of truth calls for unity in the Body of Believers. Christ's prayer was for unity, but, reversing the former statement, unity in the Body of Believers demands unity in the body of truth.

### "Love One Another"

One thing more I would like to say about the "whatsoever things". There seems to be no moral principle or ethical precept in the teachings of Christ that is not found in the Old Testament. But how strangely different they appear in New Testament

light. And the light is from the Person of our Crucified and Risen Lord. His Atoning Work completed, He stands forth in the golden mellow glow of His glory, lighting all things He commanded us. Then comes more clearly the sense that He did leave us a New Commandment—yea, verily—that we love one another. A great task is committed to His followers and the human incentive is love. How burdensome and fruitless is Christian work without love! "Teaching them to observe all things whatsoever I commanded you"—and He commanded us to love one another. Sincerely now, have we either practiced or taught it? If we have not, is it too much to say, then, that we have missed the Mind of God in at least a part of the Great Commission? "We know

that we have passed out of death into life, because we love the Brethren," I John 3:14. What is the testimony in our own hearts? Have we this evidence of life?

In conclusion, may I say again—this time in slightly different words — what I said before: The Mind of God in the Great Commission commits itself to keeping alive and extending Truth, both in word and symbol, through Spirit-filled human agency and ministry authenticated by Christian Graces and Virtues, and divinely authorized over all the world and amongst all nations. Or, to say it in less involved manner, it is committed to the saving of souls through the active and living testimony of regenerated men and women.

DR. W. I. DUKER  
President

DR. L. E. LINDOWER  
Treasurer.

## The National Sunday School Association of the Brethren Church

REV. E. L. MILLER  
Vice-President

REV. N. V. LEATHERMAN  
General Secretary

### BRETHREN CHURCH CAMPS

Rev. F. C. Vanator

Some few weeks ago Prof. M. A. Stuckey asked the writer to review the book, "Training for Service in Brethren Church Camps," by Rev. Vernon D. Grisso. The book is only in manuscript form, but the National Sunday School Association hopes to put it in print for a wider distribution among the leaders and those vitally interested in Young People's Camp work.

Brother Grisso made this matter of Camp Life a subject of deep study and has given a very concise and, at the same time, a most excellent review of the work that is being done in the Training Camps over the brotherhood through the efforts of the National Sunday School Association.

It is well divided into five chapters,—Chapter One dealing with the origin and history of the camp movement. The course of the history is traced through the various avenues of interdenominational church camps, Scout camps, Vacation Bible schools, Leadership Training schools,...until it is climaxed by the emphasis that is now being placed on the definite young people's training camps.

Chapter Two leads us into the understanding of the purposes, goals, preparation and financing. The chapter begins with a call to learn the lesson of living with others. That is a lesson that most young people need to learn. The purpose of camp life is not merely to entertain the camper. It is to bring out the very best within him and send him back into his church and community with a better understanding of his relation to his Master and to his fellowman. The camper is trained for "real service."

Considering the results and the compensation en-

involved, Brother Grisso very pointedly calls attention to the reasonableness of the cost of a camp to the individual.

Chapter Three deals with camp leadership. He calls attention to the fact that camp life requires a certain amount of sacrifice on the part of the adult and the older young people who are called upon to perform these duties. It is truly a "labor of love."

Attention is called to the necessity of a Christian personality, coupled with a certain amount of training and experience. For, after all, there is a definite relationship that develops between leader and student. Supervision of the camp comes under the direction of the Camp Dean, to whom the faculty is directly responsible. Great care is taken that supervision is given to every activity.

Chapter Four brings us the Camp Program. It follows a day through the camp. It gives a vivid picture of the camp activity. The writer of this review has been present through many camps and the picture drawn by Brother Grisso brings up a mental review of the many experiences that have been a part of camp life. It takes us from the opening registration through the daily activity and on into the closing days. Interesting reading, to be sure.

Chapter Five, "New Roads to Service," carries us over three miles of the highway to successful camp life. First mile: "Camp inspiration"; second mile: "Camp inspiration in the church"; third mile: "Camp inspiration through the year."

These "miles of service" grow more established each year. The testimony of the students and participating churches is that they are more and more learning the value of the training that comes from our OWN BRETHREN CAMPS.

## Minutes of the 1940 Layman's Sessions

Tuesday, August 27, Little Theatre, Ashland College, Ashland, Ohio, 32 present.

The first session of the Laymen was opened at 8:15 with President R. R. Haun presiding. The song, "To the Work", was sung with Brother Reed Thompson leading. This was followed by singing "I Need Thee Every Hour" and "Brightly Beams Our Father's Mercy".

Brother C. A. Sholly read Ephesians 3 for the morning devotions and led in prayer.

The secretary's report of last year's meetings was read and approved.

Brother George Kem, treasurer, gave a detailed report showing a balance at the beginning of the year of \$543.93; receipts during the year, \$660.26, making a total of \$1204.19. Disbursements during the year amounted to \$209.19, leaving a balance on hand of \$995.00.

Brother Kem was commended for his splendid work in collecting monies on delinquent student aid loans, there being but three such notes now out-standing. His report was accepted and a vote of thanks and appreciation tendered him.

Dr. Haun called for nominations for the nominating committee. The following were nominated: Brethren N. G. Kimmel, C. A. Sholly, John Eck, H. W. Good, H. L. Berkshire.

It was moved and seconded that we waive the constitutional provision of three members and elect the above five men by acclamation. Motion carried.

The session closed with prayer by the secretary.

### Tuesday 3 P. M.

Song service was led by Brother Reed Thompson. Scripture, Heb. 13, was read by Brother John Eck, and the thought of "Love" emphasized. Brother Eck then led in prayer.

Dr. Haun announced that future meetings would be held in the chapel. He then carefully reviewed the accomplishments of the past year, referring to the goals adopted at last year's meeting. He encouraged the men to continue to serve their various churches in the best possible manner. Several of the goals of the year were reached in full while others were only partly attained. Dr. Haun urged a closer association and fellowship of the various groups. He expressed again the need of key men in each church with whom correspondence might be carried on. He recommended that a field man be secured to contact the men of the brotherhood and assist them in organizing local laymen groups and urging them to affiliate with the national organization.

Brother John Eck was called upon and he spoke of the necessity of selling the church, the Sunday School, and our various organizations to our community. He mentioned the value of advertising our church with suitable signs, and expressed the need of our men holding the positions of leadership and authority in their church.

Dr. Haun recommended the continuation of our publication work with Dr. Puterbaugh in charge. Dr. Puterbaugh was then called upon to speak on the work. He asked that men send in reports of their activities and articles for publication and that we aim to use a page in *The Evangelist* at least once a month. He suggested a Layman's Handbook containing full information regarding organization and duties of laymen.

The meeting closed with prayer by Brother Kimmel.

### Wednesday morning, 38 present

Song number 239 was sung with Brother Thompson leading and Brother St. Claire Benshoff at the piano.

Brother C. A. Garland, of Pittsburg, read the Scripture and led in prayer.

Dr. Haun made some important announcements for the work of the week, calling special attention to a tour of the Garber Printing Co. plant this afternoon, the Laymen banquet-Friday noon, followed with a tour through the College halls and The Brethren Publishing Company.

Dr. Jacobs was then introduced as the speaker of the hour. He spoke of the rise of the layman movement in the churches, emphasizing the fact that originally the men merely financed the work of the church, but had little else where they assumed leadership and responsibility. Gradually the laymen have taken their place and now hold the balance of power in the church. By their vote they can control every action of the church and are not necessarily dictated to by the clergy. Dr. Jacobs emphasized the responsibility that thus rests upon the men, and urged that they be trained and prepared for the leadership they have now assumed.

Dr. Jacobs' paper was well prepared and was greatly appreciated. The meeting closed with prayer by Brother Wilcox.

### Wednesday P. M.

No regular session, but approximately 50 men enjoyed the tour through the Garber Printing plant.

### Thursday A. M. 54 present

Songs "Child of a King" and "All the Way My Savior Leads Me" were led by Brother Thompson. The devotions were led by Brother Bryce Puterbaugh, of Lanark. "O Master Let Me Walk With Thee" was then sung.

Dr. C. L. Anspach was introduced as the speaker. He gave a most interesting talk centering around these three major thoughts: 1. We are living in a great age, but have a petty race of men. 2. During the past 300 years nothing has been written on improvement of man as man. 3. The light that has failed—the church.

Among other things he said that much remarkable improvement has been made during the past ten years in science, medicine and invention; but the petty race of men has failed to improve correspondingly.

Men are care-takers of the light—the church. The church has not failed only in proportion as men have failed the church. We are narrow in our attitudes towards our Christian tasks, among them social reforms. The task of the church is chiefly to instruct men how to live here and to live hereafter. The church has failed because we are cheap. We fail to put money into the work of the church as we do into secular business or into an automobile. Men need to put into the work of the church the same zeal that is used in other lines of endeavor.

Dr. Anspach's talk was greatly appreciated.

The closing prayer was by Brother Berkshire.

Thursday P. M. no session.

### Friday A. M. 35 present

The meeting opened by singing "To the Work" and "We've a Story to Tell to the Nations" led by Brother Thompson.

Dr. Beachler appeared as a representative of the Ministerial Association to propose to our laymen that next year we send them a speaker to present the laymen's view-point on the work of ministers and laymen; and they send us a speaker to talk along the same theme.

A motion to accept their proposition passed unanimously.

The tellers then reported the election of the following officers: President, Dr. R. R. Haun; Vice-President, Reed Thompson; Secretary, A. G. Carpenter; Assistant Secretary, Chas. Gill; Treasurer, Geo. Kem; Trustees, U. J. Shively and H. W. Good.

The devotions were led by Dr. Haun with responsive reading, followed with sentence prayers.

(To be continued)



## Christian Endeavor Topics for Young People

REV. W. ST. CLAIRE BENSHOFF, TOPIC EDITOR

### "THE COMMUNION OF THE HOLY SPIRIT"

Topic for March 16, 1941

Scripture Lesson: John 14:15-17; 16:13, 14;

Romans 8:14-17

For the Leader

Although the Holy Spirit did not come into full revelation as we know Him until the Day of Pentecost, it was present in all the activities of the God-Head. The Holy Spirit was present at the creation. Other references in the Old Testament make mention of the Spirit of God.

The Holy Spirit is present in the world today and is the one influence for good which is holding back the full revelation of the Evil One. When Christ ascended into heaven the disciples awaited the promised Spirit. He came and indwelt their hearts. He empowered them to be influential and effective in their teaching of the Gospel of Christ.

When an individual confesses Christ, accepts Him as Savior, and is baptized, the Spirit comes into that heart. It is the communion of the Holy Spirit which enables us to keep our contact with God, our Heavenly Father.

#### Discussion

**WHO LIVES IN OUR HEART?** We have just so much room inside our heart. We can will as to who is to occupy that room. A desire for worldly things and no confession of Christ means that Satan is our tenant. When our heart is given to Christ, the Holy Spirit, by our invitation, comes in and lives there. Satan must leave. In actual practice it is not quite as easy as that. We are willing enough for Christ to save us and assure us of eternal blessings to come, but we then have a tendency to reserve a part of our heart for our own selfish pleasures.

Christ does not ask for part of our life, nor "nearly all of it". He asks for our whole life and soul. It would be hard to drive an automobile if one of the wheels was bent so that the wheel continually headed towards the ditch. The whole car would suffer. It is harder yet to "steer" a sincere, effective Christian life, if part of our life leads in the wrong direction. Our life, our work, and service will suffer.

**THE INDWELLING SPIRIT.** According to the plan and program of God it was necessary for Christ to return to heaven and that the third Person of the God-head should come to earth. Jesus promised the disciples that the Holy Spirit would come and dwell in their hearts. Many people have a badly mistaken conception of the coming of the Spirit into their hearts. They feel it must be to the accompaniment of much shouting and emotional display. None of us want to be guilty of this belief. **THE PERSONALITY OF THE SPIRIT INDICATES THAT HE DOES NOT CALL ATTENTION TO HIMSELF, BUT POINTS MEN TO CHRIST, THE SAVIOR.**

The Spirit enters our heart when we receive salvation. We are then the temples of the Holy Spirit. It grieves the Spirit when Christian young people (and older ones, too) conduct the Spirit dwells with us for the purpose of helping us meet temptations, be more active in the service of Christ, and to provide that channel of communion between a saved sinner and his God. Our lives must be in keeping with the Holy Personality which lives within us.

**THE WORK OF THE HOLY SPIRIT.** The major task of the Spirit is to convict men of their sin. When they are un-

der conviction, we Christian people are to speak to them. By the conviction of the Holy Spirit, plus the message of Christ from the Christian, the lost soul is led to an understanding of Christ as the Savior of mankind. No Christian ever saved a soul. We may be instruments used to tell a soul of Christ, but we of ourselves have no power to save.

The success and effectiveness of an evangelistic campaign cannot be measured by the number of "souls saved". A church may employ the best evangelist in the nation, have the best singers and music, have big crowds, lift large offerings, and still see no new converts. Why? Because souls are not saved that way. God has never altered His way of salvation. To see souls brought to Christ in our church we must get on our knees and pray to God for His Spirit to work in the hearts of men. All the members of the church must pray. We must seek to lead the unsaved to Christ. The church can have a revival any time its members are willing to pay the price in prayer and work. An evangelist or a pastor can not make a revival. It takes all of us, under the direction of the Holy Spirit, to bring a Victory Revival.

**THE POWER OF THE HOLY SPIRIT.** Christianity advances under the Spirit's power. Where we find men making programs of church work without thought of the Spirit's direction, that program will fail.

The Spirit is able to make us more powerful in our Christ life. As He dwells within us, he is near at hand at all times to help us. We should live with the thought in mind that HE is within us.

It is through the silent but effective workings and communion of the Holy Spirit that we are able to learn of the Love of God, and of the Grace of our Christ. We young people will do well to give more heed to this great Personality which dwells in our very heart tonight.

#### Suggestions

**BY THE WAY!** What special work or programs are you conducting this winter in your local C. E. Societies? It is a good time now for your Secretary to write a newsy letter to our News Editor, Miss Dorothy Carpenter, Route 3, South Bend, Indiana. Tell about the size of your group, new members, use of programs, projects, etc. Write right now.

### IT SEEMS TO ME

It is not for lack of preaching that multitudes are unsaved. Rather it is that there has been and is some lack of genuineness in much Christian profession, some want of true Christian love and a certain absence of vibrant human sympathy that leaves hearts cold and untouched. The Church not only needs to cast away heterodoxy, but to warm its orthodoxy at the fires of spiritual fervor and unfeigned love of the brethren. Or so it seems to me.

The Mentor.





## Our Children's Department

MRS. LORETTA CARRITHERS,

SUPERINTENDENT



### REMEMBERING

I know you children who have learned to know and love Aunt Loretta have wanted to know about her little daughter "Ruthie" who has been so ill. She is no longer ill for she has left this world and gone to live with Jesus, the children's friend, who tenderly gathered all the little ones in his arms when He was on earth. Aunt Loretta would appreciate hearing from each of you during these next few weeks while she so keenly misses this little one. Won't you all write her a note and let her know that you are thinking of her and remembering her in your prayers. Remember the "Daddie" and the little sister, too.

Dear Children:

How many of you boys and girls know the first verse in the Bible—Gen. 1:1? Let us find it. It reads, "In the beginning God created the heaven and the earth."

Before this beginning, whenever it was, there was no blue sky, there was no deep sea, there was neither sun nor moon. Where this planet on which now we live goes around the great sun there was only a vast, empty space, or perhaps a great lonesome mist, called chaos, all strange, confused and dim.

Out of this chaos God created the heavens and the earth. To create is to make something and put it where there used to be nothing. Only God can do this.

And then He did the most wonderful thing that even God could do. He spoke one word, gave one command, and the darkness lifted like a curtain that is rolled up and disappears. He said, "Let there be light: and there was light." Not gradually, but like a flash, the light chased away the darkness when God called it and bade it come. You know, children, light travels faster than almost anything in the universe.

God saw the light, and it was good. So He divided it and made one part Day, which is the part in which we work and play, and another part Night, which is the part in which we sleep and rest.

Next, God made the firmament. Look up and you can see it now. Sometimes white clouds sail over it like birds. Sometimes black clouds hang low beneath it, and down from them pours the heavy rain or floats the fleecy snow. Clouds are full of vapor and vapor makes rain. The firmament is up yonder; the ocean down below. The ocean sends up mists and the sky sends down rain. The ocean and the sky love one another and still work together as when God first gave them their work to do. God called the firmament Heaven, and when He made borders and banks for the sea, He called the dry land Earth.

Next, He clothed the land with green waving grass and lovely green herbs and beautiful trees. Every time you look at a garden of flowers or a clump of trees that gives pleasant shade, don't you think of the goodness of God who was our first gardener?

Then God made the sun which is like a great chariot of fire and He made the silver moon that burns with a softer, tendered light. The sun by day, the moon by night. And He put all the happy, twinkling stars in the sky. You can not see them when the sun rises, but they are there, shining just the same.

The earth, being now quite ready for inhabitants, like a house all furnished and waiting for people to move in, God made birds to fly, and fish to swim, and beasts to walk about, and tiny, tiny insects and great ones too, so that the earth was full of glad, living creatures, all happy and fearless. God saw all these and was pleased with them and gave them His blessing.

In this big House of Life that He had made there was nobody to rule, nobody to be overseer for God. The birds and beasts would soon have felt as children do when they have no one to whom they may run home at night if God had not created some one better than they, somebody wiser, who might love them and give them names and be their friends.

So God breathed into man the breath of life, and made him a living soul; made him in His own image. He made both man and woman to be a king and a queen in the great new House of Life, to take care of everything, to enjoy everything, to be perfectly happy all day long, and never afraid of anything night or day.

All this work took six days; not six little days of twenty-four hours each, but six divine days, each one of which may have been as long or as short as God chose to have it.

Then, on the seventh day, or period, God rested. When God rested He gave us then and there the sweet and gracious thought of one day in every seven when we, too, may rest. The Sabbath is another beautiful thing, a gift of God that began to be ours when God made the world.

Is not this a wonderful God who has made Heaven and Earth and everything that is in them? He made it all for us; Earth for our home here and Heaven for our home hereafter. Let us love and trust Him more each day to show Him how we appreciate His marvelous blessings.

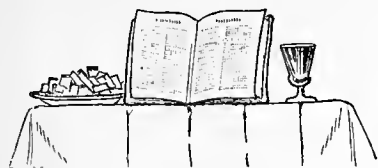
With love, in Christ's name,

Aunt Loretta's friend,

513 Bowman Street,

Mansfield, Ohio.





## Worshipping Day by Day

(Family Altar)

### Sunday

#### BRING THEM IN

Luke 14:23, 24

There is something startling in the word "compel" that is found in our Scripture today. Our Lord is so interested in the souls of men that He uses this term to express the earnestness which He expects from His followers.

Our lives should be so lived that we may be able to be the "compelling" force in the hands of the Master.

"Ye shall be my witnesses." Use your life, an instrument for Him.

### Monday

#### THE SOURCE OF POWER

Acts 1:6-9

"Ye shall receive power, when..." There is always a source of power. There is always a time when that power can be used.

But power can only be used when it is possessed. When the source has been "tapped". The medium through which that power comes into our possession is the entrance of the Holy Spirit into our lives.

Have you opened your heart to the Power that is to be found in the strength of the Spirit's possession?

### Tuesday

#### THE SLIGHTED INVITATION

Matthew 22:1-10

Our Scripture today deals with the manner of treatment of the invitation of the gracious Host.

The story is told of a worker in New York who visited a certain Orphanage and, speaking to the children, told them that everywhere in the great city was to be found the sign, "Safety First". One little fellow jump up and said, "Down here we put God first."

Have you slighted His invitation and put other things in His place?

### Wednesday

#### AN OPEN CONFESSION

Psalms 66:16-20

As you read the Scripture did you note that the statement is that, "I will declare what He hath done for my soul"? My soul—My self!

How long since you paused to count your blessings? Not your temporal blessings, but your spirit-

ual blessings. The unseen dangers from which you have been protected. The opportunities for service which have been presented. The soul-satisfying spiritual food that comes from the Word. And, having examined, can you say, "I will declare what He hath done for MY soul"?

### Thursday

#### CHRIST'S CALL FOR YOU

John 11:20-29

The Master is come, and calleth for thee." It was under strange circumstances and in trying times that these words were spoken. But it was at a time when the need was great.

Today we are living in trying times. The world is in a torn and chaotic condition. Strange things are coming to pass. As Christians, we stand, as it were, in the presence of a dead world.

And it is in such a world that the Master comes and calls for us. Calls for us that we might witness for Him.

### Friday

#### STRANGE, BUT TRUE

Luke 14:15-22

In this Scripture we come upon some words that should grip us. "...and yet there is room". How utterly impossible it is to crowd the ranks of Christianity. The more that come, the more room there is for added followers.

Multiplied thousands have been invited and multiplied thousands have accepted the invitation. But other multiplied thousands have rejected the gracious invitation. It is for these that there is yet room.

Make them the burden of your prayer today.

### Saturday

#### SEEKING THE LORD OUR IMMEDIATE DUTY

Hosea 10:9-15

What time is it? "It is time to seek the Lord."

It may be that you are reading these lines, not with the particular thought of meditation and worship, but because God is calling your attention to the rapid passing of time into eternity. It may also be that you are "seeking the Lord."

Why not pause to meditate on the 12th verse of this Scripture? It is an "immediate" duty to seek the Lord.

Brethren, pray earnestly for those who are "seeking."



## Among the Churches

### Post Card Publicity

**Missionary News.** From the National Sunday School Director of Missionary Education, Brother Chester Zimmerman, comes the following information. Here are his words. "I quote you from a recent issue of the Huntington, Indiana, bulletin. 'At our last quarterly business meeting it was decided that hereafter the Birthday Offering of our Church School shall be devoted to missions. The offerings made from Thanksgiving to Easter shall be devoted to Foreign Missions. The offerings made from Easter to Thanksgiving shall be devoted to Home Missions. All have birthdays. Let each of us give an offering.' May I suggest that this be an inspiration to other churches to do likewise."

**Dayton, Ohio.** Sunday, February 9th was a day of inspiration and good attendance. Our General Secretary of The Missionary Board brought two great messages. Both the morning and evenings services were well attended. Our offering for Home Missions has reached the \$600.00 mark and the offering for the New Publishing House was very good. Brother Klingensmith enjoyed being with us and expressed his appreciation for the work here and the splendid way in which our church is cooperating with the Missionary Board.

**Teegarden, Indiana.** Our meeting started off well yesterday, February 16th, in spite of inclement weather at night. Brother G. L. Maus and his North Liberty people surprised us by coming over to the meeting. We trust that we will have a fine meeting.—H. E. Eppley.

**Vinco, Pa.** The official Board of the Vinco Brethren Church at a meeting on January 15th appointed committees which are to investigate ways and means whereby suitable interior improvements may be made to our church property. This action was taken in response to a sentiment quite prevalent in the church membership in favor of these improvements. Vinco Bulletin.

**Stockton, California.** The Stockton Church is starting its building today, February 8th, or the first of next week at the latest. Brother Frank Gehman said yesterday that \$1200.00 has been subscribed to immediately begin the work. We are going to put up our first unit with that and not have any debt to pay off. It sound good to us and we are glad for it.—Mrs. H. Wilbur Wolfe.

**Warsaw, Indiana.** The Warsaw Church appreciated the services of a Gospel Team from Ashland College on Sunday, February 2nd. The Team was composed of Gilbert Dodds, Eddie Puterbaugh, Robert Robbins, Paul Burkett and Robert Soka and had complete charge of both morning and evening services. Gilbert Dodds brought the morning message and Paul Burkett preached at the evening hour.

A goodly attendance enjoyed both services. At the evening service a young man gave his heart to the Lord and will be baptized next Sunday afternoon. Four were baptized following the service last Sunday evening and six more await baptism next Sunday.

Brother S. M. Whetstone has been invited as our Evangelist for two weeks, beginning March 31st.—George Pontius, pastor.

**North Vandergrift, Pa.** Since coming to this field the first of February we have been very busy getting our home in order and calling in the homes of the members. When we came to our new home a fine gas stove had been installed,

coal placed in the basement, fire made in the furnace and all utilities ready. Some furniture was here as well as our own. We are thankful for all this as well as to the good Brethren who helped us get our home in order.

We praise the Lord for another fine group of Brethren folk who are anxious to do all they can for their Lord. The first two Sundays the attendance was 74, and last Sunday it was 89.

We solicit your prayers for the work here that we all, pastor and people, may be kept in the center of His will and that many souls may be born into the kingdom. These brethren at North Vandergrift know what it means to suffer for their Lord. For out of both flood and depression they have come forth loyally for the Lord and His work.

Elmer M. Keck, pastor.

### OUR NEWEST LAKEMORE, OHIO, GROUP

#### My First Impression

I was told that I would not find much when I went to a certain place at Lakemore, Ohio, just outside Akron or near Ellet. But believe it or not, in a double garage with a cemented floor, a small stove, an old organ, plus forty hard working, believing Christians, I found the necessary elements of a growing church group. We had a fine service and all felt the fellowship of Christ and the power of the Holy Spirit in our midst.

Their rapid growth has presented many problems but one of them was solved that night when the lumber for the necessary benches was donated and plans made immediately for their construction. As yet we need a pulpit and many other things, but we believe that God will continue to supply our every need.

This work at Lakemore began with only a few, and in less than a year has grown to forty members. We are praying and preparing for evangelistic services at Easter and look forward to the day when these people can again have a church in which to worship and give praise to their God.

We ask for the united prayers of our church for the continuation and growth of the work. The seed has been sown in a fertile land.

Eugene Beekley.

### CUMBERLAND, MD.

Dear Evangelist Readers:

We had hoped to have our revival before we took our winter vacation. Brother Stewart, of Bryan, Ohio, had promised to come. We had our circulars printed with the subjects for two weeks. Flu broke out in Bryan, closing the schools and also here, hitting our church hard, so we had to cancel the engagement.

We postponed the meeting, hoping by spring that he can come and hold it for us. The flu and holidays cut our attendance somewhat, but it is coming up again. We leave February 3rd for a badly needed rest.

We are going to Covington, Va., to spend six weeks with my brother J. S. and with my youngest daughter, who lives seven miles from my brother. My son, Milton, will fill my pulpit the second and third Sundays in February. We thank the Nappanee, Indiana, brethren for letting him off for these two weeks. Local help will fill the pulpit for three weeks. We expect to get outside help for one more Sunday. Unless we can get a good pastor I expect to return again for a short while, beginning the last Sunday in March.

We hope Brother Stewart may be able to come the last part of April or the first half of May. Pray for our work at Cumberland.

Two weeks ago I baptized a young married man. We are hoping that he will be an active member. A young lady said today that she will be baptized when I return from Virginia in March.

Isaac D. Bowman

# FROM ROANN, INDIANA, TO THE BURLINGTON-CAMBRIA, INDIANA, CIRCUIT

While our report may be somewhat "belated", it will, however, be NEWS to some at least. We closed our work with the Roann Church in September after serving them for three years. We had many pleasant seasons of rejoicing through this space of time, as well as some of the most difficult seasons. But through the grace of the Lord we are happy to keep the bright side in view and memory of the happy days in the foreground. The Lord added to the church roll forty-seven souls in the three years. Roann has many loyal and devoted workers, and we feel they are more firmly grounded in the Gospel than ever before and that they will always be loyal to the church and her institutions. We bespeak continued progress for them in the coming years. Many tokens were bestowed upon us during the last weeks of our stay from members, groups, and classes which humbled us and made us feel that, after all, God had blessed our labors together for His glory.

In the interim, after leaving Roann and moving to the new field, we "took some time off" to make a tour back to Topeka, Kansas, to visit our sons who make their homes in that city. While there we, with our son Loyde, made a special trip up to Wymore, and Carleton, Nebraska, at the latter place to see a former parishioner, who had been ill for many months, and to have a short service with him and to cheer him on in his last hours of earth's pilgrimage—four days later he went home to his Lord.

Other places visited on our trip were Mankato, Kensington, Norton, Clayton, Norcatur, Kansas—the latter place, our old home where we lived in pioneer days of the mid-west. The marks of time revealed many a change over the old stamping grounds. Two days among relatives, brothers, sisters, and in-laws, was indeed an inspiration and benediction. We spent one night with former parishioners at Portis. We noted many changes here also. Back to Topeka for a few more days, where we spoke to young peoples groups at the U. P. Church, and once at the Church of the Brethren in the city.

We began our work on our new field October 16th, preaching the first Sunday at Cambria, where we found a good audience to greet us. We discovered the former minister, Brother H. Eppley, had done a commendable work, and we hope we may be a worthy successor in His name, whom we all serve. October 27 we began our revival at Burlington. Ministers who know what it means to move, with all its complexity of getting established at home and field, can also realize the added responsibility of going right into a revival campaign. That's what we did. But we had some excellent lay helpers that aided wonderfully in getting everything lined up. Lord bless the faithful ones.

We tried to preach the "Old Time Gospel" with all its power and purity, and there was a harvest. The average attendance for all services was 119 plus, which local people said was exceptional. We had groups from surrounding places come in, and some brought special numbers. Each evening the minister, being a chalk artist, drew pictures and gave object lessons to the children. We closed the meetings with a fine spirited Communion service on Monday evening. Seven were baptized, and two were added by letter.

At the Christmas season a dramatic-cantata was given to a large audience. We had a splendid group of willing workers carry their parts through. Mrs. Russell Rodkey and Mrs. Deeter had charge of this work.

January 29th we began a two weeks meeting at the Cambria Church. Here are a faithful and hopeful group of Brethren, and the attendance held up at an average level throughout—60 plus—no real highs or lows.

While there were no additions here, the work was strength-

ened in many ways and the people are more and more determined to hold on and labor faithfully in His Kingdom. A week night Bible study and prayer service are maintained with an average of about twenty.

We want to also say a commendable word for our former minister—our predecessor, Brother C. Y. Gilmer, who did a faithful and efficient piece of work at both the above churches. He is highly respected and loved by these people and did a lasting work during his stay here. May the Lord bless him richly in his future labors.

As we write these lines we are propped up in bed in our home in Burlington and "Old Man Flu" is our "unwelcomed guest". We have been on the "hay" a week, and had to miss Church School and preaching one Sunday (Feb. 2, 1941), but we hope to recover e'er another Lord's day so we can be on duty again. Lots of flu around.

We like the mighty fine note and spirit of a BRIGHTER outlook for our beloved denomination everywhere. Our people are taking a NEW hold and grip on the work in general—everywhere! Praise the Lord. New buds opening here and there into flowers of beauty and permanence. New Publishing House, new efforts being pushed through in Mission work and a BIGGER activity in practical things—visions being and to be worked out.

Glory to His name—we are Happy in Him that loved us.

W. R. Deeter.

## PUBLICATION OFFERING for THE NEW BUILDING

We are presenting in this issue of *The Brethren Evangelist* our second report of the offering for the new building. The church offerings are reported in alphabetical order but the individual contributions in the order of their receipt. Some individual gifts may not be properly placed with their local church when the doner has failed to state to which church he belongs.

Through some error one line was lost in the first issue of our report. This line should have given the miscellaneous gifts from the Ashland Church of \$27.98. However, the total gifts from the church were correct.

|                                |           |        |
|--------------------------------|-----------|--------|
| Corrected Balance .....        | \$2392.43 |        |
| Ardmore, Ind. ....             | 23.09*    |        |
| Ashland, Ohio:                 |           |        |
| Dean J. Benshoff .....         | \$ 5.00   |        |
| Lyda Wertman .....             | 5.00      |        |
| Mrs. Cynthia Slotter .....     | 10.00     |        |
| Mr. & Mrs. W. A. Beeghly ..... | 5.00      |        |
| R. R. Haun .....               | 5.00      |        |
| Mrs. Clara W. Miller .....     | 5.00      |        |
| Dr. C. L. Anspach .....        | 5.50      |        |
| Arthur DeLozier .....          | 1.00      |        |
| Jesse Dupler .....             | 15.00     |        |
| Miscellaneous .....            | 3.50      |        |
| Anna Holmes .....              | * 1.00    | 71.00* |
| Berlin, Pennsylvania:          |           |        |
| Mary Jane Meyers .....         | \$ 5.00   |        |
| M. Geneva Altfather .....      | 5.00      |        |
| Fred W. Brandt .....           | 5.00      |        |

|                                  |         |       |   |            |
|----------------------------------|---------|-------|---|------------|
| Ida Kimmel .....                 | 5.00    |       | North Manchester, Ind. ....   | 31.83      |
| N. V. Leatherman .....           | 5.00    |       | Oakville, Ind. ....   | 28.70      |
| J. H. Glessner .....             | 5.00    |       | Peru, Ind. ....   | 9.40       |
| Miscellaneous .....              | 23.00   | 53.00 | Pittsburgh, Pa. ....  | 35.53      |
| Burlington, Ind. ....            |         | 11.20 | Rev. Floyd Sibert, Pittsburgh, Pa. ....   | 10.00      |
| Calvary, N. J. ....              |         | 7.00  | St. James, Md. ....   | 3.50       |
| Elkhart, Ind. ....               |         | 80.00 | Mrs. Harley Zumbaugh, Tiosa, Ind. ....  | 5.00       |
| Fremont, Ohio:                   |         |       | Sergeantsville, N. J. ....  | 6.00       |
| Christian Endeavor Society ..... | \$ 2.00 |       | Vinco, Pa. ....   | 34.91      |
| Miscellaneous .....              | 11.40   | 13.40 | Waynesboro, Pa.:  |            |
| Fair Haven, Ohio:                |         |       | W. M. S. ....   | \$ 5.00    |
| Delpha Martin & family .....     | \$ 5.00 |       | Loyal Members .....   | 9.00       |
| Glenn Worst .....                | 5.00    |       | West Alexandria, O.:  |            |
| Mrs. Clara Ebert .....           | 10.00   |       | H. J. Riner .....   | \$ 10.00   |
| Miscellaneous .....              | 14.00   | 34.00 | Mr. & Mrs. Runyon .....   | 2.00       |
| Gratis, Ohio:                    |         |       | Home Builder's Class .....  | 1.50       |
| Rev. & Mrs. A. E. Whitted .....  | \$ 5.00 |       | Orville Tittle .....  | 1.00       |
| Mr. & Mrs. N. G. Kimmel .....    | 5.00    |       | W. C. Keplinger .....   | 5.00       |
| Mrs. & Mrs. Harry Wickle .....   | 5.00    |       | Williamstown, Ohio:   |            |
| Mr. & Mrs. Ray Smith .....       | 1.00    |       | Mildred Wolford .....   | \$ 5.00    |
| Mr. & Mrs. A. B. Flora .....     | 1.00    |       | Miscellaneous .....   | 9.75       |
| Mr. & Mrs. W. E. Andrews .....   | 1.00    |       | Mr. & Mrs. G. B. Strayer, Ft. Lauderdale, Fla. ....   | 2.00       |
| Clayton H. Andrews .....         | 1.00    |       | Mrs. Harry D. Baugher, Union Bridge, Md. ....   | 1.00       |
| Cordelia Meshet .....            | 1.00    |       | Mrs. E. G. Good, Harrisonburg, Va. ....   | 1.00       |
| Miscellaneous .....              | 1.50    | 21.50 | Mrs. Ruth B. Hatch, Los Angeles, Calif. ....  | 1.00       |
| Hagerstown, Md.:                 |         |       | D. G. Lemon, Portis, Kans. ....   | 1.00       |
| J. I. Herter .....               | \$ 7.00 |       | Mrs. N. Overcash, Sabillsville, Md. ....  | 1.00       |
| Myrtle Laughlin .....            | 5.00    |       | Harold E. Parks, Conemaugh, Pa. ....  | 5.00       |
| Mr. & Mrs. John C. Shank .....   | 5.00    |       | Mr. & Mrs. A. B. Furry & Mildred, Johnstown, Pa. ....   | 10.00      |
| C. H. Rohrer .....               | 10.00   |       | Mrs. Annie Martin, Waynesboro, Pa. ....   | 6.00       |
| G. W. Spielman .....             | 5.00    |       | Rufus Carlin, Denver, Ind. ....   | .25        |
| Mrs. J. M. Tombaugh .....        | 5.00    |       | Mollie R. Griffin, Smithfield, Pa. ....   | 2.00       |
| Mr. & Mrs. M. B. Ridenour .....  | 5.00    |       | Mrs. Mary Hazlett, Mansfield, Ohio ....   | 1.00       |
| H. C. Keplinger .....            | 5.00    |       | Wm. H. Mellott, Deshler, Ohio ....  | 1.00       |
| Mrs. Ella Bovey .....            | 5.00    |       | Mrs. Irvin Kelly, Vandergrift, Pa. ....   | 1.00       |
| Miscellaneous .....              | 16.50   | 68.50 | Mrs. J. J. Wolfe, Howey-in-the-Hills, Fla. ....   | 5.00       |
| Huntington, Ind.:                |         |       | J. A. Klise, Peru, Ind. ....  | 3.00       |
| Mrs. Lizzie Taylor .....         | \$ 2.00 |       | W. G. Knavel, Conemaugh, Pa. ....   | 5.00       |
| Ida Trammel .....                | 2.00    | 4.00  | Mrs. S. D. Senenbaugh, Lydia, Md. ....  | 1.00       |
| Highland, Pa. ....               |         | 5.25  | John W. Clear, Frankfort, Ind. ....   | 1.00       |
| Johnstown, Pa., Second Church:   |         |       | Mrs. Minnie Sloan, Mulberry, Ind. ....  | 1.00       |
| Mrs. G. B. Baumgardner .....     | \$ 5.00 |       | Earl Diringer, Frankfort, Ind. ....   | 1.00       |
| Miscellaneous .....              | 8.50    | 13.50 | Mrs. James Benshoff, Johnstown, Pa. ....  | 5.00       |
| Lathrop, Calif. ....             |         | 13.16 | Mrs. Earl Fitt, Johnstown, Pa. ....   | 5.00       |
| Maurertown, Va. ....             |         | 19.60 | Mr. John Fitt, Johnstown, Pa. ....  | 5.00       |
| Mathias, W. Va. ....             |         | 12.75 | Mrs. C. W. Schaffer, Johnstown, Pa. ....  | 1.00       |
| Mexico, Ind. ....                |         | 11.89 | S. J. Miller & wife, Hamlin, Kans. ....   | 3.00       |
| Mount Olivet .....               |         | 9.00  | L. L. Hummel, Homerville, Ohio ....   | 25.00      |
| Mount Olive, Va.:                |         |       | Mary E. Klotz (Summit Mills, Pa.) ....  | 5.00       |
| E. H. Michael .....              | \$ 5.00 |       | James Lindsay, Washington, D. C. ....   | 5.00       |
| Mrs. E. H. Michael .....         | 5.00    | 10.00 | Total to date .....   | \$3,265.64 |
| Nappanee, Indiana:               |         |       | <b>*Additional Gifts</b>  |            |
| Wm. F. Wedmayer .....            | \$ 5.00 |       | We are very well pleased with the offering thus far and you will agree that the amount totals up well. If you have not sent in your gifts kindly do so soon. We are expecting to start work on the new building as soon as the weather conditions will permit. Thanks for these splendid gifts! |            |
| Mr. & Mrs. T. C. Leslie .....    | 10.00   |       | W. E. Ronk.   |            |
| Mrs. Mervin Stuckman .....       | 5.00    |       |   |            |
| Mrs. Nell Walters .....          | 1.00    |       |   |            |
| Mrs. J. C. Hassler .....         | 1.00    |       |   |            |
| Rev. J. M. Bowman .....          | 2.00    |       |   |            |
| Mrs. J. H. Cunningham .....      | 5.00    |       |   |            |
| Miscellaneous .....              | 45.00   | 74.00 |   |            |

ASHLAND COLLEGE

# The Brethren Evangelist

## Will They Have a Future?

Our Commission From God

*"Jesus Calls Us O'er the Tumult"*

*"Tenderly calling today"*

Udell, Iowa

Stockton, Calif.

Carleton, Nebr.

Huntington, Ind.

New Kensington, Pa.

Uniontown, Pa.

Oak Hill, W. Va.

Lost Creek, Ky.

Cumberland, Md.

Cordoba, S. A.

Rosario, S. A.

Buenos Aires, S. A.

Our Easter Offering will Tell

# Jesus Is Calling Today

The Light



of the World

*He has stopped at my door again. If I refuse His Call He merely stands and looks, as on the cover page. He says nothing; He looks. I know why, but dare not say.*

*He called last Easter again to tell me that He had risen so that I should too. Something told me that He did this for all the rest too, and that some of them do not even know it.*

*He called on Dr. Yoder a number of years ago and asked him to go to South America to work in the fields that are white unto harvest. Yes, Dr. Yoder could go, and did. The work expanded. Native preachers and workers rose up to follow. Then He called on our Brethren Church asking us to go too in ways that only Christian people can go, with our gifts and offerings.*

*And so He calls again! The Silent Searcher of hearts; The Saviour of the world; The Son of the Living God; my Lord and my God!*

*He has nearly always called in behalf of somebody else. He roams the States and Continents searching for that one lost sheep, that prodigal son, that alien in a foreign land. He ties Himself all up in our hearts so that we cannot evade His issue—to save lost men and women from the eternal judgment of wrath. "He that believeth on the Son hath everlasting life" and "he that believeth not the Son shall not see life; but the wrath of God abideth on him." If one shall be saved through my gifts! But if one—just one—should be lost because I didn't give!*

*For these years I have excused myself from talking to the lost in my own neighborhood. I've said they wouldn't listen; that I wasn't able to move them; that I just couldn't. And I've even wondered if they aren't over-churched. But Jesus is calling to help in places where I know they are not over-churched and where they are not resentful. Rather they are eager and longing to hear. "But how shall they hear without a preacher; and how shall they preach except they be sent?" Bible coaches and the saving message are welcomed. Can the privilege of sending them be unwelcomed to me?*

*Easter is just about here. My church calls. My Lord calls. "Jesus is calling today." He looks; and I know He looks at me, and at all of my brethren.*

*Our Denomination has called for a Day of Prayer for God to send us a great Easter Offering. Our prayer list is on the back page. He stands looking at us on the front page. "Tenderly calling today."*





## "Our Brethren in every city --- see how they do"

—Acts 15:36

It is with grateful acknowledgement to our pastors and laymen in our churches scattered throughout our nation that we must estimate again the heretofore unknown strength of some of our local churches and Sunday Schools. Can it be that with so little excitement and in such quiet and dignified ways our Brethren people are opening up springs within their hearts which before seemed closed? The Spirit of God seems to have many thousands He can use, and is using right now.

### ANOTHER WEEK BRINGS STRONGER EVIDENCE

We close the account of this week with gifts surpassing \$1600 for the week alone. Then the Woman's Missionary Society kindly brought us \$1500 this month. We are grateful indeed.

### WHO HAS BEEN DOING THIS?

From our Brethren in Dayton, Ohio, comes a check for \$600! This is in addition to the Movie Camera they purchased for us. And a note says, "This is not all yet." Who can but be challenged by such a generous and noble effort made by those Brethren. We preached there one Sunday morning and evening to very good crowds. Dr. Bell has made a great contribution to the lives of our Brethren there, and thus to the entire denomination. Dayton, we are inspired by you. Would that all of our churches had your spirit. What other church will answer Dayton's spirit and challenge at Easter?

### CONEMAUGH, PENNSYLVANIA

From Conemaugh there comes another check. They have thus far brought us \$435.25! Our Brethren there portray something that we feel belongs peculiarly to the Brethren quality of faith. They respond with magnanimity because of Christ's sake alone. No, they were not promised or "sold" or "pressured" into a single thing. For Him and Him alone they do it. If after they have given their earnings and shared their means for the sake of Jesus Christ somebody else fails in the use of it, then they have still given for Him, and the Lord God Himself will judge the use of those consecrated gifts. We think this is a better method than to promise the world for a few cents, then after the

years see that the investment purchased was mostly promises. Jesus said, "by their fruits ye shall know them", not "by their promises". We are deeply conscious in this office of what God's money is to be used for; and it is His money when thus given. We believe with all our hearts that the Cause is His and for His sake.

### JOHNSTOWN

The First Church of Johnstown sends in another gift to our Lord's work. They have now brought us \$376.99. They didn't forget, did they? How shall we say "thank you" well enough. And yet, it was for a noble cause they gave and thus they share in it, too. Thank God for people who keep right on sharing in a work that is as much God's work right now as it ever was. God never forgets. It is born in some of us to remain faithful to things that the years have proven. It was good of you to remember us again. Thank you.

### WASHINGTON, D. C.

Washington, D. C., where it was our privilege when a boy in college to preach for two summers, made us glad last week. \$218.43 was their offering. Naturally we went back again to those yesterdays when that church gave a surprise party to the "old Parson" as they said and gave him a personal gift of \$80 in addition to the most generous shower of gifts we have ever received, from the young people. We thank you so much for your offering. We assure you that it will serve a worthy Cause. We have not forgotten the inspiration you gave us then; and now you have done it again. God bless you all. It was pleasant to recall your kindness as we read your names on the offering list.

### BRYAN, OHIO

From Bryan, Ohio, comes an Easter offering already. They have sent us \$211.64, part of which is designated as "Foreign offering". Thank you Bryan. Yours is the first church to send us an Easter offering although some individual gifts have already come in.

**PREACHERS**

Thank you for your almost instantaneous response to our last week's letter. Some answers came in the next mail. Some were Special Delivery. You have been kind to come to our assistance amidst your own rushing duties.

**RIVERSIDE, KENTUCKY**

Word from Brother Drushal tells us that they are now the proud possessors of a new lighting system. His letter, like a number of our minister's letters also states that it is with great joy that he welcomes the Day of Prayer to be held in our denomination. We trust that you will study carefully the prayer list on the back page of this *Evangelist* and join us in our petitions to the God of heaven to look kindly towards us to help us in our Easter Offering.

**NEW LEBANON, OHIO**

We spoke to a splendid audience in New Lebanon last Sunday morning where Rev. C. C. Grisso is pastor. He and Mr. Clayton, the Sunday School Superintendent, were so kind as to convene the Adult Sunday School for us. Then immediately following that service we had the pleasure of hearing Reverend Rowsey from the College preach in the Dayton church. We had a few minutes with Reverend Samuel Adams at Pleasant Hill, also.

**ANKENYTOWN, OHIO**

We were invited to dinner at the home of Mr. & Mrs. W. L. Garber, for years prominent leaders in our church at Ankenytown. Brother Garber was the Sunday School Superintendent for many years there, and his daughter Evelyn was Sunday School Pianist, and then Church Pianist for a number of years. One can hardly question their Brethren background and convictions. We have a goodly number of genuinely Brethren people in that community, too. Our first revival meeting was held there; also our first Gospel Team trip was to Ankenytown. It was also our first Brethren Pastorate. Brother Fred Murphy, a prominent layman there has been ill. We hope for his immediate recovery.

**NAPPANEE, INDIANA**

Nappanee sent us \$150 and have already informed us that they are sending us \$200 this Easter for a tent for Dr. Yoder. This sounds good. How it makes a local church feel to have such a vital part in these great works for our Lord only those who do it can know. Brother Milton Bowman has preached for several Sundays to our fine group in Cumberland, Maryland, during his father's absence. We appreciate this help from the pastor and people at Nappanee.

J. R. K.

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**REALLY NOW**

**IN THE LIGHT OF THESE SPLENDID ACCOMPLISHMENTS IN OUR THANKSGIVING OFFERINGS CAN OUR DENOMINATION BE SATISFIED WITH LESS THAN \$25,000 at EASTER? Our Foreign work MUST expand immediately. Native workers MUST be trained; buildings MUST be obtained. Each local church, and each individual doing his Missionary part is the answer.**

**PRAY ABOUT IT**

**Then use your envelopes**

**We are thankful for the \$1.00 gifts as well as \$5.00 and \$10.00 and \$25.00 and the larger gifts.**

Pastor First  
Brethren Church  
Oakville, Indiana

## IF OUR DENOMINATION ADVANCES

Reverend L. V. King

That our denomination advance is no doubt the desire of every true Brethren. If we fail to advance it will not be because we do not have the desire to do

do. There are very few people who have any interest whatsoever in an organization but would like to see it make progress. But there is a tendency to shift responsibility on someone else. The average layman places it on the leadership of the local church. And the leadership of the local church places it on the leadership of the National Organization. And we usually excuse our neglect by saying

that the leaders have not given us a worthwhile and aggressive program.

There is also a tendency to put off action until some other time. Then ere long we discover that we have lost our desire to carry out the plan or program.

Therefore, if we are to advance as a church, our leadership must first present to us a well planned and aggressive program which is workable. Sometimes our programs are so indefinite, that the average leader of the local church does not know how to proceed to carry it out. He needs an interpreter to interpret the program. "Science and Health" which is supposed to be an interpretation of the Bible is harder to understand than the Bible itself. Sometimes our programs are that way. So a program must be challenging, but it must also be workable.

Then when a program is presented, those presenting the program must be the first to work them out in their own local churches. They should understand the program best. This gives them opportunity to find the weak places in the program and enables them to correct these weaknesses before presenting them to others. When once the local church is able to see the program worked out to success by those presenting them, they will be the more ready to accept and use it.

In the third place, churches must be challenged

to go to work at once on a program which has been tried and found workable. And it is just here where most of us fail. I do feel, that, at least now, our denominational leaders have presented to us as never before a worth-while program. Especially is this true of Missions. So if we fail in the years ahead it will not be because we do not have a worthwhile program. The fault will rest upon us who are not challenged by it.

Neglect, just putting off, failure to act immediately upon the first impulse or desire is the sin of many of us. We go to Conference and have presented to us a challenging program and we are impressed at once with its value. There springs up within us a desire to accept it and go back to our homes and challenge the rest of the congregation with its value. Only to find that after we arrive home, some other or local need crowds in and we put off for the time our plan. And then a second local need arises and ere long we find that we have lost the desire we so readily accepted at Conference.

For example, at our last Conference many of the delegates felt the need of doing something to pay the old coal bill at the Brethren Home. But how soon they forgot all about it. How enthusiastic we were when it was suggested that Shipshewana be immediately enlarged so that it might become a National retreat for the Brethren. But how many people have acted upon that impulse since Conference? We will wait to get enthused again till another Conference, only to find that we have lost another year.

How often we have been challenged to build a new church in an inviting field, only to go home and forget all about it. And another opportunity was lost to The Brethren Church, only because we failed to act upon our desires immediately.

Neglect, just putting off, failure to act today. That is the history and experience of The Brethren Church. Dr. Massee tells of a prominent young minister who made a complete failure of his life all because he had one fault. He never quite did. He was never on time. He just kept putting off.

Here are a few proverbs we ought to remember. "Procrastination is the thief of time". "Putting off steals opportunity". "Waiting destroys profit". "Time is lost by the habit of tomorrow". "Delays are dangerous". "Never put off till tomorrow what you can do today". "Hell is paved with good intentions."



Shakespeare once wrote:

"There is a tide in the affairs of men,  
Which when taken at the flood, leads on to fortune,  
Omitted, all the voyage of their life  
Is bound up in shallows and miseries."

Insurance companies, fire departments, etc., have given us many illustrations of people who intended to but never did. How many people there are who intended to become Christians but who never do, simply because they neglected.

Jesus expressed the same thought when He said: "Behold, now is the acceptable time; behold now is the day of salvation." Why did He repeat those words "behold" and "now" twice in this short verse? The invitation of Jesus is always in the present. "Come, for all things are now ready." Satan says:

"Tomorrow is plenty of time." Christ says: "Today is the only day."

How many programs have been worked out very carefully by committees at the expense of time and money both to themselves and their churches, and have then been presented to the church through the printed page, only to find that the program was accepted by only a very few.

How many Brethren Churches might have been built in the past had we always acted immediately upon our desires, only time may reveal. God forgive us for our past neglect. And may we as we face the new year and new program of our Mission Board act NOW, at once. Tomorrow may be too late. Shall we advance? Yes, IF we advance today. Not if we wait until tomorrow, for tomorrow may be too late.



"The command 'Go...Ye' is made possible only as we give money to send workers. We should give generously this year." C. L. Anspach.

"If the Whole Gospel Message of The Brethren Church is a matter of conviction, you surely will generously support Brethren Missionary work." Claud Studebaker.



"South America was the field that crystalized the missionary spirit of The Brethren Church into action, therefore it should command our best effort in this Easter offering." Mrs. F. C. Vanator.



"The surest way not to fail is to determine to succeed with our best gifts this Easter." S. M. Whetstone.

# FOR US IN SOUTH AMERICA



**ADOLFO ZECHE AND FAMILY**

When The Brethren Church began mission work in Argentina in 1909, Adolfo Zeche was a boy of about ten years of age. He was born in Rio Cuarto of German-Polish parents. He became one of the

most faithful members of the Sunday School and at twenty-two years of age was called to preach.

He graduated from the National College in Rio Cuarto and attended the Baptist Seminary in Buenos Aires. He was an efficient colporter, Bible Coach worker and assistant pastor in Huinca Renanco and Realico. While in Buenos Aires he was pastor of our mission there and later was pastor in Cabrera, then in Huinca Renanco and for a brief time in Rio Cuarto.

He has been pastor the last six years in Huinca Renanco and Realico where, as everywhere else, he has been very successful and much loved by the people. He married a German girl from Uruguay who has two sisters who are also Christian workers. Brother and Sister Zeche have two lovely daughters who have the making of good future missionaries. He began his work as pastor in Rosario on December, 1, 1940.

## ROSARIO, ARGENTINA

The following report was sent by Brother Adolfo Zeche after three weeks of work as pastor in Rosario.—C. F. Y.

Today, after making many visits and distributing a large quantity of literature, we returned home late, marvelling at the great and beautiful field of labor which we have in this part of the city of Rosario. We constantly see thousands of men, women and children who fill the streets as they go and come from work to their homes. Many also sit on the broad side walks to enjoy the fresh air on these hot summer days.

We would never have believed that in a city there would be so many opportunities to give the Gospel message, and especially that there are entire large districts which have no Gospel mission whatever. I am deeply impressed with the evidence that the guiding hand of God has brought us to this place where there are so many opportunities to win souls. Converts here will probably be more stable as members than those in small towns where the vicissitudes of drouth and lack of work cause so many to move about that the work remains year after year at about the same level. This is discouraging for the pastor who must thus labor without seeming to make any progress.

With great pleasure I congratulate the directors of the work for the good judgment they have shown in selecting this field of labor in the cities which are able to respond more amply to the Gospel message.

We are truly happy to be in Rosario and to be permitted to work for the Lord here. We pray that the Lord will open many hearts, and we ask the prayers of the church that the Word of God may spread here without obstacles or interruptions.

We are also very happy with the group of believers here and the bond of Christian love uniting pastor and people is already very strong. There is also a very great field for expansion among the many large and prosperous towns surrounding the city. These continually send their people to live in the city whose population is thus continually increased.

It would be wise to buy or build a special place for worship because by renting we never find a place that is really adapted to the work. Our halls are too small for the regular attendance and cannot at all accommodate the crowds that come to special programs. We are praying the Lord to help us to solve this difficulty. We are also praying that there may be funds to enable us to reach out through the many open doors around us.

We all praise the Lord for his work in the hearts of the beloved brethren in the United States who in their goodness in our behalf and their abnegation in the service of the Lord have made this mission possible. May God bless and recompense with great joy these faithful fellow-workers.

Always with much love and good will in the Lord,

Yours in His service,

Adolfo Zeche.

# Another South American Representative

Jose Anton was the first boy to whom we taught the Gospel in Argentina. His father was French and his mother German. Both were at first opposed to the mission, but finally all the family became members. Jose and his brother Fernando first helped in the work in Rio Cuarto and then began colportage trips with Bibles and tracts. Fernando at his own expense opened a mission in Villa Mercedes and started an orphans home, receiving gifts from the public. Unfortunately he was called away by death. Jose worked his own way until he was able to attend seminary in Buenos Aires, and then he was called to open a mission there in which our own children assisted while in school there. He was successful as a pastor in Deheza near Rio Cuarto, but on account of the illness of his wife's mother, located again in Buenos Aires, where he has been one of the best colporters of the American Bible Society for many years. His first wife died and his second is shown in the picture. She has been a school teacher and is a very talented worker. His son and daughter are both active workers and the girl, now 17, would like to prepare for missionary work. Any individual or society wishing to foster some special project can make a fruitful investment in the education of this talented and faithful Christian girl.

A hundred dollars a year would probably be sufficient.

Although offered good pastorates elsewhere Brother Anton has always been loyal to The Brethren Church and is now happy to be a regular worker. He began work with the people in the district of Sarandi only a few months ago, but already has a nice group of interested people, but as this district is subject to inundations it may be necessary to change. Pray that the Lord may lead in this and all other problems.



JOSE ANTON AND FAMILY

## After All—

*The most cancerous idea among Christians today is that the missionary enterprise is optional. Dr. J. A. Richards.*

©

*"We put evangelism aside because of a deficiency in our own souls."*

©

*We are Christians only because Paul did not stay at home. Dr. Robert E. Speer.*

©

*If we get the Easter vision we will share the Resurrection glory and salvation.*

©

*The job of evangelizing the world depends upon the willingness of Christ's disciples to give time, talents and money. Solve the problem of giving and sharing and most of our present-day problems will disappear.*





# A Good Time

REVEREND WILLIAM E. OVERHOLSER

## To Promote Kingdom Interests

There has always been a time when the church has had its lean periods and then emerged into a prosperous decade. Her spiritual inertia has been attributed to spiritual collapse within herself. Yet if the true appraisal of the matter were arrived at it would be seen that she was just really out of breath and getting ready to make a new start. A hard bump being often the cause of slow up.



Pastor of Akron,  
Corinth Brethren  
Churches, Indiana

We do not appraise the church as we inventory the things of the world. The church is a dynamic force of righteousness in the world and her worth and continuity is not dependent upon the faithfulness of one Christian or group of Christians, but upon the intrinsic movement of values toward the eternal goal, the doing of God's will. This is clearly seen in the movement when it was said a certain group were turning the world upside down.

We are partners with God in the eternal Kingdom expansion work, and are given all the spiritual equipment to carry on under the power of the Holy Spirit and our orders are, "Seek ye first the Kingdom of God and his righteousness." Therefore let us point out, as we see it, some things we need give heed to under the Spirit guidance.

### I. Spiritual Rehabilitation

The Brethren people have a good part in this spiritual rehabilitation program. Babson said, "We can't go much farther until we catch up spiritually." If this is true, and no doubt it is, we will have to take good stock of our spiritual resources. We can't continue to say the same amount of water is going under the bridge, but we will have to raise the spiritual tide until the water spills over and the whole world will again see and feel the heat of the Spirit and the dross will be burned out of people's hearts. We need heart warming. Some have tried head warming without results. There has been quite an outward display but no spiritual quickening.

My short experience with the Brethren has been happy, but I can say that what we need is less **dramatics** and more **dynamics**, and if I am not mistaken I could see at the Ashland Conference a real desire to set up a program that will have everlasting results.

Then in our program let us avoid the element that leads to spiritual isolation. We do not foster Brethren ideals for Brethren alone, but we promote Brethren ideals for the whole world. Our interpretation of Christian ideals is all the more valuable as it is disseminated to the whole world. In other words, this is a time to let our light shine. A light shines best when there is no impediment.

We have the Light and the urgent thing is to clear the way so the Spiritual Light may shine into unregenerated men's hearts. We don't need planned economy nearly as much as we need the Light of the Son of God.

### II. Zeal

We need to inventory our stock of zeal. Zeal has been the characteristic factor in most, if not all, religious movements and noticeably has it been the outstanding factor in Christian movements. It has been pointed out that persecution has scattered the church, but persecution without zeal of those persecuted would in the end amount to nothing. Zealous, devout men's efforts who were not afraid to risk their all that men might have the true light resulted in the Renaissance, the revival of both religion and education at the beginning of the sixteenth century. We need always to keep in mind the zeal of our pioneer brethren, who blazed the trails and also those who would not wield to insidious voices and spiritual jaywalkers.

### III. Church Expansion

When the church is afire and shot through with Christian zeal, she will gladly hear the voice, "Go ye therefore and teach all nations", Matt. 28:19a. We marvel at the Christian heroes Mack, Becker, and others. But when we read their testimony the loss of property, home, and friends was small compared to the joy that was set before them in the service of their King.

We have great opportunities before us at this present time. The home field is open. The home field is calling loudly to us to come in and help them. The plans and resources are sometimes lacking, but abandonment to the cause will open the way.

**We are not as limited as we think!**

# "I TRUST THAT WE MAY HAVE \$3

*The world's great heart is aching  
Aching fiercely in the night  
And God alone can heal it  
And God alone give light;  
And the ones to bear the message  
And to preach the living Word  
Are you and I my brothers  
And all others that have heard.*

*Can we close our eyes in darkness,  
Can we fold our hands at ease,  
Ere the gate of life stands open  
To the pathway of the seas?  
Can we shut up our compassion,  
Can we leave one prayer unsaid,  
Ere the soul that sin has ruined  
Has awakened from the dead?*

*We grovel among trifles,  
And our spirits fret and toss  
While above us hangs the vision  
Of the Christ upon His Cross.*

*Oh voice of God, we hear thee,  
Amidst the wreck of time,  
Thine echoes roll around us  
Thy message is sublime,  
No power of man shall thwart us  
No stronghold us dismay,  
For Christ demands obedience  
And love has led the way.*

—Selected.



## After All—

3,000,000 to convert in Buenos Aires

50,000 to convert in Rio Cuarto

550,000 to convert in Rosario

300,000 to convert in Cordoba

*But how?*

DR. YODER

This photograph was taken of Dr. Yoder on his return to South America after Conference in Buenos Aires. Eleanor and Grace and son Robert, each with a copy of the Brethren Evangelist.

Dr. Yoder, as our readers well know, is very eager to expand our interests throughout the world.

# 00 NEXT YEAR INSTEAD OF \$3,000."

*Dr. C. F. Yoder*



## FAMILY

rdoba, Argentine, immediately upon his  
here shown with his wife, daughters  
eir families.

arge of our South American work. He  
is, an opportune time.

To our senior missionary in South America and to our Lord who has called him to that work in our stead, the Brethren Church has an obligation. Dr. Yoder has served our denomination for years faithfully, at home and abroad. He has written, lectured, taught and held pastorates in both North and South America. Today he has embarked on a new field for us in that great open field of South America. He is calling to us for a more substantial fund with which to operate this work. He is counting on our Easter Offering to open the way for that work to go forward. Every individual and every local church is challenged. Do you know any work more worthy of your support? Are not the lost of South America as precious to Christ as the lost anywhere? Here is our opportunity to go forth in the Name that saves men from sin. Do not feel that the work is too small for a great offering; how shall it become large without a great offering? We anxiously await your gifts.

## IT SEEMS TO ME

The world has grown old and weary under its burden of human woes. No longer does it show a readiness to rise from its shadows and shake them from it as a vigorous young giant rises and shakes off his drowsiness. Despair has turned its heart to gloom, the course of evil is running to its inevitable end and only Christ and Christianity remain to engender hope in any. Or so it seems to me.

The Mentor.



# MISSIONS

## OUR RICHEST

## INHERITANCE

Reverend G. L. Maus

Pastor of the Ardmore Brethren Church and

N. Liberty Brethren Church of Indiana

The very best possible way to interest people in a factory is to have them visit it, to see the raw materials, to see men and women at work on the machines, and have them explain as far as possible the processes, and show them the finished products. The writer believes the very best way, if it were possible, to interest people in missions would be for them to visit the mission fields, and to see the missionaries, the raw material, the processes, the products of missionary efforts. There is nothing like a face-to-face talk with a missionary on his field, to see their attendance at both the Sunday School and church service, and to get a first-hand account of their discouragements and triumphs. To those who have had this opportunity, we are told that it means more for their interest in missions than anything else.

Such of course is impossible to most people in The Brethren Church. Some of these could find it possible to visit our missions in the home land, to see our missionary pastors and their fine corps of workers and to note the efficiency to which these people have attained. This would give a lifelike touch to the ideas of missions, but it seems that many fail to take this opportunity.

The great question is, how to get folks to invest in missions. When folks have funds to spare for investment, they usually entertain two questions. First, how can I get the highest returns for my investment? Second, where can I invest most securely? But to those who are experienced turn the order about. Their first concern is security, their second is yield. To both a third is frequently added, namely, how can I make sure a ready exchange into cash, in case I need it?

These questions receive the most satisfactory answers when we invest in missions. It is the surest investment. This we know because it means carrying out the program of God. Anyone who acknowledges God, is thereby acknowledging the supreme di-

rection of affairs as in the hands of God. Whatever goes contrary to the will of our heavenly Father must ultimately come to grief; whatever is in line with the program of God must succeed.

Out of this attitude of loyalty to God's plan there comes another factor that renders investment in missions tremendously worth while. This relates to the human side of the work. Wherever the Gospel of Jesus reaches a human soul, there a man is recovered. He comes to himself; which means that he becomes what God intended him to be. The man who follows his own inclinations puts himself on the level of the brute. It is the will of God that man shall rise to the mark of his high calling in Christ Jesus. This is not possible, however, without the knowledge of God. This knowledge is accessible through the Word of God, and that Word we bring when we go as missionaries to either the home or foreign field. Paul expressed this idea long ago when he proclaimed the need of preaching for the saving of mankind. "Whosoever shall call upon the name of the Lord shall be saved. How, then, shall they call on him in whom they have not believed? And how shall they hear without a preacher?" Then, Paul says, "And how shall they preach, except they be sent?"

Now, let me ask the reader, what richer investment can there be than what serves to redeem a human soul? Jesus has assured us that in the sight of the Father one human being is of more value than all the treasures of the world combined. When we remember that God was willing to send his own Son into the world to suffer and die for the salvation of man, we believe it. But the humiliation of the Son of God has no value to those who never learn it. With us, his followers, it rests to make the death of Christ count in the lives of men. If this is not true, then his suffering and shame are as useless as the precious metals in the earth where no man is able to reach them.

Then another fact arises, equally important. The man who has been won for Christ becomes himself a valuably asset to the world. Our investment pays heavenward, and it pays earthward. When our forefathers accepted Christ, they were changed from useless to useful members of society. No, not every custom was altered at once, but the principle was inaugurated whereby every hurtful custom was doomed. Christianity means civilization. Man's highest capacities are brought out in the presence of Christ. Our missionaries are a means in the hands of God to transform lives, making lofty standards that will challenge the human soul.

Is it selfish to say that the investment is sure, in

that treasures are laid up in heaven? Jesus gave that promise. The striking fact is, that those "who win many to righteousness shall shine as the stars forever and ever." Every pearl shining on the crown of Christ will be a source of perpetual joy to the Christian who fastened that pearl on that crown.

Brethren, it pays to invest in missions with our money, and even more to invest our person. If you can't go yourself, give of your means so others may go. It pays to establish our Home Mission Churches and to preach the Gospel there. It pays to go to the foreign fields and to preach the Gospel there. Yes, it pays to witness for the Master wherever our lot is cast.

OFFERINGS FOR FEBRUARY, 1941  
TO THE  
MISSIONARY BOARD OF THE BRETHREN CHURCH

|  |           |
|--|-----------|
| Conemaugh, Penna., First Brethren Church ..... | \$ 435.25 |
| National Woman's Missionary Society .....      | 1500.00   |
| Sidney, Indiana, Brethren Church .....         | 21.00     |
| Johnstown, Pa., First Brethren Church .....    | 201.99    |
| Cumberland, Md., First Brethren Church .....   | 28.25     |
| St. Lukes Brethren Church, Woodstock, Va. .... | 1.00      |
| Mulvane, Kansas, Brethren Church .....         | 9.11      |
| Goshen, Indiana, First Brethren Church .....   | 5.00      |
| Udell, Iowa, Brethren Church .....             | 12.20     |

|   |           |
|---|-----------|
| Mr. and Mrs. Frank Petrosky .....                   | 5.00      |
| Washington, D. C., First Brethren Church .....      | 219.43    |
| Liberty Brethren Church, Quicksburg, Va. ....       | 2.50      |
| Dayton, Ohio, Brethren Church .....                 | 600.00    |
| Waynesboro, Penna., First Brethren Church .....     | 16.00     |
| Mrs. J. J. Wolfe .....                              | 10.00     |
| Bryan, Ohio, First Brethren Church (Foreign) ....   | 211.64    |
| Pittsburgh, Penna., First Brethren Church (Foreign) | 120.04    |
| Manteca, Calif., First Brethren Church .....        | 37.40     |
| Bethlehem Brethren Church, Harrisonburg Va. ...     | 58.50     |
| Falls City, Nebr., First Brethren Church .....      | 84.81     |
| Total receipts for February, 1941 .....             | \$3579.12 |

After All—

Missions is the Church at Work. The field is the World.



The first message of the risen Lord was a MISSIONARY message.



Christ's great reason for Christian love was a MISSIONARY reason.



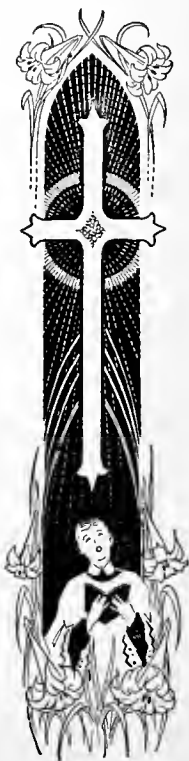
The first command of the risen Lord to His disciples was a MISSIONARY command.



If we love the Lord with all our heart, it will not be possible for us to enjoy our happiness alone. "God so loved...that he GAVE", and God's love always gives.



The man who fails to sacrifice for the cause of Christianity and democracy is unworthy of his heritage. Dr. Norman V. Peale.



## Minutes of the 1940 Layman's Sessions

Dr. L. L. Garber was introduced as the speaker. Due to the lack of time he was able only to suggest some very important fields in which we as laymen should be active in educating the coming generation and directing their minds and activities in the way of Christian education and moral and social reform.

Dr. Garber handed out copies of outlines of his talk and one is filed with this report. He then closed the session with prayer.

### Friday P. M.

Brother D. F. Benshoff had charge of the devotions.

Dr. Haun opened the meeting for discussion as to what the laymen want to do during the coming year.

Brother Becknell, of Nappanee, spoke of the Indiana laymen movement and recommended that a financial program be adopted and the money used for some definite project.

Brother C. A. Sholly suggested that each church try to have at least three representatives present at next national laymen sessions.

Brother Riner stressed the work of personal evangelism.

Brother Hazen recommended the providing of transportation for the people of local communities to get them to Sunday School and church.

Brother Ridenour, of Hagerstown, emphasized the fellowship of men among the various churches.

Brother D. F. Benshoff reported on the work in his community where the men work through their Bible class.

It was moved by Brother Kem and seconded by Brother Benshoff that the laymen pass a resolution asking National Conference to adopt a definite forward movement for the entire Brotherhood before this conference adjourns. The motion carried.

The chair appointed Dr. L. L. Garber and Brethren Snyder and Berkshire to formulate the resolution.

Brother Kem closed with prayer.

### Saturday A. M.

Brother Reed Thompson led in singing "When Morning Gilds the Skies", "I Would Be True", and "What Did He Do?" Brother Berkshire had charge of devotions.

The secretary presented the proposal of the officers that we pay \$50.00 to the Brethren Home for repair purposes. A motion to that effect passed.

The following objectives for laymen for 1940-1941 were read:

#### As Individuals:

That the New Testament be read through within the year.

#### As Local Organizations:

That the Laymen consider their objective that of serving the church in whatever way the local needs may demand; and in particular that they assist the pastor in Evangelism.

That the Laymen have complete charge of at least one service in the local church during the year.

That the local group affiliate with the national organization, making a contribution of at least twenty-five cents per member to the national organization.

That each local church send one layman delegate to the Layman's sessions at National Conference, and furnish a report of their work accomplished during the year.

#### As Districts:

That a general promotion of fellowship be continued throughout the district; in particular that fellowship meetings be held throughout the year by at least ten churches.

That Layman's sessions be held in connection with district conferences.

#### As a National Organization:

That during the coming year at least twenty-five local layman's organizations become affiliated with the national organization.

That articles by laymen and news items about the laymen's work be published monthly; that there be developed during the year a study outline on the duties and responsibilities of laymen; that Dr. Puterbaugh and Dr. Garber be continued as editors to manage and supervise aforementioned projects.

That we request the executive committee of National Conference to give the laymen a place on the general session program of the National Conference.

That we adopt a budget to include the following items:

\$ 25 for publication purposes

\$ 25 for postage and secretarial work

\$150 to employ a field man for a period of four to six weeks to visit local churches and assist in the organization of Layman's work.

After discussing the objectives separately, they were unanimously adopted.

Dr. Garber, reporting for the special committee, presented the following resolution:

The Layman's Organization of The Brethren Church respectfully request that the National Conference set up for the entire denomination as such, for the coming year or years, a definite forward-looking program, with definite and specific goals for achievement.

The resolution was unanimously adopted and the secretary was instructed to present the resolution at the next general business session of the National Conference.

An offering was received which amounted to \$7.54.

The closing prayer was given by Dr. Puterbaugh.

A. Glenn Carpenter, Sec.

## PUBLICATION OFFERING for THE NEW BUILDING

Balance reported ..... \$3,265.64  
Smithville, Ohio:

|                                    |         |        |
|------------------------------------|---------|--------|
| Mr. & Mrs. Clifford Mast .....     | \$ 5.00 |        |
| Mr. & Mrs. John Ductaman .....     | 3.00    |        |
| Alice & Maud Hoff .....            | 1.00    |        |
| Marie Winger .....                 | 1.00    |        |
| Mr. & Mrs. Dewight Miller .....    | 2.00    |        |
| Mr. & Mrs. J. C. Weigly .....      | 2.00    |        |
| Mary Snider .....                  | 1.00    |        |
| E. L. Steiner .....                | 1.00    |        |
| Rev. J. G. Dodds .....             | 3.00    |        |
| Mr. & Mrs. Ulrich Amstutz .....    | 2.00    |        |
| Mr. & Mrs. Harvey J. Amstutz ..... | 20.00   |        |
| Mr. & Mrs. Harry Hartzler .....    | 5.00    |        |
| Mr. & Mrs. Harold Winger .....     | 1.00    |        |
| Mrs. Maud Rutt .....               | 200.00  |        |
| Mr. & Mrs. W. C. Metzger .....     | 3.00    |        |
| Mr. & Mrs. C. C. Crider .....      | 5.00    |        |
| Wm. Kahler .....                   | 3.00    |        |
| Miscellaneous .....                | 6.50    | 264.50 |

Total to date ..... \$3530.14





## Worshipping Day by Day

(Family Altar)

### Sunday

#### GOD'S EXPECTANCY

II Timothy 1:6-9

Ofttimes there are abilities and possibilities hidden away down deep in our hearts. They need something to "stir them up."

God has put a "gift", a possibility, in the life of every individual. Whether that "gift" is used for that which God prepared it or not depends on the individual himself.

And did you note that the Scripture says, that, "God gave us not a spirit of fearfulness, but of power and love and discipline"? The manner in which we use our gifts depends on our realization of these thoughts.

### Monday

#### FACING THE FUTURE

Philippians 3:13-15

It is not easy to forget. We have a habit of living in the past. We fear to face the future.

But to the Christian the past does not bear the relation to him that it does to the sinner. The Christian's part is covered. It is to be forgotten and not remembered. God says, "I will remember your sins no more."

But this is only possible when we ourselves forget them and "Press on toward the goal unto the prize of the high calling of God in Christ Jesus."

### Tuesday

#### DRINK FREELY

Revelation 22:13-17

There is nothing that can take the place of water when one is thirsty.

That is why Jesus says, "Come, drink of the water of life." And He adds a word that tells how gracious is His invitation—"freely."

Let us remember that He gives us this life-giving flow freely. Without money or without price. We cannot earn it. It is His gift.

### Wednesday

#### GOD'S RESPONSIVE LOVE

John 16:25-28

"God's promises are built upon four pillars: His justice, which will not suffer Him to deceive; His grace, which will not suffer Him to forget; His

truth, which will not suffer Him to change; and His love, which will not suffer Him to neglect."

God's responsive love comes for two reasons—because we love Jesus and because of our belief in the fact that Jesus came forth from God. In other words, He loves us because we love His Son.

Let's tell Him so.

### Thursday

#### LOVE OVER LAW

Mark 1:40-45

What consolation in the gentle words of Jesus—"I will; be thou clean."

From the realm of the "unclean" to the place of the blessed "cleansing." And all because the Master said, "I will."

Someone asked Johnnie, "Why did the Lord give you two hands?" After a moment the boy answered, "One to help myself, and the other to help the other fellow."

It is this other-hand-helpfulness that symbolizes the "I will" from the lips of Jesus.

### Friday

#### MAN AND HIS MASTER

Matthew 23:1-12

In this day of independence it is rather difficult for us to realize the full significance of the words, "One is your Master, even Christ."

Rev. W. E. Moore tells this story. "A man testified as follows: 'I was a Christian before I came to this service. Christ was my king, but I am afraid He was a constitutional sovereign and I was prime minister. Now He is Absolute Lord, and that has made a great difference in my life.'"

Is He the Master of your life?

### Saturday

#### FAITH AND OBEDIENCE

John 2:1-12

What confidence is found in the words of Mary, the mother of Jesus. How far the reaches of that word, "Whatsoever."

Is it not a wonderful thing to think that we may be co-workers with our Lord? We often question whether Mary knew what the Lord would do. But does it make any difference? What we do know is that she had faith in His ability and knew that it was necessary to obey His will.



## Christian Endeavor Topics for Young People

REV. W. ST. CLAIRE BENSHOFF, TOPIC EDITOR

Topic for March 23, 1941

### HOW CAN I MAKE CHRIST ATTRACTIVE?

Scripture Lesson: Matt. 5:14-16; II Cor. 3:2, 3;

II Tim. 1:8

For the Leader

Accepting Christ as Savior denotes a change in character, life, and conduct. From that time on we are to endeavor to live our "new life" in such a way that others, seeing the Christ-life in us" will want to accept Christ as their Savior, too. Making Christ attractive to those yet in sin is the vital process of living lives in which our actions will back up our profession.

The way we go about "making Christ attractive" to the unsaved determines the type of results to follow. We must "sell" people on the saving work of Christ. We are doomed to many heart-aches and disappointments if we use methods which tend to scare others into accepting Christ. In making Christ attractive, that is, to be desired, we must uphold His achievements, His power, and His love. Personal work and evangelism is a matter of good salesmanship. Unless we know the attributes of our Savior, and unless we give ourselves 100% to His work, we will sell little real results of our efforts.

#### Discussion

**THE ATTRACTIVE CHRIST.** Christ of Himself needs no one to make Him attractive. His beauty, majesty, glory, etc., all speak for Him. As we who are Christians see Christ, He is our glorious Savior, the Son of God, our Keeper, Provider, and our personal Friend. He is revealed to us and should mean more to us than any other interest of our lives. Since we find Him to be One without whom we cannot live, we should earnestly endeavor to uphold Him at all times. Each day we face new opportunities to portray this attractive Christ to those who know Him only as they see Him revealed in our conduct. People of the world get their impressions of Christ by the way we live. Are we Christian Endeavorers standing for Christian principles and conduct in such a way that our friends will get the right impression of Christ?

**THE COMMON IMPRESSION OF CHRIST.** If we were to ask the average individual about their idea of Christ we would find that many have not even given Him a thought. Others will tell us they think Christ is a person you hear about when you go to a church. The world does not know Christ. Yet we find most people use the name of Christ more frequently than we Christians do, but they use it in profanity. As far as the world is concerned, Christ has no rating. What do you think of Christ? WE should first define our impression of Christ; then check with what the Bible teaches concerning Christ, then we must be certain that through our lives we are giving the Biblical impression of Christ to the people who are out in the world.

**DEFENDING OUR CHRIST.** Often times the best evangelism one can accomplish is that of standing firm on Christian principles. We are put to a test each day. Our reaction to this test of our faith tells much about how much our Christ means to us. Too often we fall far short. When it comes to the matter of church work versus other activities, the matter of amusements, the attitude towards slams at the church or Christ, and our reaction or the use of profanity by others, we are either defending our Christ or turning

yellow up the back. By standing firm on Christian teachings we will win the admiration of unchristian associates. This will afford many opportunities to explain what it is about us that gives us courage to be firm for Christ. We can then explain Christ to those who ask. And He will be an attractive Christ for them, too.

**READ OF ALL MEN.** Christian young people are more closely watched than any other group. First, because they have made a profession; second, because others want to know if they intend to live what they profess; and third, because the unchristian desire to know what a Christian young person really does do. Through this close observance of us by others we have the greatest chance in the world to make Christ attractive to them. Paul says that we are epistles of Christ, known and read by all men, and that the message of Christ is written on our hearts. Men don't know Christ, but men know our lives as professed Christians. Truly our lives are open books; open for inspection by the eyes of the world. "What if the type be crooked, and what if the print be blurred?" This is why it makes a difference what we do when we are Christians.

**MAKING CHRIST ATTRACTIVE.** Some things to remember: Christ came to seek and to save that which was lost—the souls of mankind. 2. We have been saved through Him. 3. We are thus new creatures and are to refrain from doing things not in keeping with a chaste Christian life. 4. Set the winning of souls before you as a definite work, cultivating a passion for souls. 5. Do all your living and work with meaningful prayer as a safe guard and power. 6. Assume the Christian attitude of love towards all men. 7. Avail yourselves of every chance to speak of Christ to the unsaved, tactfully. 8. Speak to your pastor about the specific points in successful soul-winning.

#### Suggestions

1. List the attractive attributes of Christ. (From group suggestions). Discuss ways which will best illustrate these attributes to non-Christians.

2. Ask your group for their personal impressions of Christ. Perhaps a week or two in advance of this meeting announce an essay writing contest on "My Impressions of Christ." Limit writings to less than 1000 words. (Send your prize winning essays to your topic Editor at Milledgeville, Ill.)

#### From the Bible

Mark 5:18-20. A poor man had just been freed from demon control and desired to remain in Christ's presence, but Christ insisted that there was a work for the man to do. So the man was sent to his home and there he told all his friends about the marvelous work of Christ. His friends listened and marvelled. We have been freed from the demon of sin. Now we have a sincere work to do in testifying to our friends of this victory through Christ. Christian service calls for earnestness, dependability, zealousness, and constant endeavor.

Rom. 1:16. Unworthy is that professed Christian who is afraid or ashamed to take a stand for Christ. The Gospel of Christ defends itself; we are to take this Word, be not ashamed of It, and go to work with It in the ministry of teaching the lost about Christ. In this Gospel we have the ONLY way to eternal life. Let us be diligent in seeing that all men have a chance to hear this saving Gospel.



Our Children's Department

MRS. LORETTA CARRITHERS,  
SUPERINTENDENT



Dear Children:

Monday, February 17, the angels carried little Ruthie to Heaven. She is now walking in the heavenly gardens with Jesus and she is happy with Him. We all deeply sympathize with her parents and her sister, Dorcas. Ruthie was a lovely ray of sunshine on this earth and, although she was not quite three years old, of her own free will she had accepted Jesus as her Saviour and knew that she was saved. What a beautiful example her short life has been for us grown-ups as well as for you children.

John 3:16.  
"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

I imagine every boy and girl knows John 3:16. If you do not know it, please memorize it at once; it is one of the great verses in the Bible. Jesus spoke these words and He knew of what He was speaking, for He was and is the only begotten Son of God.

Together Jesus and His Father God created the heaven and the earth. They covered the earth with grass and trees and flowers, put the animals on it, the fish in the sea, and the birds in the air.

"And God said, Let US make man in OUR image, after OUR likeness." God and Jesus made man in their image, they also made woman and gave them dominion—complete authority—over everything else They had made.

I wish you would also commit to memory John 1:1-3.  
"In the beginning was the Word (Jesus), and the Word was God and the Word was with God.

The same was in the beginning with God.  
All things were made by Him (Jesus); and without Him was not anything made that was made."

These verses show you that Jesus was the Creator.  
Everything would have gone well in the world if the people living on it had believed and obeyed God, but they did not. Sin came into the world and man would rather do evil than good.

God saw that the wickedness of man was great in the earth, so He sent a great flood that entirely covered it. The only man who believed in God was Noah, so Noah and his family were saved from the flood.

Years went by and again man became very wicked and forgot God and His goodness. God had promised never to send another flood on the earth. He loved the people and did not want to destroy them; He wanted to save them. He sent godly men to warn them to repent of their sins; but they would not. At last God sent His Son whom He loved above everything else.

One can imagine that God talked it over with His Son Jesus and that Jesus said He was willing to come to this earth to save the people from their sin.

Jesus did come to this world. He left His beautiful home in Heaven and came down here below. He clothed himself in a body such as ours, so that He would suffer all that we humans suffer. He went about the country telling of His Father in Heaven, healing the sick, and comforting the sad.

The four gospels—Matthew, Mark, Luke, and John—tell of Jesus' life on this earth and the things He said. They also tell of the great thing He did for us; how He allowed His enemies to hang Him on the cross. There was nothing that these wicked men could do to hurt or wound Jesus that they omitted. They had turned away from the most loving, the most gentle, the most patient friend who ever came to this world, the friend of every man from the highest to the lowest. Jesus never did anything but good, still they crucified Him.

Jesus gave His life so that we might live eternally, that is have everlasting life. He gladly gave His life for us, now what is our part? All He wants us to do is to believe on Him; accept Him as our Saviour.

If you love Jesus and have accepted Him as your Saviour, and I believe you have, in place of the word whosoever in John 3:16, write your own name.

"For God so loved the world, that He gave His only begotten Son that \_\_\_\_\_ who believeth on Him should not perish, but have everlasting life."

With love, in Christ's Name  
Aunt Loretta's Friend,  
513 Bowman St.,  
Mansfield, Ohio.



Congratulations



HOUSER-SPRING—On Tuesday evening, January 28, 1941, at the home of the bride's parents, occurred the marriage of Miss Mary Ellen Houser and Mr. Lionel A. Spring.

The single ring ceremony was read by the writer in the presence of relatives of the bride and groom. Both of these young people are members of the Udell, Iowa, Church, and are active workers in the young people's organization.

Cecil H. Johnson.

LEMERT - BERGSTROM. Mrs. Carl Bergstrom was Miss Fredonna Lemert before her marriage on Saturday morning, February 22, to Mr. Carl Bergstrom. The marriage took place at the home of the bride's parents at Koontz Lake, Ind. The single ring service was read by her father, Rev. O. C. Lemert.  
O. C. Lemert.

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## CONTENTS

|  |    |
|--|----|
| Our Brethren In Every City .....   | 3  |
| If Our Denomination Advances—Rev. L. V. King .....                             | 5  |
| For Us In South America .....  | 7  |
| Another South American Representative .....                                    | 8  |
| A Good Time to Promote Kingdom Interests—<br>Rev. William E. Overholtzer ..... | 9  |
| "I Trust that We May Have \$30,000 Next Year"—<br>Dr. C. F. Yoder .....        | 10 |
| Missions, Our Richest Inheritance—Rev. G. L. Maus ....                         | 12 |
| Missionary Offering Report for February 1941 .....                             | 13 |
| Minutes of the 1940 Layman's Sessions (concluded) ....                         | 14 |
| Publication Offering for New Building .....                                    | 14 |
| Worshipping Day by Day (Family Altar) .....                                    | 15 |
| Christian Endeavor Topics for Young People .....                               | 16 |
| Our Children's Department .....  | 17 |
| Dayton Decision—W. S. Bell .....   | 18 |

## Dayton, Ohio, Sunday March 2, 1941

**A WONDERFUL MEETING LAST SUNDAY** — The auditorium was filled with a most loyal membership who believe in The Brethren Church and its cause. Having "put their hands to the plow", they refused to turn back and quit their task.

The unfavorable decision of right to church property they refused to accept, and unanimously decided to place the case before the Court of Appeals. Believing the issues involved were too great to be left to an unfavorable decision of a "Trial Court" of one judge.

In going to Court of Appeals means that the decision of the lower court will be suspended and that the case will be considered by the three Appeal Judges outside of Montgomery County and will become their case for consideration and decision.

By the decision of the lower court, any individual Brethren Church is absolutely independent in government and could sever all relationship with the denomination and conduct its work separately and be a law unto itself. It would be possible under this construction to have as many conferences, institutions, boards as there are churches, if the individual churches saw fit to do so or any group of churches so minded. This to us is anarchy, under such a confusion as might arise, there could be no denomination or future for an organized work. It would be left to the caprices of men and changed by any ambitious leadership who could influence a mere majority to his congregation to take sides with him. This we do not believe is the government of the Brethren denomination, hence an appeal.—*The Brethren Church defined the limitation of the local congregation by a resolution passed by General Conference in 1887, which reads as follows: "It is the sense of this convention, that the Apostolic idea of Congregational Church Government relates alone to the incidental affairs of the local congregation and not to doctrinal practices and tenets which must be general or universal, the same in all congregations, the doctrinal conditions of membership in one condition in every other."* It is and always has been our understanding that the local congregation has the right to conduct the affairs and business of the congregation as the majority may determine, but is under obligation to support the decisions of its conferences, National and District under whose administration the general work of the denomination is carried on. **THIS WE STILL BELIEVE.**

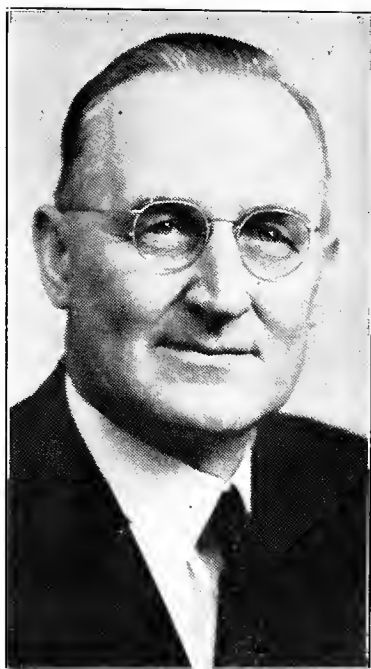
**"GO FORWARD" IS OUR SLOGAN.** Our future is as big as our faith and dedication to His work. There is a wonderful future before us and we propose to build our work stronger and more efficient. To have in Dayton a church that the city and the denomination will be proud of. The field and the harvest is here to gather if we are willing to meet the challenge and work. This I believe we will do. We have passed through trying days and have met its problems heroically. We have a membership of over 400; our finances are good, with good size balances in all our treasuries with all obligations paid. We have a central place to worship with every convenience. All departments are well organized. We have a standing in the city and with all the cooperating church organizations. We have passed through the period of reconstruction and organization and now plan to enlarge, build up our church and go forward. Our experiences have only made us stronger and brought us closer together and to God.

W. S. Bell.



"Easter in America arrives at a time when Nature blossoms forth in resurrected life; this should be for The Brethren Church a period of like activity in our missionary efforts."

Freeman Ankrum.



"We are not worthy of the name Brethren and be stingy in our giving for the spread of the Gospel."

C. A. Stewart.



"Our fathers triumphed through faith in the living God. Present conditions almost stagger us, but He is faithful who has promised." St. John 16:33.

W. C. Benshoff.

"The Lord's hand is outstretched. And 'the earth is the Lord's and the fulness thereof.'" Martin Shively.



"Far away from war torn Europe, among our neighbors in South America is a splendid opportunity for service. Let us make our Easter offering liberal."

W. E. Ronk.



"Brethren people have always been missionary—and Brethren people have always proved it at Easter time."

U. J. Shively.

"If we take Missions seriously we will prove it by our offering on Easter Sunday."

G. L. Maus.

# It Should Happen Here. . . .

in MY church

...that we join with the entire Brotherhood, Wednesday, April 9th, in THE GREAT DAY OF PRAYER. God still honors praying churches.



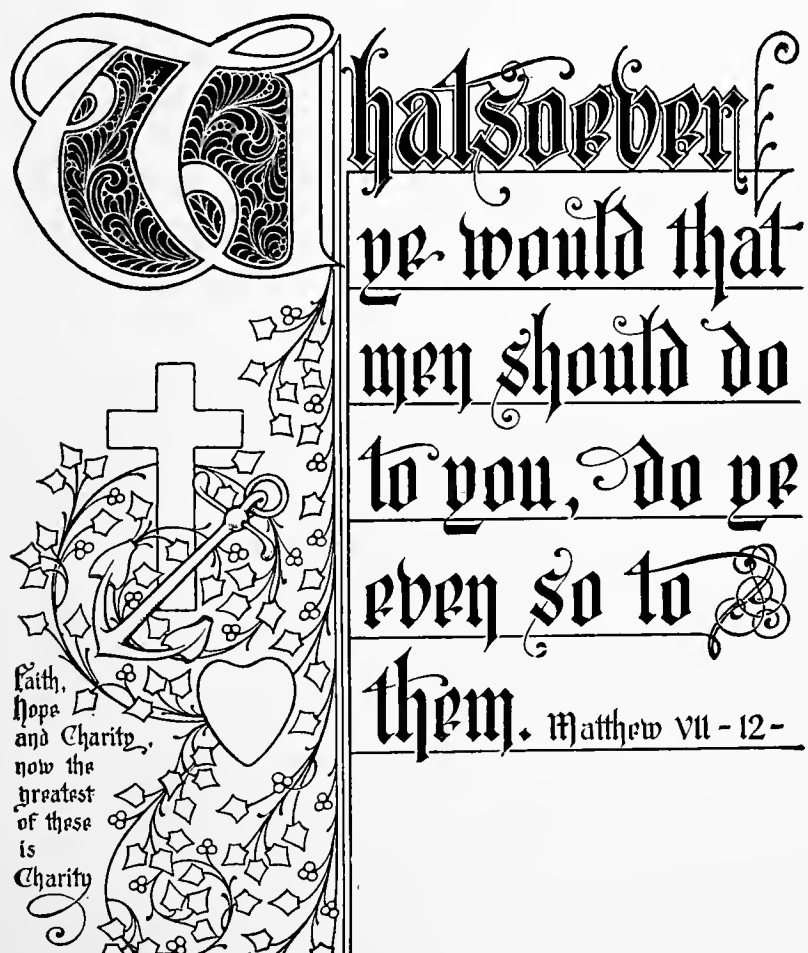
Looking  
Toward  
Easter  
With Him

## The Brotherhood Prayer List

1. That the Spirit of God may touch every Brethren Church with the Easter Passion.
2. That the Great Commission of our Lord may not be overlooked in our own hearts and churches "Go ye therefore into all the world...and preach the Gospel".
3. For Dr. Yoder and our work in South America at Cordoba, Rosario, Buenos Aires.  
For our workers there, Dr. Yoder, Adolpho Zeche, Jose Anton.
4. For the work at Stockton, California, where Frank Gehman is laboring that God will raise up funds for their much needed building.  
"We are personally contacting everyone possible this week here in the District and interested friends elsewhere to see if we cannot obtain enough gifts to pay for the building as we go, since it is not large and the estimated cost is \$1200 (if enough donated labor can be used). One hundred twenty friends giving an average of ten dollars apiece would make that. We expect a number of gifts from outside the District. Our whole program is definitely handicapped until we can get a building."
5. For the work at New Kensington where Rev. and Mrs. Floyd Sibert are carrying on until a full time pastor can be secured.
6. For the District Mission Boards that God will guide in their decisions and efforts and visions for His work.
7. For the 36 young Seminary students at Ashland who are preparing to serve our Lord in His great Saving program.
8. For the General Secretary as he touches all of the Brethren Churches and holds meetings and solicits funds to carry forward our great Mission works in North and South America.
9. For the Brethren people who have been ejected from their churches and need our assistance and prayers and help.
10. For the Boards of the Denomination that God may use each of them in outstanding ministries this year: Sunday School Board, Publication Board, Missionary Board, College Board, Benevolent Board, Sisterhood Board, Christian Endeavor Board, Woman's Missionary Board, Layman's Board, Ministerial Board, and Boys' Brotherhood.
11. For the District and National Conferences that the Will of the Lord rule in all things.
12. For my own pastor and church that soul winning and very definite work may be done for Christ this year.
13. For my own Easter Offering.



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## CONTENTS

|   |    |
|---|----|
| Interesting Items .....                                       | 2  |
| Editorial—W. E. R. ....                                       | 3  |
| The Cheerful Giver—Rev. C. A. Stewart .....                   | 4  |
| Indiana as a Field for Brethren People—<br>H. E. Eppley ..... | 5  |
| Brethren Missionary Program—Rev. Claud Studebaker ..          | 6  |
| Ohio Pastor's Retreat—Program .....                           | 8  |
| To the Church at Pergamos Write—Dr. C. F. Yoder ....          | 9  |
| Our Children's Department .....                               | 10 |
| Christian Endeavor Topics for Young People .....              | 11 |
| Worshipping Day by Day (Family Altar) .....                   | 12 |
| War, Race Fiends and Inferior Races—Dr. L. L. Garber          | 13 |
| Among the Churches .....                                      | 14 |
| Publication Offering for the New Building .....               | 16 |

## INTERESTING ITEMS

HAVE YOU BEEN LISTENING to the splendid pro-  
grams of the Music Department of Ashland College as they  
have been broadcast over WMAN at Mansfield, Ohio? These  
programs come in clear for a considerable distance and are  
well worth "fishing" for. The time is Tuesday evening from  
7:30 to 8:00 o'clock. The programs are varied with speak-  
ers from the College faculty from time to time.

THE FOLLOWING IS GLEANED from the bulletin of the  
First Brethren Church of Pittsburgh, Pa. We quote  
"DOUBLE DAY DOUBLED in a fine way. Many were faith-  
ful and contacted the persons assigned to them. Others  
brought 'extras'. There really was a lot of effort put forth  
to work the Double Day plan. The result—It worked. The  
offering quadrupled, amounting to more than \$26.00. The  
attendance shot upward giving evidence of many successful  
contacts. Seventy people working this plan for one month  
would give us an attendance of which we could be proud.  
The plan originated with Mrs. Sibert, but the important thing  
is THAT IT WORKED." It might be well for some of our  
other churches to find out something about this plan. We  
are sure that Brother and Sister Sibert would have no objec-  
tion to you trying it and would even be glad to tell you about  
it further.

WE ARE TRYING to bring the matter of the Layman's  
work before the church because it is in reality, the work of  
the laymen that counts for big things in the activity of the  
church. The plans and purposes that have been outlined by  
the Layman's Association should become a part of every lo-  
cal organization. And there should be a local organization  
in every church. The work of the Lay MEN is altogether as  
important as that of the Lay WOMEN. The women have  
caught the vision of concerted effort in their Woman's Mis-  
sionary work. The Laymen should have the same vision.

KEEP THOSE "POST CARDS" coming. Is it not re-  
markable how much you can get on a post card in the way  
of "News"? And we are constantly getting letters telling  
us how much the readers enjoy these Up-to-the-minute news  
flashes.

HOW ABOUT YOUR BENEVOLENT OFFERING  
Have you sent it in to Rev. L. V. King, at Oakville, Indiana  
Or maybe you have not received this offering in your church  
A communication from Brother King says that the offer-  
ings are just beginning to come in. Remember he is report-  
ing the names of the first ten churches to send in their of-  
fering. If you are isolated from the church where you hold  
your membership, you can send your offering to Brothe  
King, telling him the church to which you belong, and he  
will add that amount to the record of that congregation.

MORE PUBLICATION DAY OFFERINGS are report-  
ed in this issue. We are trusting that these offerings will  
be sent in as rapidly as possible in order that we may know  
what the entire offering will amount to in the very near fu-  
ture. We appreciate the personal gifts that have been made  
and feel that there are many more who have been thinking  
seriously about this matter. There should be more people in  
the brotherhood who are interested in giving gifts of \$100.00  
to \$500.00. Won't you think seriously about this?



# EDITORIALS



## Ambassadors For Christ

In the Corinthian letter, Paul says "Now then we are ambassadors for Christ..." An ambassador is a minister of the highest rank sent from one government to another to establish and maintain friendly relations between God and man, that is, he is sent by Christ to win men to God through Christ. This is our highest mission as MINISTERS, but just as truly every child of God is a minister of God in this sense.

This ministry assumes the fact of sin, that man has been alienated from God, that diplomatic relations, so to speak, have been broken off. The ravages of sin are evident on every hand, in the wars of the world, in the faces of sinful men and women, but none the less it may crouch at our door too, in bitterness and strife and in vain glory. How thankful we should be for the marvelous grace of Christ.

## The Church As An Ambassador

The individual's personal responsibility as an ambassador can not be denied, if any one should so desire; but at the very beginning of the Christian Era the Church was established on divine authority as an agency for the spread of the Gospel. Any church which denies or neglects this great privilege and obligation will find herself faced with failure at home.

The Missionary Board of The Brethren Church has been provided as an agency, to care for the interests of the Church in Missions. Easter is almost here, and this is the time of the year set apart for missions in other lands. Our pioneer missionary work is in South America with continuously new opportunities opening up. If we ourselves cannot go, we can pay that others can go, and we can also pray for the work. Let us do our best at Easter Time.

## General Church Interests

We are in constant danger of making "pets" of our particular church interests, with one group pulling for the College, another for the Publishing House, another for the Seminary, another for Missions and others for other interests. Now then we

are ambassadors for Christ, all of us, with all of our general interests. Our ministry is to reconcile men to God. God has done His part, will we do ours?

## The New Building

We have been more than pleased with the splendid response to our appeal for gifts for the new building. The response shows a genuine interest in the project. We still have additional gifts which arrived too late for this issue of the Evangelist. Thank you Brethren, this is just fine!

Perhaps there are some Brethren of means, who would care to make gifts on the Annuity Plan, with the distinct understanding that the gifts be used for the Building with the Publishing Company paying interest during the life of the donor. We would be glad to receive a limited number of gifts on this plan.

We are hoping to start actual construction on the Building in the near future. Our plans must be approved by the authorities in Columbus and this takes time. We are anxious to begin as construction costs are rising rapidly.

## The Brethren Evangelist

While the gifts for the New Building have been coming in so well, renewals for the Evangelist are arriving much slower than last year. We have been compelled to drop a large number of subscribers from the list with this issue of the paper. We were very sorry to do so, but there was no other way. We have promised NOT TO USE PUBLICATION GIFTS for operating expenses, so that it is very important that our subscription list be kept up. Some individuals are paying for their own paper and gift subscriptions for a number of other individuals. Let us make a special effort to send in renewals and new subscriptions.

For your support in this matter, we thank you in advance. Speaking of the Evangelist, was not the last issue, the Missionary number just splendid? Thanks, Brother Klingensmith. W. E. R.



Rev. C. A. Stewart

## The Cheerful Giver

2 Cor. 9:7. A cheerful giver is one who feels that all he has belongs to the Lord. He feels very keenly his stewardship, and when it comes to the work of the Lord, he does not need any "cork screw" methods used on him to get him to give. He will give cheerfully. It is not cheerful giving if we give only because the church is in need and we feel that it is a charitable institution and that out of sympathy we should give a few dollars.

We should not give because of necessity. Some people wear out too many pencils trying to figure out how they should give in order not to give any more than any one else in the church, or to give just enough so there will not be any money left in the treasury after the bills are paid. This is not cheerful giving.

Paul told the Corinthians that "Upon the first day of the week let every one of you lay by in store, as God hath prospered him, that there be no gathering when I come." This was in regard to a collection for the saints. It was an offering for benevolences and that the Gospel might be spread. Can we say there is no need for such giving today? The trouble is we accept the prosperity which comes from the hand of God and misappropriate it. We apply it to our debts or purchase something else with it and the work of the Lord can go begging.

God set a standard for giving for the Jews. It was a tithe. This was under the law, but under grace and Christian liberty, dare we give less than what they were **compelled** to give? Some claim that we are not required to give the tithe. Of course not, but we are required to give more than the tithe. We should give as God hath prospered us and give it cheerfully. Jesus rebuked the scribes and the Pharisees for boasting that they gave a tithe when they disregarded the weightier matters of the law. But concerning this Jesus said, "Ye ought to have done these, and not to have left the other (the tithe) undone." While that is perhaps a standard, yet that is not enough. **We must give as the Lord hath prospered us.**

It is little wonder that we sometimes do not have anything to give, because we have robbed God and did not give as God prospered us. When the opportunity presented itself we did not give cheerfully. If we gave at all, we did it grudgingly and sparingly. Or we took that which belonged to Him and

**W**HEN we speak about a "Cheerful Giver", we do not mean someone who gives freely to everything and to everybody without thought or consideration of the individual or the purpose for which the gift is made. To be a cheerful giver does not mean a careless and wasteful giver.

If there is anything taught in the Word of God, it is Stewardship. Every child of God is held responsible for the way he uses his substance. One of the great sins of this age among the Christian people is the misuse of their money. It is a sad fact that Christian people will make a big cry when pressed very hard for money for the church and the spread of the Gospel. At the same time they spend money for things they do not need in the home or for themselves for entertainment, or something else, and permit the work of the Lord to suffer.

When approached for money for the work of the Lord, a large percentage of the people will spend much time in telling about how nearly they are bankrupt, and that the church is a begging institution and always wanting money. They remind us of the man that was suing for divorce, and who on the witness stand testified that his wife was a spendthrift, and every time he went away from home she asked for money. The judge asked him what she did with so much money. His answer was, "I don't know because I never gave her any." That is quite typical of so many professing Christians today.

Paul tells us that, "Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a cheerful giver."

bought something for ourselves and then argued that we were paying out the tithe. We did not "render unto God the things that were God's and unto Caesar the things that were Caesar's." We took it all for Caesar or ourselves, and then expected the Lord to prosper us.

It should not be necessary to try to convince Christians to give cheerfully and concerning the amount they ought to give if we read the Word and then give as the Holy Spirit directs. If we do not try to justify ourselves for not giving, the cause of Christ will go with leaps and bounds. We should not try to figure out how little we can give and thus get by, but how much we can give. Then give it cheerfully. If we "sow sparingly," we shall "reap sparingly". If we "sow bountifully", we shall "reap bountifully". It ought not be necessary for someone to come and ask us to give, for we should give willingly and cheerfully.

We must not lose sight of the fact that all the rewards the Lord wants to give us are not received in this life, and we ought to stop in the busy round of life to compare time with eternity. God gives us all these blessings and wants us to use them for Him. But if we appropriate them all to our own selfish desires, we cannot expect any interest on them in eternity. The Word tells us, "Eye hath not seen,

nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love him." I Cor. 2:9. So how much we shall receive then will depend upon how much of a reserve we build up here. If God blesses us here with the ability to accumulate wealth and we use it all for ourselves, or we give grudgingly and sparingly as though we had to give to appease an angry God, and not give because we love Him and want to see His work go forward, the work will drag along and not prosper, and God cannot mark up to our credit the rewards he desires to give us in the future.

The church has suffered because of miserly and penny-pinching methods for her support. As long as we drop a few pennies in the collection plate and watch them disappear down the line and then look at the usher as though we ought to have some interest on it, we cannot expect much of the church. But the Christian and the church that moves forward is the one that gives what belongs to the Lord and with a cheerful spirit.

Our prayer is that The Brethren Church will lift her eyes to the hills from whence she receives all her strength, and give herself and substance for the glory of the Lord.

Bryan, Ohio.

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## *Indiana as a Field for Brethren People*

Rev. H. E. Eppley

In considering Indiana as a field for Brethren people, surveys must be made in several directions to determine if it is a field, or to what extent it may be a field. Indiana has many churches divided among many denominations. Therefore, on what grounds may Brethren people claim Indiana as a field?

A field pre-supposes the following requisites: preparation of soil; seed; seed-sowing; cultivation, and harvest. If Brethren people in Indiana possess any one of these requisites to a greater degree than other religious bodies within the state, then the state becomes a field for them.

Brethren people possess special religious seed not being sown by others. This seed is sometimes referred to as "The Distinctive Doctrines of the Brethren Church." These doctrines are: baptism in water by triune immersion; laying on of hands; anointing the sick; the Holy Communion service, embodying the washing of the saints feet, the Love Feast, and the Eucharist; the holy kiss; non-swearing; and non-resistance. These doctrines are not sown

(taught) by all religious peoples. They are clearly set forth in the New Testament. Brethren people DO accept them; they DO practice them; and they DO teach them.

Since these doctrines are not taught by all denominations, and since they are taught in the inspired Word, and since the command is to teach the Word, any locality where these doctrines are not taught becomes a field in which to teach them.

Since the Church of the Brethren teaches these doctrines it will be considered in the survey of the field.

There are 36 Brethren congregations and 111 Church of the Brethren congregations in the state. Indiana is divided into 92 counties. If these 147 congregations were distributed evenly by counties there would be one and a half churches to each county. The average population per county is 35,772. Therefore, each church and a half would have 35,772 people's hearts in which to sow this precious seed. Is the field being sown?

Let us try another survey. There are in Indiana 396 towns, each with a population of 500 or more. Any town having a population of 500 people with a rural surrounding such as is found in Indiana is a field for at least one Brethren Church. If we deduct the 147 churches now sowing this precious seed from the 396 towns there remain 249 towns with their rural surroundings, unoccupied, and not being sown with this precious seed. Could this be considered a field? What an opportunity for seed-sowing! What a challenge to those in possession of this precious seed—the Word! Paul wrote to Timothy this exhortation, “Preach the Word.” II Tim. 4:2. The value of this precious seed is given by Jesus in Matt. 24:35. “Heaven and earth shall pass away, but my words (the seed) shall not pass away.” And

finally He places the obligation for sowing upon those who have the seed and states the authority by which He does so. “And Jesus came and spake unto them, saying, all power (authority) is given unto me in heaven and in earth. Go ye therefore and teach all nations, (the Word) baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.” Matt. 28: 18-20.

As long as there is one community in Indiana in which these specific doctrines, the seed, is not being sown, it is a field. There are now at least 249 such communities. Shall we move in and do a little seed-sowing for the Master? Winona Lake, Indiana



Rev. Claud Studebaker

## Brethren Mission Program

We are assuming the postulate, “The Brethren Church is fervently missionary in spirit.” We accept the command of our Lord, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” (Matt. 28:19). Also, “Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved.” (Mk. 16: 15, 16). We are firmly convinced that the one great task of the church is to witness the Gospel of Jesus Christ, which “Is the power of God unto salvation to every one that believeth.” This is the missionary work of the church. The matter of distance is of little importance so far as the urgency of the work is concerned. We are to begin at home (Jerusalem) and extend this work to the Uttermost part of the earth.” There are many Missionary Societies in this country that carry on their work under no church. They are undenominational or interdenominational, as you please to designate. A number of them are sponsored by various Bible Institutes or other similar organizations of Christian men and

women with missionary zeal from various churches. The Christian and Missionary Alliance started out as an organization to carry on a missionary work, with splendid leadership, and appealed to members of all churches to join them in a great Missionary task. The movement has resulted in another church among the denominations, with a great Missionary program. I attended a convention in Pittsburg. For that district they raised \$20,000 at one afternoon meeting in open and hilarious solicitation. We have no criticism for any of the various missionary organizations, whether denominational or otherwise, that are true ministers of the Gospel of Christ.

However, The Brethren Church has some very distinctive emphases that must be included in our Missionary preaching and teaching, else we repudiate our own foundation, in seeking to be too broad in our interpretation of the Scripture. The Commission under which all missionaries go forth, includes the very definite statement, to baptize those who believe this Gospel, and in a very definite way. Now, no one can doubt that baptism in water is involved. The Brethren Church from the very beginning and all down through her history has insisted that God's Word is final authority. Obedience to that Word is the one sure evidence of faith and love. When Christ our Lord said, “He that believeth and is baptized shall be saved”; when Peter, under the miraculous power of the Holy Ghost said, “Repent and be



baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost;" when Philip said, "If thou believest with all thine heart, thou mayest. (Be baptized)—I believe that Jesus Christ is the Son of God...down into the water and he baptized him;" when Paul said, that Ananias said unto him at his conversion, when he was blind and praying for three days, "And now why tarriest thou? arise, and be baptized and wash away thy sins calling on the name of the Lord;" and many other Scripture references which might be quoted to give evidence of the importance of Christian baptism in receiving the grace of God unto salvation.

The history of the church for almost twenty centuries has recorded many and various teachings on the importance of baptism in water, but the plain word of God stands out in all its power, whether spoken by Christ or His holy apostles. It is written for our instruction and constitutes the Gospel of salvation in itself. The opinions of men, whether they be profound theological reasonings of great minds, or decrees of ecclesiastical heads, make little difference. God's Word is life and power. "He spake and it was done"; "By the word of the Lord were the heavens made". Man cannot analyze the process, but he can believe. Man cannot fathom the depths of the marvels of salvation by God's grace, no matter how astute may be his reasoning, but he can believe and be baptized and be saved. I know there will be a host of men remind me of their knowledge of salvation by grace, and that baptism has nothing to do with it. Such was the criticism of the founders of our church. However, they believed that when God spoke in His Word, men were to obey. "Wash and be clean", made washing an essential. God could have said, "Be clean", and left out washing, but He did not. Christ could have said, "He that believeth shall be saved, but He said, "He that believeth and is baptized shall be saved." What shall we do about it? It is in our missionary credential. Shall we look for some place where it is not specifically pointed out and say it is not essential? What is the use? Christ has spoken His eternal Word and all of our keen logic does not remove it. I am convinced that the religious world needs, more than any other truth, to learn, "We ought to obey God rather than men." We are only cleansed by the Word, when we obey the Word. Christ made it very plain that the DOER only met His approval.

I do not assume the role of judge of other men and churches and missionary programs, but am convinced there is a great missionary task for The Brethren Church, if she will preach her full gospel, with her historic emphasis on OBEDIENCE, whether it is BAPTISM, FEET WASHING or any other of our distinctive practices, which are held in disdain by many who boast of their fundamentalism

and missionary zeal. Those who would be leaders of our church, but who compromise our stand on OBEDIENCE, can only weaken our church and eventually change it to a more popular and liberal interpretation. This would be defeat of The Brethren Church for which our fathers sacrificed greatly. Brethren Churches can only be established by preaching Brethren Doctrine; which is every fundamental doctrine of the Bible with literal obedience to all the commands of Christ. Brethren preachers can only be adequately trained in a Brethren Seminary. Interdenominational schools find it impossible to teach baptism by triune immersion and observance of the Lord's Supper as we conscientiously believe.

If the Brethren Church is to grow at home and abroad she must be administered by men who are well grounded in our distinctive faith. Furthermore she must have a membership that will sacrifice for their faith, both in loyal service and generous giving.

If it matters little to you about the obedience to the commands of Christ which our church has emphasized, then you can as well be a member of any church or no church, and accept any baptism or no baptism. You may keep the Communion any way or ignore it altogether. Again we are not judging any person who believes in Jesus Christ as Lord and Savior, but we are saying without a distinctively Brethren Missionary Program, we shall not build Brethren churches, at home and abroad.

However, we have a program of Missionary work that should stir the hearts of our people and cause them to dig down in their pockets for gifts which truly represent their ability to give. The Missionary Board of The Brethren Church which is entrusted with both the Home and Foreign Mission work of the church, and is directly responsible to the General Conference of the church, has launched an aggressive program of missionary work. Rev. J. Ray Klingensmith, one of our most capable and consecrated young pastors and evangelists, has begun his work as full time secretary under the Board. He plans to visit all of our churches, to be a sympathetic counselor, to present the great and vital interests of the church, to give information and inspiration, do some evangelism. We want every church to feel he and the Board are your friends. We shall be glad for your suggestions, we want your prayers, we need your most whole hearted support. Dr. Yoder, with his rich experience in South American mission work, is doing splendid work and we should have a splendid Easter offering for this work. South America is probably our best foreign mission field at this time, when war is raging in the Eastern Hemisphere. Surely the war torn world, with its awful conflicts of personalities seeking domination and power,

should rebuke the church and bring her to her knees in humility. The Brethren Church has a great message for this lawless age. The call to obedience certainly is needed in these days of anarchy. The spiritual chaos is probably as great as the material confusion. The great number of sects and groups calling themselves churches, with the resulting conflicts, surely should make the Brethren appreciate more and more the wisdom of our fathers, when in a time of spiritual turmoil and theological wrangling they sought out the Word of the Lord and humbly obeyed it, with no dependence on merely an inner experience, which has led to many excesses in the church, even by good people. There is nothing can displace the Word of God. Obedience to His Word assures our salvation and gives joy and peace which passeth understanding. Brethren, if you appreciate your heritage, give your fullest support to OUR MISSIONARY PROGRAM.

Goshen, Indiana

## Ohio Pastor's Retreat

Ashland, Ohio

March 26 and 27, 1941

Wednesday afternoon, 2:00 o'clock

Song service and devotions

"Membership Growth—Stopping the Leaks"

..... C. A. Stewart

"Membership Activity—Stopping the Leaks"

..... H. H. Rowsey

"Membership Stability—Stopping the Leaks"

..... W. S. Bell

Wednesday evening, 7:30 o'clock

Devotions and song service

"The Minister as Priest" ..... L. E. Lindower

"The Minister as Prophet" ..... M. A. Stuckey

"The Minister as Pilot" ..... W. E. Ronk

Thursday, Breakfast Hour

8:00 a. m.

Devotions

Fellowship Breakfast

"The Ministry of the Minister's Wife", A. E. Whitted

"The Ministry of the Minister's Habits"

..... S. J. Adams

"The Ministry of the Minister's Program"

..... E. M. Riddle

Wednesday morning session

9:30 o'clock

"District Conference—Its Purpose and Challenge"

..... C. C. Grisso

Round Table Discussion—Subject:

The District Conference Program led by

C. C. Grisso

10:30 o'clock

"Topical Preaching" ..... F. C. Vanator

11:00 o'clock

"Textual Preaching" ..... Martin Shively

The Spring Minister's Retreat will be held at the Park Street Brethren Church in Ashland, Ohio. Ministers of adjoining districts are cordially invited to fellowship with the Ohio Ministers and their wives in this event.

J. G. Dodds,

W. E. Ronk,

F. C. Vanator,

Committee.

### FREE TITHING LITERATURE

The Layman Company's pamphlet, "Winning Financial Freedom," has proven to be so popular and effective that once more we are offering it to any pastor free of charge. On request we will send, postage paid, enough copies to supply all the lay officials of his church.

The pamphlet describes a simple method by which the pastor may carry on, quietly and steadily, the education of his people in the principles of Christian giving, without interfering with his other work, and at a cost purely nominal.

When you write please mention the Brethren Evangelist, also give your denomination.

The Layman Company,

730 Rush Street,

Chicago, Ill.

### IT SEEMS TO ME

One can be personally liberal or generous in his attitude toward those who differ in opinions, yet retain completely orthodox and fundamental views of his own. It is a sadly mistaken notion that being personally liberal necessitates being theologically liberal. Orthodoxy could profitably distinguish between the persons and the views of modern heretics. Or so it seems to me.

## The Editors Speak

### TO THE CHURCH AT PERGAMOS WRITE

Dr. C. F. Yoder

The third message of Christ from Heaven to the churches is directed to the church at Pergamos. Pergamos is a town in Asia Minor, the country in which most of the churches of that time were located. Seven typical churches are chosen to receive messages adapted to them and to all other churches in their same spiritual condition.

The first message was to the church at Ephesus to warn against the peril of losing the enthusiasm of their first love. The second message was to Smyrna to encourage this martyr church, and all other martyrs, with the remembrance of the rewards which await those who are faithful unto death.

The third message is directed to a church in which a group has ignored the first two messages. It had not only lost its first love but had acquired a love for the world. It had accepted both the doctrine of Balaam and that of the Nicolaitanes. The first "taught Israel to sin" by joining with the Midianites in fornication and idolatry. Balaam is the father of those who love the reward of sin. The Nicolaitanes, from the meaning of the name "conquerors of the people", seem to have fomented clerical authority, which reached its climax in the Papacy.

These two examples show what false teachers in a church can do. They sow the tares which become a pest for all generations. The loss of separation from the sins of the world will inevitably lead to the worship of the god of the world with all the abominations of idolatry.

It is probable that this apostolic church in Pergamos became the example which served as a warning to the church everywhere because when Babylon, the ancient center of idolatry, fell, Pergamos, in the Roman empire became heir to images and priests who continued this worship and propagated it. Here the serpent was worshipped. Perhaps this is one reason why Pergamos is called the place "where Satan's seat is." However, there is also another reason why this expression should be used. If, as I believe, these seven typical churches represent also successive periods of the church, thus giving us a prophetic fore-view of church history, then Pergamos represents the period beginning with the domination of the Roman bishop, now called the "pope", over the entire church. The alliance of church and state had taught the church the arts of the emperors who were the puppets of the "prince of this world." This period was therefore the preparation for the rule of the pope in the city of the

emperors. The church was sitting in the seat of civil power, and this led in due time to the inquisition and the use of force to extend its power.

The spiritual condition of the church in Pergamos is further indicated by the reference to the two-edged sword proceeding out of the mouth of the prophetic image of Christ (ch. 1:16). The sword is the symbol of judgment and judgment belongs to Christ, but in this period the pope and clergy assumed the role of judges. They began by judging faults or crimes attributed to the clergy, but went on to assume authority over kings and peoples of the world. The fact that the sword proceeded from the mouth of the Lord indicates that his cause is not to be propagated by violences, but by teaching. It is the sword of the Word of God that has been placed in the hand of the church. Antipas may have been the first martyr killed by the Nicolaitanes.

The church which left the position of a pure virgin awaiting the coming of the bride groom to accept the position of a queen, reigning with the god of civil power, is called upon to repent. From the message following, to Thyatira (vs. 21) we learn that the church did not repent, and a stern announcement of judgment is the consequence. That announcement is repeated in Rev. 17:16-18 and is to be executed by the ten horns of the Roman beast in the final drama of the age.

The church with greater light has greater responsibility than the world, and it is therefore written that "Judgment must begin with the house of God."

But the majority of the believers at Pergamos were faithful and to these overcomers was given the promise of the hidden manna and the white stone. The hidden manna is the true bread of life, which is Christ, in contrast with the meat offered to idols of the apostate group. This meat is anything that is allowed to take the place of Christ. As Christ's meat was to do the will of the Father, so the sinner's meat is to do the will of Satan. When the church, to not offend the world, gives up things the Lord commanded, or, to please the world, does things the Lord prohibits, it is eating the meat that perishes instead of the manna of life eternal.

The white stone is also a symbol. It was given in places to persons accused, as a witness of their acquittal; or to slaves set free, as a witness of their freedom. But it was also a symbol of purity, the white raiment of the saved, which is the righteousness of Christ with which they are clothed. The holiness without which no one may see God.

The new name is the new life of the regenerate.

They are new creatures in Christ Jesus and no one but those who have it can understand the glory of Christ who is our life and hope of glory.

The church in these last days is sorely tempted to follow the world so as not to be called "a peculiar people". It is not called to be peculiar in the sense of "eccentric", but it is called to belong to Christ and not to the world. When it becomes ashamed of him and his way of life it is no longer worthy of him. If it does not abide in him he will not abide in it. Whether backslidden or never converted there is no eternal security for the one who persists in wil-

ful sin after having received the knowledge of the truth.

But if the faithful in Pergamos could remain faithful even where Satan had his seat, so may the faithful today remain faithful until the end in spite of all the new temptations that have been devised. The hidden manna which the world cannot receive and the white stone with the new name which the world cannot know, is worth the sacrifice of everything else. Blessed are the overcomers who hear what the Spirit says to the church.

230 Blvd. Lugones, Cordoba, Argentina



## Our Children's Department

MRS. LORETTA CARRITHERS,

SUPERINTENDENT



Dear Children:

The gospels tell us of very many wonderful deeds that Jesus did while He was preaching and teaching among the people of the Holy Land. To this day we call Palestine the Holy Land because Jesus the Christ once lived there and trod its hills and vales, sailed upon its little lake and often stood beside its foaming river.

The very best verse in the Gospel of John says: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

I remember when I was a little girl, even before I could read, how I liked to look at the Sunday School picture card of Jesus bringing to life the son of the widow of Nain. The seventh chapter of Luke tells about this miracle. Jesus was entering the city of Nain when He met a funeral train coming out. On a bier was the body of a young man who was the only son of his mother, and she was a widow. Jesus pitied the poor, mourning mother, spoke to her son, and he sat up and began to speak. Jesus delivered him to his mother and they, with all their friends, went home rejoicing and praising God.

Then I wondered how Jesus could raise people from the dead, but as I grew older and studied my Bible more, I realized that if He could form man, in the first place, from the dust of the ground and breathe into his nostrils the breath of life, He could surely bring life to that body again after the soul had gone out. I also observed that He did all His miracles to glorify His Father in Heaven.

I would like to talk about so many things that Jesus did while He was on this earth, but we will be satisfied with two more miracles today and perhaps more some other time.

The great crowds so closed in about Jesus and His disciples that they had no time to eat or sleep. They took a little boat and went out upon the sea and Jesus, with His head on a pillow, lay down and fell asleep. A great storm arose. The ship rocked about and seemed as if it would sink

beneath the waves, but Jesus still slept. Then the disciples came and awoke Him, saying, "Lord, save us, We perish." Jesus said, "Why are ye fearful. O ye of little faith?"

Then He spoke to the winds and sea and said, "Peace, be still." And there was a great calm.

One night when the winds were contrary the disciples were again out in a little boat tossing up and down upon this stormy sea. Jesus was not with them. It was between midnight and dawn when they looked across the boiling waves and saw One walking upon them as if the waves had been a floor of glass. They were afraid, but a voice they knew called over the waters: "It is I. Be not afraid." And, as He drew nearer, they saw that the One coming to them was indeed their Master. Peter cried out, "Lord, if it be Thou, let me come to Thee on the water." Jesus bade him come. At first Peter stepped on the waves with confidence, but presently he lost his faith and began to sink. Jesus put out a hand and caught him saying, "O thou of little faith. Wherefore didst thou doubt?" For Peter had cried, "Lord, save me or I perish."

Jesus stepped into the boat with them, taking Peter with him by the hand, and the wind and waves grew calm.

One little word is repeated over and over in all these stories of Jesus. It is the word faith. Those who had faith received blessings from our Lord. Do you know what it is to have faith? Perhaps I can tell you. It is he feeling, you have when your mother promises you something you want very much. You know the father and mother can do what they say they will. You do not think for a moment that they will ever disappoint you. If you are ill and the doctor comes, when you see his kind face beside your bed you feel sure that he will soon make you well. This is faith. This same faith we must have in Jesus Christ, who came to save His people from their sins and to save the whole world. Whatever He has said He will do.

With love, in Christ's Name,

Aunt Loretta's Friend,

513 Bowman St., Mansfield, Ohio



## Christian Endeavor Topics for Young People

REV. W. ST. CLAIRE BENSHOFF, TOPIC EDITOR

For March 30, 1941

### "HOW CAN I MEET OBJECTIONS TO BECOMING A CHRISTIAN?"

Scripture Lesson: I Peter 3:15-18; Col. 4:6

#### For the Leader

Perhaps we have often asked ourselves, "In this matter of bringing other people to Christ, where do I fit in?" Or perhaps we feel that our Pastor is supposed to do all the work of "getting new members." However, it is true that each Christian is to be engaged in the work of soul-winning. It so often happens that people have inborn "fears" of a minister, and besides, we are better acquainted with our own town people. So we have plenty of work to do.

We will soon discover that people have excuses and objections to becoming Christians. These "objections" range anywhere from "self-righteousness" to "accusations against church members." We want to consider a few of these tonight; more could be mentioned. Our success as a soul-winner is determined by the way in which we meet all objections.

#### Discussion

**MEET OBJECTIONS BY EXAMPLE.** People watch us to see how we live our Christian life. Many times their objections center on examples of worldly living on the part of professed Christians. We can't undo such examples of worldly living on the part of professed Christians. We can't undo such examples, but we can give an example of good Christian living on our own part. By our Christian deeds and virtues we can influence others for Christ.

**MEET OBJECTIONS BY TEACHING.** Many objections result from ignorance. It is always true that the non-Christian is ignorant of God's plan of redemption because, if he were informed on these things, he would immediately become a Christian. Such is the power of the Gospel. Christian Endeavorers can overcome sinner's objections by teaching the truth about Christ.

**MEET OBJECTIONS BY EQUALITY.** If I were an unsaved sinner, and someone was seeking to lead me to Christ, I would resent it if that person "preached" to me and threatened me with eternal punishment without first endeavoring to win my confidence. I would not want them to think themselves to be superior to me. I would respond quicker to a feeling of understanding and of personal interest.

**MEET OBJECTIONS BY PROMISES.** A sinner is not happy nor satisfied with his life. Such is evident when we see that the sins of yesterday are not sufficient thrills for today. New and deeper sins must be committed. We can often turn men from sin by giving them the great promises of God's Word. We must show them what the Christian life promises them in place of their present sin-life.

**MEET OBJECTIONS BY FIRMNESS.** There may be some who will try to compromise and ask us to agree with them on statements which would lower the standards of the Christian faith. If we agree with their statements we have lost our case. The truth of the Bible is evident; there is no change in the method of salvation. We must tactfully stand firm for Bible teaching.

**MEET OBJECTIONS BY ENCOURAGEMENT.** We have all seen poor, destitute people who are afraid they are now too weak to make a "good Christian". To these we can explain the power of Christ which can enter a life and make it strong. Many have tried to be Christians and have failed. These we can help by speaking words of encouragement and faith.

**MEET OBJECTIONS BY POINTEDNESS.** A certain type of sinner will excuse himself on the ground that others in the church are not living up to their profession. He may also base his hopes of Heaven on the fact that his mother or his sister was a good church member. In this case we must come right to the point and explain that no one else can answer for us. We must point out that eternal salvation is a personal matter between each of us and our God.

**MEET OBJECTIONS BY THE USE OF TACT.** An unsaved person is usually sensitive about making a confession, and a lack of understanding of the particular case may cause a hardening of that person's heart against Christ. Far better to try to understand the person's problem, and, rather than scare them or antagonize them, seek to solve their difficulty by presenting the proper Scriptures, and through prayer.

**MEET OBJECTIONS BY PRAYER.** Prayer is power. To be effectual soul winners it is first necessary that we be filled with the Spirit of God. This comes only through prayer. We are witnesses of Christ upon the earth. Certainly we must do our work with the power of prayer behind us. Half of a battle of a job is preparation. Prayer is a major part of our Christian work. This is God's work in which we are engaged; our work will see more victory if we consult God for advice and help.

**MEET OBJECTIONS BY SCRIPTURE.** Christ sets the example, for He quoted Scripture to those who would tempt Him or argue with Him. The Bible is full of verses which will answer all the objections of the unsaved. Small folders are always available which list the most common "objections" and Scripture verses which answer them.

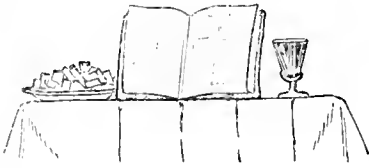
It is only natural for the sinful spirit of man to avoid God's plea. Under the guidance of the Spirit of God let us humbly use the Scriptures to teach them.

#### Suggestions for a Successful Program

In these notes we have listed only a few of the objections which are raised daily by the unsaved. Your group can mention many more. Give time for plenty of discussion on all these points.

A fine project for your group: Write to Keith L. Brooks, 2003 Addison Way, Los Angeles, California, and order 100 "Personal Worker's Outfits" at \$.75 per 100. These are little folders listing some most important reasons given by the unsaved for not coming to Christ. It also lists many Bible verses as answers. Make a general distribution in your church of your 100 folders.

"An advertised meeting is an attended meeting." Round up a "Local artist" in your group. Put up a poster each week with name of leader and topic. Talk to your Pastor about a special C. E. ad each week in his bulletin. He will be only too glad for your announcement. Make it short and to the point.



# Worshipping Day by Day

(Family Altar)

## Sunday

### WHY PRAY

Psalms 145:14-21

Prayer is the heart of the Christian life. Rev. George H. C. MacGregor sent out seven missionaries from his church and had started to win seven more when he passed away; and yet he said, "I would rather train one man to pray than ten men to preach."

Prayer is the loftiest, most magnificent and wonderful thing man does. When you pray today try to think in terms of the closeness of the Master.

## Monday

### STRAIGHTWAY

Mathew 4:20-22

"And they straightway left their nets and followed Him." This is also true of James and John whom He soon found and in a similar manner summoned to service.

These men had much to leave, for they were well-to-do, but they immediately left the ship and their father, and followed Him.

Obedience, if it is real, will be prompt and instinctive. It will not stop to ask questions.

## Tuesday

### STRENGTH FROM GOD'S WORD

II Peter 1:5-8

Truly the experience of all Bible lovers proves that the Scriptures build up. Bible study builds up the mind. The Bible contains the most lofty philosophy and the deepest morality.

The Bible, while building up the mind, builds up the soul also, and that is its supreme glory. It not only convinces, but it also convicts and inspires. It makes men better as well as wiser, and thereby makes them truly strong.

Get your strength from God's Word.

## Wednesday

### HELPING GOD

Mark 6:35-38

A little girl was once gathering the crumbs from the table to feed the birds. The maid who was in the room said, "O Miss Dolly, God feeds the birds. You need not trouble about them."

"Yes," said Dolly, seriously, "But I like to help Him."

We wonder sometimes whether we are seriously trying to help God or not. More times than we realize there is a necessity of doing "little things" to help Him.

## Thursday

### SPIRITUAL BLINDNESS

Mark 10:46-52

A little boy was born blind. At last an operation was performed; the light was let in slowly. When, one day, his mother led him out of doors, and uncovered his eyes and he saw the earth and the skies for the first time, he cried "O, mother! Why didn't you tell me it was all so beautiful?"

His mother burst into tears, and said, "I tried to tell you, dear, but you could not understand me."

That is the experience of the one who is in spiritual blindness—in the darkness of a life of sin.

## Friday

### THE CROSS-BEARER

Mark 8:34-38

In "The Cross Bearer", a little book published by the American Tract Society, is a series of illustrations from French pictures showing the right and wrong way of bearing a cross.

One picture represents the disciple as sawing off a part of his cross. He would bear the cross, but the one Christ gave him is too heavy. Another is dragging his cross behind him, ashamed of it; while a third is kneeling before his, worshipping it.

But one comes behind the Master bearing his cross exactly as did the Savior, walking in the Lord's footsteps.

How do you bear your cross?

## Saturday

### KEEP YOUR SOUL ON TOP

I Corinthians 9:24-27

A little girl gave her father the most important condition of physical well-being when, in answer to his question, "What was the minister's text?" she replied, "Keep your soul on top."

When he asked her to find the text, she found that it read, "I keep my body in subjection." But her interpretation was fine.

He who keeps his soul on top will find that he has succeeded in "keeping his body under." A sound soul goes far toward making a sound body.



## THE LAYMAN'S PAGE

### War, Race Fiends and Inferior Races

Dr. L. L. Garber

The present World War may culminate in the greatest tragedy of human history. This war, as most wars, had a number of causes, but one of the chief causes of this and of the preceding World War was a false belief, a false philosophy, a "defeatist philosophy", racism, promoted especially by the "race fiends".

A "defeatist philosophy" is a misleading, false, fundamental belief that hinders one's usefulness, chills his sympathy, thwarts his higher hopes, and sours "the milk of human kindness" in the breast of its victims.

In a former article I showed how defeatist philosophies prevent good men from helping in greater causes, how they stifle efforts to correct long-standing evil habits in society, how they suppress the "hope that springs eternal in the human breast," and at present block the way to progress in many lines.

Specifically I related how certain noble-minded ministers, whom I have known and loved, had their usefulness crippled, their work shortened, their memories blighted by the erroneous and fatalistic belief in an "inherited, unchanging human nature," and how certain splendidly zealous and otherwise intelligent women had run head-on against a stone wall of discouragement and defeat by meeting this same monster defeatist error in their thinking. In this present article, I want, so far as possible, to dispel from your thinking and feeling a still more vicious anti-Christian, anti-social, anti-democratic defeatist error, "racism".

What is "racism"? Racism is first a belief in a distinct plurality of races, usually with the anti-social war-breeding implication that a certain race or certain races are "superior", and hence by nature privileged and justified in dominating and disposing of their less fortunate human (or inhuman) brethren.

How many races? The old geographies listed five: the white, the black, the brown, the yellow, the red: a classification, you will observe, based on color, which, as you know, "is only skin deep". One holding this superficial five-color classification usually readjusts his thinking when he comes upon Brinton's scholarly classification. These point out characteristic distinctive differences which might yield two, five, nine or more races as you will.

Modern race classifications, whether brachycephalic or dolicocephalic, ulotriches or lissotriches, or etc., usually allege certain differences in intelligence. Out of this supposed difference of intelligence has grown racism, with its depreciation and disparaging of certain races as a hinderance to civilization and an assumed laudable, praiseworthy, and "holy effort" to rid humanity of this menace to social safety, high social culture and enduring progress. During the closing years of the 19th century, this defeatist belief received a mighty impulse from certain German materialistic philosophers. These inspired the effort (Me und Gott) to pan-Germanize civilization, have culminated in Hitler's effort both to exterminate the Jew along with certain other "in-

ferior races", and to remake the world according to a new model which is to eliminate both democracy and Christianity, since both recognize the equality of man.

Happily, the belief in superior-inferior races is on the way to swift extinction among intelligent thinkers. "Nordic Nonsense" has been shattered by expert psychologists, biologists and historians. It was formerly alleged that certain races have superior memories, reason in superior fashion, and have more will power; but this contention has likewise been overthrown. Granted I get my brain from my parents, it does not follow that I get from them the innumerable stimuli, good and bad, which shape, organize, direct and determine the sentiments, ideals and activities that constitute its product. It is not heredity that converts the "Blooming confusion" of disorganized and contradictory impulses of the child mind into the moral idealist, the accurate and profound reasoner, the wise and dependable, self-controlled leader. These qualities come only through cultural contacts, in which the children of all races may share and rise to praiseworthy achievement.

Modern science fully sustains the democratic contention that, in the large, there are no inferior races. The only places where belief in superior races, "Biological defeatism", still flourishes are in Germany and Italy. But "there is no evidence that any racial group or social class has any more intelligence than any other. There are more variations in heredity among individuals of a group than among any social or racial group," asserts a famous eugenist, whose last book "demolishes the last remnant of racism", as a scientific biological theory.

Psychological facts, tending to demolish the belief in superior races or classes, are numerous and equally convincing. During the first World War intelligence ratings of the Chicago Negroes were collected and compared with the intelligence ratings of the "Lily White" Nordics of the South. These Negroes exhibited superior intelligence. Certainly, this superior intelligence rating does not prove that the Negroes are superior to the "dirty white trash", but it does suggest that, with equal cultural opportunities the Negro race would not fall behind the average of other races.

In a rather recent year, a number of women in a western state adopted a group of orphan children to bring them up in the proper form. After some years, these foster-mothers developed a fearful anxiety as to whether they had been duped in the allotment of these offspring of semi-criminals, laggards and shady women. The intelligence tester was called in to take their intelligence rating. The expected preponderance of sub-normals and twisted personalities did not appear; the children rated well up to the average and included several of superior intelligence.

There are no inferior or superior races or classes; but there are superior and inferior personal endowments. In Nature's lottery, some of us draw low numbers, in which cases, as everywhere, it is our opportunity and high duty to do the best we can, which doing is always splendidly good and in final achievement often far surpasses our fondest expectations.

All efforts to prove, by manipulation of historical facts, the contentions of the "race fiends" have likewise failed. The facts of history prove beyond question the equality of the races. "Haughty Greece and insolent Rome" and all that from their ashes come "tend to show that races and nations exhibit high general intelligence only where there are superior cultural opportunities. Could the great Roman, Julius Caesar, an outstanding figure among the great poets,

orators, and jurists of all time, who looked down with proud disdain upon the ignorant Germans of North Western Europe, now look down upon their descendents, he would observe a mighty civilization, renowned in letters, music, art, science and manufacture, but now also mighty and ruthless as a military people, pluming themselves as the "superior people" destined and commissioned, while exterminating and subduing lesser and inferior races and peoples, to make themselves the dominating race of the world.

Could Augustus Caesar, of this same mighty Rome "that sat on her seven hills and in her glory ruled this world," now study and evaluate a civilization established and carried forward by the Angles and Saxons, barbarous tribes from this same ignorant German Fatherland, he would marvel at achievements far surpassing his proud Rome in all cultural, material and military arts, and embracing approximately one-fourth of the territory of the habital globe and one-fourth of the world's teeming millions, of all kindreds, tongues and peoples.

What of the Japanese? Men now living may relate how, during their lifetime, a small-statured, dark-skinned, disregarded, semi-civilized "inferior people", under the impact of cultural contacts opened to them by an American adventurer, developed a power, an intelligence, a prestige that challenges the great nations of the globe in economic and political achievement. Are the Japanese an inferior people? Thousands of them have graduated from American colleges and universities with creditable records. One university professor, testifying to their commendable industry and zeal for learning both at home and in America, avers that "they are our equals in every respect."

What of the Japanese? During long centuries the German barbarians of Northern Europe accumulated, developed, invented arts and sciences and perfected a great and powerful civilization, which, with much reason, demanded a "place in the sun" as the most worthy to be imitated, preserved and perpetuated. During the centuries savage Germanic tribes, the Angles and Saxons, from Western Europe, settled in the little Island of Britton, and there accumulated, invented, expanded similar elements of a great civilization; but in addition developed a passion for freedom, which through the centuries "slowly broadened down from precedent to precedent" and spread throughout the world its Magna Charta and Bill of Rights, fundamental elements of democratic liberty. In contrast with Germany and Britton by a swift and eager absorption of American and European cultural elements, Japan has astonished the world by her phenomenal rise to greatness and power in less than a century.

Growth in civilization is a matter of Nurture rather than of Nature. In merely animal life, biology is of immense importance, but it is of negligible importance in social and moral life. Eminent Dr. Ogburn says, "Biological change of the last two thousand years has been exceedingly slight, while cultural change has been extraordinarily great."

Thirty years ago the writer of this article, in a chapel address, ventured to approve and justify the New Testament statement, "God made of one stock all the races of men." (Acts 17:26). He is now happy in the knowledge that the New Testament is fully justified by the facts, which facts likewise support Kipling's familiar lines.

"The Colonel's lady and Mary O'Grady  
Are sisters under the skin."

Conclusion: All haters of war, all proponents of peace and democracy, of social advancement and Christianity, should help to dispel from the minds of men the false, war-breeding, "defeatist doctrine" of inferior races.

Ashland, Ohio



Laid  
to Rest

**MICHAEL**—Mrs. Herman Michael, 48, of the Mt. Olive Congregation departed this life to be with the Lord, Feb. 12, 1941. Mrs. Michael was born in this community where she lived most of her life. She was the daughter of Mr. and Mrs. James Bateman and is survived by them, her husband and children and brothers and sisters. Most of the family are members of this congregation. Mrs. Michael had been a faithful member for years. She was a woman of fine Christian character, well loved and respected by the community. The funeral services were in charge of the writer, assisted by the Rev. Homer J. Miller, pastor of the Mill Creek Church of the Brethren. Interment was made in the McGaheysville cemetery.

John F. Locke.



## Among the Churches

### Post Card Publicity

**Flora, Indiana.** The Christian Endeavor of The First Brethren Church of Flora presented the four act play, "Follow Thou Me", on Sunday evening, February 23rd. It is a rather difficult two hour play, but after five weeks of practice, the cast carried it through like professionals. We had a full church for the occasion, including the balcony and the Sunday School rooms. We had spared no expense in costuming and lighting and we thank God for such a fine testimony of willingness and loyalty which our young people have shown, even during a busy season.

We are now looking forward to starting our two weeks special services on Sunday, March 2nd. Rev. J. Ray Klingensmith will be with us for this period of rejoicing. We humbly seek your prayers and God's blessing on these services.

A servant of Christ.

Vernon D. Grisso.

**Carleton, Nebraska.** Just a post card at this time to inform you that we are in the midst of an Evangelistic campaign with Miss Emma Aboud as the evangelist. She arrived on the 15th of February, coming from Mulvane, Kansas, where she had completed a successful series of meetings. Indications are that we may expect a very heart-warming time and one of most spiritual refreshment. We pray that this may be a great soul saving occasion. Miss Aboud uses different costumes each night, representing those used in Palestine. She also has other objects on display from that country.

Many people of this community are availing themselves of this unusual opportunity that has been afforded us. We solicit prayers of the entire brotherhood in these efforts.

Mrs. E. E. Lichty.

Vinco, Pennsylvania. Since our last report two adults have been baptized and received into the church. The offerings for local and denominational support are indeed encouraging. Brother J. Ray Klingensmith was with us on January 29th, and addressed the congregation, and also a special meeting of young people. A Girls' Gospel Team from Ashland College will give us a varied program on Sunday evening, March 9th. Nature has been very generous with winter scenes in this locality and we are thrilled with them each day.

C. Y. Gilmer, Conemaugh, R. 1.

Elkhart, Indiana. Our meetings, led by our pastor, Brother Delbert Flora, have come and gone.

This intensive effort resulted in strengthening the church spiritually, as well as leading men, women and children into the Kingdom by baptism, consecration and by letter.

All who know Brother Flora know that his messages were both inspirational as well as Bible teaching. He stresses deeper Christian living in every day life, the essential factor in soul winning. Interest and crowds were good.

Edna Nicholas.

CONEMAUGH, PENNA.

The three Woman's Missionary Societies of the Conemaugh Brethren Church held their Day of Prayer Service January 16th, in the church auditorium. The women invited, and were very fortunate in being able to obtain, Rev. J. Ray Klingensmith as our guest speaker. We were led, through the message, to think of our own prayer life and why we are not able to accomplish more in Christ's name. This was a most stirring sermons.

The program was as follows:

- Electric guitar prelude ..... Dick Leidy
- Hymn ..... "O Master Let Me Walk With Thee"
- Scripture ..... read by Mrs. Harry Vickroy
- Music meditation . Dick Leidy & Mrs. Earl Aurandt
- Season of prayer closed by Mrs. Annie Rorabaugh
- Saxophone solo ..... Shirley Horner
- Accompanied by Phyllis Flick
- Poem—"My Daily Prayer" Mrs. Annie Rorabaugh
- Vocal Solo .... "In the Secret of His Presence"—
- Mrs. John Wissinger
- Prayer season ..... closed by Gladys Gillen
- Offeratory
- Message ..... Rev. J. Ray Klingensmith
- Benediction

The Prayer Band secretaries, Miss Erma Amigh, Mrs. Annie Rorabaugh and Miss Hazel Rodgers planned this program. Miss Rodgers also acted as pianist and Mrs. Walter Wertz had charge of announcing.

Many of the neighboring Brethren worshipped with us, and we all enjoyed the fellowship of Rev. and Mrs. Klingensmith and Janet Lee.

Following the meeting the W. M. S. met and decided to have their Mother and Daughter Banquet at Alwines Privadine on May 12. The treasurer, Mrs. Ray Rodgers, was instructed when to send the Home Mission Offering which amounted to \$435.25. We are happy to say there will still be some added to this amount. The yearly election of joint officers took place with Mrs. Walter C. Wertz elected President, Mrs. LaVere Rorabaugh, Vice President, Miss Violet Fisher, Secretary, and Mrs. W. Grant Knavel, Treasurer.

At the last meeting of the Junior societies two new members were added to the Jr. W. M. S. No. 2 and one new member to Jr. W. M. S. No. 1.

Some have given to the Publication Offering and we pray many more may see this great need, and then give to it.

We petition your prayers and pray that we all might grow in grace and knowledge of our Lord and Savior Jesus Christ.

In His service,

Mrs. Walter C. Wertz.

FALLS CITY, NEBRASKA

On January 5, Dr. and Mrs. L. O. McCartneysmith began a series of evangelistic meetings in the Brethren Church here. The effort closed on Sunday evening, January 19.

Those who know Dr. McCartneysmith are acquainted with the high grade preaching ministry he conducts. His sermons are clear and positive in character and in reach of every one. A wide acquaintance and travel experience goes far to enrich his expositions of the Word of God. This writer has greatly enjoyed every sermon he has been privileged to hear from the lips of this gifted preacher of The Brethren Church.

The music of the meeting was ably directed by Mrs. McCartneysmith. Our people appreciated the solo work of Mrs. McCartneysmith as well as the many duets she sang in company with her husband. The congregational singing was ably directed by this talented musician.

There were children's meeting conducted immediate after the close of school. Mrs. McCartneysmith conducted these meetings with good success. She is a specialist in child evangelism, not only in understanding child psychology and the art of teaching singing, but also in presenting the basic doctrines of the Bible to children. This work was much appreciated.

The results which God was pleased to grant us numbered 19 confessions of faith in the Lord Jesus Christ and three reconsecrations to a more faithful fellowship with the Lord.

The McCarneysmiths stayed at the parsonage. The pastor and wife enjoyed their stay with us. It is always a privilege and a blessing too, to have fellowship with God's servants. Our lives were enriched by their presence with us.

This writer happens to know a little of the opportunities open to these servants of God. They have been very unselfish and generous in their service for Christ and The Brethren Church. They have labored in fields where financial reward was almost eliminated and have done this service willingly. At present, they are answering a call to work of evangelism in another denomination. They are never without work which of itself is a testimony to the quality of their work and also to their unselfish devotion to Christ and the Gospel. We have found them to be friends that we would not wish to lose, but to cherish in thought and to hold up in prayer. May God bless them and keep them for the service of rescuing lost souls.

R. F. Porte.

Dear Evangelist Readers,

We held two weeks meeting at McLouth, Kansas, where the Church of the Brethren and ours hold service together in the same building and have the same pastor who is of The Church of the Brethren, Brother John Bowers, a fine young man—thank God they gather in unity. Their former pastor, Brother Bremmel, is head of the high school and partly through him and one of our own members I spoke twice in the school and many of the people were won for the Lord, as they stood one by one till nearly all accepted the Lord. Praise God for that. Sister Bowers with whom I stayed was a saint, who by the way belongs to us and her husband to the other church, and it is her son who is the pastor of both.

Several of the families are so connected. Another member of our church is a school teacher, his sister too teaches in another school, and so through him, Brother Don Kimmel, whose father is a judge, we had three schools meet for an afternoon where we talked.

Many of the town people of other churches attended, but owing to the bad weather the roads were very bad, thus half of the time people could hardly get out. On the whole I think our people were glad we visited them. Two are to be baptized. May God bless and prosper our people in McLouth. We closed there and came to Mulvane, Kansas, where we opened Sunday, January 26 and by God's grace will continue until February 9th.

Here, too, the weather has been against us and the roads bad, that is the roads from the farm homes to the main road which leads to our church. We are praying that God's help and blessing may rest upon us. There are several of our people not coming to church and backsliders and sinners to be won for Jesus. The great need I find is a pastor to shepherd this lovely flock. They have been without one for two years since Brother Elmer Keck left. They would like to have a Brethren one as the pastor who comes on Sundays from Wichita belongs to the Fundamental Baptist Church and goes to their school yet. If any one is interested they could write to Sister Davis who is secretary. As they have not had Communion for two years we are going to hold one Saturday, February 8th at eight o'clock. If anyone of like faith is in the vicinity they will be welcomed by this group. Our church here is about five miles in the country, outside of Mulvane and is called the Bethel Brethren Church.

Please pray for a mighty outpouring of God's Spirit upon us all.

In His service,

E. M. Aboud.

## PUBLICATION OFFERING for THE NEW BUILDING

We are glad to present herewith a further report of the Publication Day Offering. Under date of March 1, the Ashland Church offering should have listed the names of Rev. & Mrs. Clayton Berkshire \$10.00. The amount was added but individual credit was not given.

|                                 |            |
|---------------------------------|------------|
| Balance as last reported .....  | \$3,530.14 |
| Ashland, Ohio: (Additional)     |            |
| B. F. Zercher, Sr. ....         | 20.00      |
| Canton, Ohio:                   |            |
| Arlene Bechtel .....            | \$ 2.00    |
| Mrs. Harry Bechtel .....        | 3.00       |
| F. E. Clapper .....             | 5.00       |
| Mr. & Mrs. H. R. Clapper .....  | 5.00       |
| Isaiah Fockler .....            | 2.00       |
| Mrs. Ella Guittar .....         | 1.00       |
| Mr. & Mrs. D. G. Guittar .....  | 2.00       |
| Mrs. J. A. Guiley .....         | 5.00       |
| Mrs. W. H. Gloss .....          | 1.00       |
| Mr. & Mrs. H. H. Herbruck ..... | 3.00       |
| Mr. & Mrs. A. R. King .....     | 5.00       |
| Mr. & Mrs. P. H. Krall .....    | 5.00       |
| Evelyn Miner .....              | 1.00       |

|   |       |        |
|---|-------|--------|
| Mrs. T. J. C. Noland .....                        | 4.00  |        |
| Mary Noland .....                                 | 1.00  |        |
| James A. Noland .....                             | 1.00  |        |
| Odessa Smith .....                                | 1.00  |        |
| Inez Summers .....                                | 5.00  |        |
| Mr. & Mrs. Joe Watkins .....                      | 1.00  |        |
| Family Circle Class .....                         | 25.00 |        |
| Miscellaneous .....                               | .85   | 78.85  |
| Dayton, Ohio .....                                |       | 145.75 |
| Flora, Ind. ....                                  |       | 27.55  |
| Johnstown, Pa. Third Church:                      |       |        |
| Onward Circle Class .....                         | 5.00  |        |
| Friends of Ruth Class .....                       | 5.00  |        |
| Woman's Missionary Society .....                  | 5.00  |        |
| Catherine Benshoff .....                          | 5.00  |        |
| Mrs. D. F. Benshoff .....                         | 5.00  |        |
| D. F. Benshoff .....                              | 5.00  |        |
| Rev. & Mrs. W. S. Crick .....                     | 2.00  |        |
| Mr. & Mrs. Floyd Benshoff .....                   | 2.00  |        |
| Mrs. L. S. Stutzman .....                         | 1.00  |        |
| Miscellaneous .....                               | 2.00  | 37.00  |
| North Liberty, Ind.:                              |       |        |
| Mrs. B. H. Flora .....                            | .50   |        |
| Mr. & Mrs. W. H. Hay .....                        | 2.00  |        |
| Mrs. E. Shrader .....                             | .50   |        |
| Barbara West .....                                | 1.00  |        |
| Mr. & Mrs. C. M. Mannrow .....                    | 2.00  |        |
| Mrs. Alice Gauser .....                           | .25   |        |
| Mrs. Mary Ligget .....                            | .25   |        |
| Mr. & Mrs. A. E. Price .....                      | 2.50  |        |
| Miscellaneous .....                               | 6.00  | 15.00  |
| Mary Reiger, Falls City, Nebr. ....               |       | 1.00   |
| Mr. & Mrs. H. H. Keil, Mansfield, Ohio .....      |       | 1.00   |
| Mr. & Mrs. Elmer Carrithers, Mansfield, Ohio .... |       | 1.00   |
| Mr. & Mrs. Ralph Miles .....                      |       | 2.00   |
| Mrs. H. W. Robertson, Strasburg, Va. ....         |       | 1.00   |
| Merle W. Snyder, Los Angeles, Calif. ....         |       | 10.00  |
| College Corner, Ind. ....                         |       | 3.00   |
| Roanoke, Ind. ....                                |       | 3.50   |
| Fred J. Stalker, Pittsburgh, Pa. ....             |       | 2.00   |

Total reported to date ..... \$3,878.79

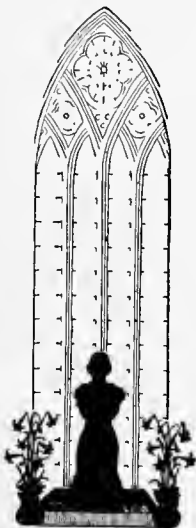
We are certainly delighted with these splendid gifts, and feel certain that the total amount will go well over the top. If your gifts have not been sent in, kindly do so as soon as possible. Thanks! And thanks for the gifts.

W. E. R.

If, by any chance, an "Expiration Slip" found its way into your Missionary number of the Evangelist, last week it does not mean you will not continue to receive the MISSIONARY NUMBER EACH MONTH if you have given \$5.00 to Missions. It only means that if your REGULAR SUBSCRIPTION has expired that the remaining numbers of the month will not be coming your way.

The Mailing list of the Missionary Board is a separate list from the regular mailing list. Hence the above explanation.

# The Brethren Evangelist



Vol. LXIII, No. 12

March 22, 1941

ASHLAND COLLEGE.



*Man stands between two worlds, the visible and the invisible.*

*The visible world is the scene of our training for spiritual life.*

*Lord, walk with me and be my constant guide;  
When storms arise, let me with Thee abide.  
Be Thou my way, nor let me from Thee stray,  
For with Thee, Lord, the darkness is as day.*

ASHLAND COLLEGE  
ASHLAND, OHIO

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## CONTENTS

|  |    |
|--|----|
| Interesting Items .....  | 2  |
| Further Analysis of the Dayton Decision—Dr. W. S. Bell ..                                  | 3  |
| What Value Christianity?—Dr. G. C. Carpenter .....   | 4  |
| Some Outstanding Experiences in a Ministry of<br>Fifty-five Years—Dr. Martin Shively ..... | 5  |
| More Information for Conscientious Objectors .....   | 6  |
| Can We Call It Missionary Work?—<br>Rev. Chester F. Zimmerman .....                        | 8  |
| The Minister and Youth—Rev. Frank Gehman .....   | 9  |
| Our Children's Department .....  | 10 |
| Christian Endeavor Topic for Young People .....  | 11 |
| Worshipping Day by Day (Family Altar) .....  | 12 |
| Publication Offering for New Building .....  | 13 |
| Among the Churches .....   | 14 |
| Important Information Concerning the New Brethren<br>Publishing Building .....             | 16 |

## INTERESTING ITEMS

WORD FROM DR. RENCH tells us that Mrs. Rench has been confined to the Hospital in Goshen. But he sends the word that she is improving. Remember her in your prayers.

A CLIPPING FROM THE SOUTH BEND TRIBUNE tells us of the fact that Dr. Charles A. Bame, one of our editors, has been compelled to resign his work in the South Bend Brethren Church because of ill health.

Temporarily he is staying at the home of his brother, Dr. S. R. Bame in Carey, Ohio. We trust that he will soon be entirely recovered in health and that he will again be able to assume pastoral duties.

WE CALL YOUR ATTENTION to the back page of this Evangelist. You will find some information concerning the New Building which you will find both vital and interesting. Read it carefully and then, if you have not already done so, send a contribution to the Brethren Publishing Company.

WE NOTE FROM THE VINCO BULLETIN that "Ashland College Day" was observed in the Vinco Church on March 9th. The speaker was announced as Dr. M. P. Puterbaugh, Dean of Men of Ashland College. A Girls' Gospel Team from the College had charge of the evening service.

BROTHER ELMER KECK, pastor of the North Vandergrift Brethren Church was a caller at the office of the editor this week. He tells us that the church gave them a fine gift of linens, towels, a blanket, a lamp, food products and a set of dishes, following their prayer service recently. That was a fine thing for the church to do.

WE SEE BY THE OAKVILLE BULLETIN that Brother King is again calling on the membership of the church to unite in the plans for the beautifying of the church grounds. We have seen the result of this work in years gone by and it is a very worthy effort. Why not try to beautify the surroundings of the Lord's House? Make it attractive and more people will drop by to see it.

BROTHER J. G. DODDS, pastor of the Smithville congregation, tells us that the plans for their Easter Evangelistic services are progressing nicely. They begin on Sunday, April 13th. Bear them in mind.

WORD FROM REV. W. S. CRICK, Third Church of Johnstown, tells of a School of Leadership Training which will open on Monday evening, March 14th and continue for six consecutive Monday nights. It is a union school and will be held in the Bethany Presbyterian Church. Five courses will be offered. We note that Miss Mildred Furry, of our own Christian Endeavor National Board, will be one of the instructors.

(Because of the many inquiries that have been made concerning the recent decision at Dayton, Dr. Bell is furnishing the analysis of the matter to the readers of **The Evangelist**, purely for the information of the membership of The Brethren Church. We trust the information will cover the questions that have been raised in your minds.)





# EDITORIALS



## FURTHER ANALYSIS OF THE DAYTON DECISION

Dr. W. S. Bell

### The Brethren Church Is A Conference Denomination

It had its birth in the conference of 1883 and the general business of the church has been carried forward through all its history by conferences; District and National. The organization, name and incorporation of the Church was by order of conference. Every local church in order to be recognized as a Brethren Church must have standing in the Conferences of the Denomination. If this was not so, there could be no authority or permanency.

The local churches have representation in these conferences by delegates selected by the several congregations with voting powers to conduct the business of the conferences. The local churches are bound to the conferences by their delegates elected to act for the local congregation and are parties to its decisions.

We cannot understand the decision of the lower Court who places the **local church independent of the decisions of the Conferences and gives it liberty to form other associations, become hostile to and compete with the original denominational organizations.**

Certainly if Conference had power to create the Brethren Church as it did in 1883, every following Conference would have equal authority and its decisions would be equally binding.

To us the decision gives us a **monstrosity with two bodies and as many heads as there are local congregations.**

Who is the **denomination**—the seceding group who have set up a new organization, separate and independent from the original or those who have continued loyal to all the conferences and organizations of the denomination?

We cannot understand the decision that concludes that the seceders have not left the denomination or departed from its doctrines. Acts speak plainer than words. The **"Graceites" have no relationship with our conferences and Boards and no community interest with us.** They are as separate from us as The Church of The Brethren in organization. They have declared allegiance to an independent seminary with an incorporated unchangeable creed, which is in opposition to the fundamental purpose and doctrine of The Brethren Church which is opposed to any

man made written creed. We ask the question, "What constitutes a denomination?" Is it not an organized group of churches, with its own separate organizations and declarations? The Church of The Brethren has the same identical doctrines that we have and the same position as being opposed to a man written creed. Does this make The Church of The Brethren the same denomination as ourselves? The difference is that we have separate organizations. For the same reason the "Graceites" are not the same denomination as ourselves as they are independently and separately organized.

**This case is not decided yet—The opinion of the local court will have to be suspended and our cause considered by a higher judiciary, whose decision we will wait for.**

Dayton Bulletin, March 9, 1941.

### As To Our Church Government

The lower Court placed the Brethren Church on West Third and Grosvenor Streets in the legal classification of churches as defined by law in the following classification.

**"WHEN THE PROPERTY IS HELD BY A RELIGIOUS CONGREGATION WHICH BY THE NATURE OF ITS ORGANIZATION IS STRICTLY INDEPENDENT OF OTHER ECCLESIASTICAL ASSOCIATIONS AND SO FAR AS CHURCH GOVERNMENT IS CONCERNED, OWES NO FEALTY OR OBLIGATION TO ANY HIGHER AUTHORITY..." (Watson vs. Jones, 13—Wallace 679)**

To place such an interpretation on The Brethren Church we cannot understand. We are a conference denomination and to be so, every true Brethren Church is a conference church. The Dayton Church has through its entire history until the present controversy been represented by delegates in all the conferences of the denomination, both District and National. This church was nurtured and developed by aid from the Ohio Mission Board and received the church property on Conover Street by deed from this same Board. How can it be said that this church **"IS STRICTLY INDEPENDENT OF OTHER ECCLESIASTICAL ASSOCIATIONS?"**

**THE OHIO CONFERENCE MANUAL AND CONSTITUTION** in Chapter 1 and Section 1—"The

(Continued on Page 7)



# What Value Christianity

## *A Table of Weights*

Dr. G. C. Carpenter

**Christianity Provides the Only Plan of Salvation That Saves To The Uttermost Every Sincere Applicant**

**W**HAT value the friendship of Tom Smythe? What value my neighbor John Jones? What value this habit of profanity and that habit of worship? Men are ever face to face with the question of values. Happy they whose scales are well balanced for weighing life's values. What is the value of Christianity according to your scales? Weight in our scales follows.

### **Christianity Provides the Only Satisfactory Philosophy of Life**

Wise men through the centuries have given to the world various explanations of life, but the only satisfactory system of philosophy is found when men see God through the eye of Jesus Christ. Science has given man a new world, but science alone cannot fully satisfy the mind and heart of man. Science switches on the electric lights to drive away the darkness of night, but Christianity switches on the eternal lights of heaven to reveal to mortal man the way to God.

### **Christianity Provides A Sure Foundation For A Vital Faith**

Man wants an unchanging faith that will connect heaven and earth, that will take man into the very presence of God, and that will bring God down to man. Jesus Christ is the sure foundation that cannot be moved, the eternal rock. Did you ever come to a place where five roads met and you did not know your road? Then the faithful finger-post at the cross-roads pointed the way for you. How thankful all men ought to be for the finger-posts of Christianity along the highway of life! The church steeples, the Bibles, the prophets, the saints, the ministers, yes, the Son of God Himself—thank God for the God-given finger-posts of faith.

Christianity throbs with life from God. "Prick it anywhere and it will bleed." It brings to man the living God through Jesus Christ the Son of God. In twenty centuries no man sincerely seeking God through Jesus Christ has been disappointed. He has found a blessed assurance, produced by faith in Christ, made full by hope, and confirmed by love. The rent veil revealed the mercy seat and opened the Kingdom of Heaven to "whosoever will." Man, if he will, can enter in, never to return, but to abide in the secret place of the Most High, to dwell under the shadow of the Almighty. "The rent veil invites me to live my life in Him; to die my death in Him; and to enjoy rapt and radiant fellowship with Him through all the ages."

### **Christianity Provides Love One For Another**

It is practical. It takes religion from the clouds and makes it live among men!

A selfish, loveless religion cannot be Christianity. Bishop Moore declared, "The greatest danger confronting the Christian church today is the danger of it becoming a soft church." Christianity serves! And here is an opportunity for self-inspection. Are we doing great and hard things for God by serving our fellowmen? Are we loving one another as Jesus loved us? Are we walking "In His Steps" daily? Does our life remind people that we have been with Jesus? Are His teachings inculcated into the fiber of our beings? Do we love one another, even all men?

### **Christianity Provides Rest For The Soul Under Any And All Circumstances**

Jesus said, "My peace I give unto you." Other faiths cannot lift men to confidence and peace. Jesus Christ leads men out of sin and doubt and weakness into a life of forgiveness and peace and strength in the presence of God. In Christ man finds the only satisfactory answer to the

deepest quest of human life, the search for God. And the result is the possession of "the peace of God that passeth all understanding." On the night before his execution Sir Walter Raleigh wrote these lines:

"Give me my scallop-shell of quiet,  
My staff of faith to walk upon,  
My scrip of joy, immortal diet,  
My bottle of salvation,  
My gown of glory, hope's true gage,  
And thus I'll take my pilgrimage."

What a picture of a noble soul at peace with God. Christianity does provide a "scallop-shell of quiet" for the faithful.

#### Christianity Provides The Only Reliable Life Insurance For Eternity

How precious is a sure hope for the life that lies beyond these days. The risen, living Christ, and He alone, gives us the courage to believe in an eternal life. Mrs. Beecher-Stowe tells of Uncle Tom being sold again into slavery, leaving Aunt Chloe, riding away on his new owner's wagon, and thinking as he

jogged along of these words from an old-fashioned Book: "We have here no continuing city, but we seek one to come; wherefore God is not ashamed to be called our God; for He hath prepared for us a city." F. W. Boreham says, "Uncle Tom transfers his loved ones from the old log cabin **behind** him to the radiant city **before** him and every revolution of the wheel of the wagon brings him nearer to his spirit's goal."

There are always lights ahead for the faithful followers of Jesus Christ. Christianity provides the best, the safest, the longest-term life insurance known to man. It points to the "home of our hearts at the other end of the long, long road." The North American Indians held that the lovely hues of all the flowers that fade are gathered into the skies, re-appearing in the gorgeous beauty of the rainbow. Christianity insures the home of homes on before for all who are faithful unto the end. **WHAT VALUE CHRISTIANITY!**

Hollywood, Florida



## *Some Outstanding Experiences in a Ministry of Fifty-five Years*

### *Second of New Series*

**Martin Shively**

**I**N a former paper I stated it as my belief, that in most instances at least, congregations of The Brethren Church owed their existence to the fact that there were consecrated laymen in the various communities, who were interested in the cause of Christ as represented by The Brethren Church, and who brought about the coming of an evangelist, and later a pastor to lead and shepherd the flock, and who to the end of their lives were indeed the "salt of the earth" in the locality in which they lived and wrought. It is the intention of the writer to remind his readers of some of these lay leaders, all of whom with very few exceptions have gone to their eternal reward.

I am not forgetful of the faithful services of those who wrought in the ministry, for in a former series of articles I have told what I knew about some of them, but this series will have to do especially with

laymen, both men and women, without whom the successes which crowned the ministry of these, and indeed all men who have had a blessed experience in soul saving, would have been far less successful. And I am beginning with a few outstanding men in my first pastorate.

In June, 1887, I gave up my work in Ashland College, and accepted a pastorate at West Independence, a small village not far from Fostoria, Ohio. The congregation was very small and the support it could offer to a pastor was equally small, but for almost four years it was the scene of my labors, not all of which consisted of preaching. In common with not a few of the ministers of that period, the pastor taught in the public schools, and served in various other capacities, not even indirectly associated with the preaching of the Word.

Here among the group of faithful Brethren, I found two men, long since dead, but very vitally alive in my memory. One of these was Jacob Hazen, a veteran of the Civil War, and who was also a faithful soldier of the cross, a man who was widely known, and in whom everybody had fullest confi-

dence. He was a gifted conversationalist, eloquent in prayer and always at his post in the church. All the members of his family were associated with him in the church, and no duty assigned to him was refused. As long as life continues with me here, I shall treasure in my memory the name of Jake Hazen. In God's good time I shall expect to meet him and enjoy an eternal association with him.

Another of the outstanding members of that small group was August Krabill, a man of quite different type than Brother Hazen, somewhat slow of speech, and a man whom every body respected, for he lived his religion, and the manner in which he lived it made it very attractive to all who knew him. His wife and two sons, too, were associated with him in the church, and all made a vital contribution to its success.

All are gone now, but I am sure that the community is better because such folks lived in it. I doubt very much if very many who remain in the community will even remember the men whom I have here named, but I am very sure that the community is better for the fact they once lived in it, for such

lives leave their impress on the generations which succeed them.

I am convinced that some of the most eloquent sermons are not delivered from the pulpit, but are expressed in the lives of those who have been touched by Gospel of our Lord. Of course there were others in that congregation, even when it was very small, who made vital contribution to its influence for good, for there were the Leedys, and the Isaia Myers family, all of whom made their contribution to the success of a church, though it is now non-existent, but which in its day exerted a vital influence. Causes for its disintegration were such as influence many other communities. The older folks pass on to their eternal reward, and the younger folks remove to other fields until those who remain become too few to continue an organized effort. But in its day, the church at West Independence was a live organization, and made its contribution to the spread of the Gospel. And in its day, those whom I have mentioned in this brief paper were faithful leaders in the work of the church. "They rest from their labors and their works do follow them."

## More Information

### for Conscientious Objectors

The following article is being published in order that the information contained therein may be given to those interested in this particular matter. The information will clarify many of the questions that have been asked from the Secretary of the Committee in charge of this work. Read carefully and preserve for future use.

E. M. Riddle, Secretary.

#### Registrants, Please Read Carefully

There has been some confusion as to the exact regulations applying to the conscientious objector under the Selective Service Act and the exact procedure the conscientious objector should follow in establishing his claim. In the following paragraphs we will try to outline clearly just what the regulations are in respect to the conscientious objector and just what procedure he should follow.

#### Classification

The meaning of the different classifications is as follows: (from SELECTIVE SERVICE REGULATIONS, Vol. III, paragraph 328).

- 1-A Available; fit for general military service
- 1-B Available; fit only for limited military service

- 1-C Member of land or naval forces of United States
- 1-D Student fit for general military service, available not later than July 1, 1941
- 1-E Student fit only for limited military service; available not later than July 1, 1941
- II-A Man necessary in his civilian activity
- III-A Man with dependents
- IV-A Man who has completed service
- IV-B Official deferred by law
- IV-C Nondeclarant alien
- IV-D Minister of religion or divinity student
- IV-E Conscientious objector available only for civilian work of national importance
- IV-F Physically, mentally, or morally unfit

#### In Case of Appeal

In case a local board places a conscientious objector in Class 1-A, 1-B, or in some other class which seems to be irregular, except Classes II-A and III-A from which there can be no appeal, the draftees should **within five days** from the day after the notification of classification was mailed to him request **in writing** the opportunity to review his case in person before his local draft board. At this hearing "he may discuss his classification, may point out the

class or classes in which he thinks he should have been placed, and may direct attention to any information in his file which he believes it has not given sufficient weight. The registrant may not introduce any new evidence not already contained in his file unless the board members consent. However, if the registrant claims there is any false or misleading information in his file, he may introduce evidence supporting such claim. Such evidence must be in writing in the form of documents, affidavits or depositions and shall be included in and made a part of his file. The affidavits or depositions should be as concise as possible under the circumstances. After such an appearance the local board will mail the registrant a different classification or a continuance of classification according to the **SELECTIVE SERVICE REGULATIONS**, Vol. III, paragraph 369. Be sure that all statements made before the local draft board are honest and sincere. Discuss your position with them frankly for they are human, and many of them are sympathetic once they understand our position.

If the local board has refused to reclassify a registrant, **within five days** from the day after the notification of continuation of classification was mailed the registrant should appeal his case. If the registrant doesn't hear from his draft board within two or three days after the hearing, go back to them and check on what action they have taken, because the time limit within which appeals must be made is very important. To appeal his case a registrant should go to his local draft board and on the back of his general questionnaire (Form 40) fill out the section entitled Appeal to Appeal Board. The local board will then turn his file of data over to the appeal board. Upon receipt of this appeal the appeal board turns the case over to the Department of Justice. The Department of Justice makes an investigation and then makes a recommendation as to whether the decision of the local board should be sustained or changed in accordance with the regis-

trant's request. The appeal board considers the recommendation of the Department of Justice but is not bound to follow it. The appeal board then turns its decision over to the local board and they inform the registrant of the action of the appeal board. No man can be inducted into any kind of service while his case is being considered by the appeal board.

Those men entering noncombatant service will receive all instructions through the local board and will be inducted into the army. They will then be entirely under the control of the army.

After the registrant has been placed in Class IV-E he is ready for induction into civilian service. When the registrant's number is ready to be called, he will receive a questionnaire from the National Service Board for Religious Objectors, which is the organization of the Brethren, Quakers, Mennonites, and has been joined by the Methodists, Federal Council of Churches, Fellowship of Reconciliation and a few other groups for administering this program. From this questionnaire it will be determined what camp the registrant will be sent to. He will receive this instruction with a railroad or bus ticket to the camp and provision for meals enroute to camp from his local draft board. When the boy enters camp, he will be given another physical examination just as the boy entering the army is examined at his induction center. His term of service is exactly equal to that of the draftee in the army.

As yet there has been no provision made so that a conscientious objector can volunteer for civilian service as a draftee may volunteer for army service so that the term of service can be served out at once.

If in any case a local draft board has proceeded in a manner which seems to be irregular to the procedure outlined above, please report this situation to **Dr. Paul H. Bowman, 337 North Carolina Avenue, S. E., Washington, D. C. at once.** Give the name, number, and address of the draft board with all facts pertinent to the situation which has seemed irregular.

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### Dayton Decision - *(Continued from page 3)*

Local Church": Reads, "When the membership of a class shall reach a number which is sufficient in the estimation of its members and the minister or evangelist in charge, such class, may upon a majority vote, be constituted a fully organized church **BY HIM, UPON APPROVAL OF THE DISTRICT MISSION BOARD**". (Article 3)

"When any one of these churches or charges shall so increase in numbers and ability as to be able to support a pastor and shall indicate its desire to do so by a two-thirds vote of its membership, **IT MAY BY THE DISTRICT CONFERENCE BE CONSTITUTED AN INDEPENDENT PASTORATE**".

(Article 5.) ...For a church to be constituted a Brethren Church, it must be approved by the **District Mission Board and by The District Conference**. In the light of this plain procedure, how can it be said that any true Brethren Church belongs to the following classification in which the lower Court placed the Dayton Church. Viz.: "**Which by the nature of its organization is strictly independent of other ecclesiastical associations and so far as church government is concerned, owes no fealty or obligation to any higher authority.**"

—Dayton Bulletin, March 16, 1941.



DR. W. I. DUKER  
President

DR. L. E. LINDOWER  
Treasurer

## The National Sunday School Association of the Brethren Church

REV. E. L. MILLER  
Vice-President

REV. N. V. LEATHERMAN  
General Secretary

### CAN WE CALL IT MISSIONARY WORK?

Chester F. Zimmerman

There are many things that Christians do that are strictly missionary although not called that. Every word spoken to an unbeliever in the name of Christ is a missionary work. Every good deed done in the name of Christ is a missionary act. The tragedy is that so many professed Christians do not do any type of missionary work. One of the most fruitful methods of Christian missionary work is the careful, prayerful distribution of gospel messages in leaflet form.

Can we call this missionary work? Indeed we can. And even if we did not call it this it would be this in fact. Every progressive denomination and "ism" is using this method to spread its message. This is a missionary method that we as individuals and churches need to stress much.

Many of the Sunday School lessons deal with service to our fellowmen. We have heated discussions of methods and needs. Yet little is done because no simple plan of work has been presented. Spiritual shallowness and a form of self-satisfaction is the ultimate result of meetings which discuss human need but do nothing about it. It has been said that it is criminal to teach concerning God's plan for service without providing the opportunity for service. This is not an exaggeration. It is vital. Too many meetings provide only an opportunity for the Christians to blow off steam on their pet subjects. When they have done this they feel their duty is done. The reverse is the truth of the matter. Their duty is just begun. They must "go" and serve to obey the Master's teaching.

Who can do this work? The answer is simplicity itself. Every Christian can serve the Lord acceptably here. There are no exceptions. Some have more opportunity than others but all can do as much as they know the Lord leads them to do. This is all that we are responsible for. The Lord has a definite work for you and the same for me. To keep in the center of His will we must do this work.

Take care you do not thwart the plans of the Lord while endeavoring to do His will in this matter. Much criticism, well deserved, has been heaped upon those who carelessly, indifferently, and thoughtlessly scatter the message in tract form.

This work should be done carefully. This was pointed out to me in a conversation with a fellow pastor. He told of being handed a tract on "conversion" on the streets of Chicago by a young man he knew. The young man was in a group of chatting

youths. He did not look at the person to whom he "shoved" the tract. Just to show him the error of his way the pastor took the tract, waited until they had gone on a few steps and then called him by name. Was he embarrassed? Do you think the Lord was leading him to pass out this tract? Do this work carefully!

Prayer should go with every tract. This will cause you to use good judgment. It will augment the message of the tract. It will make you a power for good in your community. A Christian who prays God to use each tract will not give a tract on dancing to a man in a hospital with both legs amputated.

Do this work persistently. Many fail in this service because they are so spasmodic in their efforts. Do ministers cease to preach because one sermon fails to convert? This should teach us a lesson. By the intelligent, prayerful, persistent use of the Gospel message in tract form you will be able to stir multitudes that never darken a church door. Who can count your reward for this?

How important is this work? This is difficult to say. One thing is certain. It is difficult to overestimate its value. It is one method God has given us for reaching the unreached of our communities. It is the wedge that opens the way for a soul-searching interview. It is the acknowledged means of leading many to salvation. It is the message that softens the heart for the further counseling by the pastor. How then can we overestimate its importance and value?

What would it mean to The Brethren Church if the members would begin to use these Gospel messages to spread the Word? It would mean new life. The ideals of the church would be dusted off and raised to new heights. The indifference would disappear miraculously. There would be a new life from above that would so invigorate the church that "much fruit" would be brought forth. I challenge you to try it.

New members would be brought into our churches weekly. This would be the assured result in any and every community. Our churches would grow at an astonishing rate.

This movement would not be one of great noise and fanfare. But it would be a work of power. It would move men to mend the error of their ways. It would make the church a power in every community. Will you go in the way of blessing? (For a list of societies and publishing houses producing tracts address a postal card or letter to the writer at Lanark, Ill.)

Lanark, Ill.



## The Editors Speak

### THE MINISTER AND YOUTH

Rev. Frank Gehman

I wish I knew youth better. I wish that I could understand better the viewpoint of modern youth. Sometimes I wonder whether there is such a real breach in understanding between the pulpit and youth, or if that talked about is largely imaginary. Even if imaginary, the imagining of it could effectually forestall active co-operation and mutual appreciation.

Somehow I cannot bring myself to believe that this generation of youth is actually as flippant as it nonchalantly tries to appear. But about the time I have myself convinced that I ought to openly champion it on that ground, some one youth or group of youths shatters my confidence with some flagrant case of flippancy, some shocking disrespect or irreverence, some mass indecency, or disregard of higher things. Yet, wisely or unwisely, I go on believing it because I know some who are so clean, high-minded, promising youngsters. And I fervently pray that their number is greater than, in moments of doubt, I fear.

Could we only prevail upon church youth to more fully set a high standard of conduct for all youth rather than to pattern itself so much after the youth of the world, so much would be gained. I have serious times of doubt when I note the easy carelessness of some even of church youth. And then I am not so sure but that they are only following to a logical conclusion the path that has been blazed by their elders.

It is easy for the minister who possibly has his eye more upon his popularity and "success" with youth than upon the objectives and unchangeable spiritual standards of Scripture to preach easy standards. I challenge the fairness of this course. It is not fair to the youth which it misleads, nor is it fair to the Bible which it betrays.

On the other hand, the minister can withdraw himself so completely from human sympathy that he reaches only a coldly austere and unattractive standard. This does an injustice to God who knows the need of warm human expression, and an injustice to youth which it disheartens and antagonizes away.

Is there a ground for understanding between the minister and youth? I earnestly hope so. But it must begin early. We have come preciously near to losing a generation to the church. If complete, such loss would be fatal.

A young doctor friend harshly and severely condemned the "preachers" for failing their duty in not spending more time teaching the children. He argued that the fathers and mothers of the present generation of children had been so neglected in their turn that they are of little or no help today with the present generation, spiritually. No matter how big the task or how gallingly bitter the lack of help from the homes (in so many instances) he would have the minister give up many other things and teach the children; he would give the best equipment and the best teacher to them in Sunday School, and make them the point upon which the most effective teaching would converge—and he is not a Christian!

It is only a little while until the children have become young people. Understanding between the minister and youth must begin as early as possible. There will have to be mutual respect and appreciation. This will have to rest on a sound ground of Christian character and conduct. It will have to be tempered—at least on the minister's part—with a warm human sympathy that is more ready to lift over the rough spots than to condemn the stumbling.

Another noble (?) experiment is unfolding before our eyes today: We are about to witness the result of allowing a generation of youth to grow up undisciplined; the world's first unspanked generation is about to strut its stuff. Christianity is spiritual discipline, a surrender of the self-will to the God-will, the subjection of the impulses of the flesh to the leading of the Spirit. What chance has Christianity and the minister of the Gospel with this generation of youth? I don't know, but I do know its a pretty sour barrel of apples when they are all rotten, and I do not think the situation is at all that sour.

Christianity is a very personal thing. Personal appeals must therefore be made for converts. Enlightenment by the Holy Spirit has always been necessary to bring any to Christ; it always will be necessary. Unregenerate human nature without the striving of the Spirit never chooses God's way. The Spirit's power is Infinite and Divine. That being true, it is not actually a question of whether or not this generation of youth is better or worse than those which have gone before; it is supremely a question of whether or not the minister and the church are going to preach and live the true Gospel and warm it with sympathetic understanding to the salvation of multitudes.

I am convinced that the best way to deal with

youth today is to be spiritually frank, to declare the true standards of Biblical Christianity, to openly make known without any mincing of the fact, the obligations for pure and holy living that embracing Christianity entails; to reveal the enormous task facing the church that youth's fighting spirit be

aroused for victorious accomplishment; to love it sincerely, and to challenge it to do better in the Spirit than its immediate forebears have done. The church and minister can have a place in youth's affection and life if they will make that place.



## Our Children's Department

MRS. LORETTA CARRITHERS,

SUPERINTENDENT



Dear Children:

It will not be long until mother and father will be planning what they will plant in their garden. I hope every boy and girl can have a little spot in which they can plant a garden of their very own.

Little Bessie was given a small corner in her father's garden. Oh, it was such fun to dig in the soft, mellow earth and then rake it until it was smooth and level. She marked out rows with her hoe and dropped the handful of seeds her father had given her into them. Bessie did not examine the seeds closely, so they all seemed very much alike to her.

How surprised she was in the fall to discover some of the seed had produced orange carrots, while others had turned into red beets, still others had grown above the ground into heads of emerald lettuce. She could not quite understand it, but thought how wonderfully God blesses us by giving us all these delicious vegetables.

So often we go on enjoying the good things God has placed on this earth for us, the light and heat of the great sun, and the fresh, pure air He has put all around us, without giving Him thanks. We would not treat an earthly friend like this. Let us write on a paper some of the many things for which we thank God. We will then more fully realize our blessings.

We have talked about our own garden, now let us think of the very first garden.

When the world was finished and every bit of it in order, God made, in the very heart of it, a garden just like the gardens that the angels tend in the great world we cannot see, the world where God lives beyond this earth.

This garden was called Eden. It had in it every sweet rose that ever bloomed and every flower that grew in heaven was transplanted there. Four rivers were around it, and in the midst of it grew trees of every sort, and from their boughs hung most delicious fruit.

In this garden God placed the first man and the first woman, Adam and Eve. God told Adam that his part was to dress and keep the garden. Eve was to help him, and both were to do whatever they wished, eat its fruit, pluck its flowers, go where they chose, and be without any hard labor, because the ground did not need digging and there were no

weeds. The fruit and the flowers were to mean, not trouble to Adam and Eve, but just pleasure.

There was only one thing they were told not to do. Only one thing.

In the middle of the garden was a beautiful tree that God told them never to touch. This was the Tree of the Knowledge of Good and Evil. Close by this tree was another called the Tree of Life. Hundreds of trees were in every direction. Fruits sweet as honey, nuts, spices, and balm, and oh! so many vines and flowers! And just a single tree that must be left alone.

One would think that Adam and Eve would have been perfectly content in this lovely garden God had made for them but they longed for the one thing that God had forbidden them—to eat of the fruit of the Tree of the Knowledge of Good and Evil.

Sin stole into this happy place and tempted them, and they yielded, and ate of the fruit of the forbidden tree.

Yes, they were punished. God did not forsake them, but they were compelled to leave this lovely spot and go into a strange world where they obtained their food by working very hard.

I would not close my letter without telling you of the lovely garden about which the Bible relates.

When the disciple John was an old man, he was made a prisoner for Christ's sake on the lonely island of Patmos. Here he had a vision of heaven.

The most beautiful thing that John saw was the Holy City. On whose golden streets and in whose heavenly gardens, was those who have gone beyond death and live forevermore great happiness and perfect purity in the presence of God. In those heavenly gardens no flowers wither. There stand the Tree of Life and there flows the River of Life clear as crystal. They need no candle there, neither light of the sun for the Lord God giveth them Light. In this Garden of Heaven all shall dwell who love the Lord and keep His words.

With love, in Christ's Name,  
Aunt Loretta's Friend,  
513 Bowman Street,  
Mansfield, O.



## Christian Endeavor Topics for Young People

REV. W. ST. CLAIRE BENSHOFF, TOPIC EDITOR

For April 2, 1941

### "THE STEADFASTNESS OF JESUS"

Scripture Lesson: Luke 9:51-56; 19:28-38

#### For the Leader

We are privileged tonight to look into two very interesting chapters in the earthly life of our Savior. The first, when He neared the close of His ministry in Palestine and was intent on going to Jerusalem to suffer. The second, when He makes that entry into the Holy City.

Jesus knew what awaited Him at Jerusalem. He knew beforehand of the betrayals, the trials, the cries of scorn, and of the cross. Yet He went voluntarily and suffered because of His love for mankind.

As we learn of what it cost our Savior, our lives should be more fully devoted to Him in worship and in service. Palm Sunday and Easter denote a time of new and victorious life. Let us seek out the genuine thrill of full-hearted Christian service for our Master.

#### Discussion

**HIS STEADFASTNESS.** Jesus alone knew what lay ahead of Him. His disciples could not understand the importance attached to Jesus' determination to go to Jerusalem. But Jesus knew. If He did not go to Jerusalem, there would be no bruised and broken body; there would be no crown of thorns, and there would be no Cross of Calvary. There would be no grave and no Resurrection. Without all of these, the world would be without a Redeemer for its sins.

Andrew Jackson earned the name "Stonewall" Jackson because in the Battle of Bull Run he refused to give the order to retreat. Instead, he stood firm against the enemy. Jesus could not be moved from His purpose. Although safe from enemy hands in northern Palestine, and many miles from Jerusalem, He laid His freedom and security aside and headed His footsteps directly to Jerusalem and to death. His determination to suffer for us should prompt us to devote our time to His work in our church and community.

**HE SET HIS FACE.** Jesus could have easily escaped the hands of the enemy and the Cross. One word from Him would have brought legions of angels from Heaven to bear Him away to security. Jesus was not a victim of circumstances. What He did was voluntary on His part. The Jewish Rabbis and Pharisees took personal credit for crucifying this "Imposter". What these blinded Jews did not see was that Jesus gave Himself into their hands.

Had Jesus listened to the many temptations to avoid the Cross, He would not have accomplished His purpose in coming to earth. He paid no attention to those things which would draw Him away, but set His face toward the Cross where His blood would be shed for the remission of the sins of men. As this truth dawns upon us we should reverently dedicate ourselves to Christian service for Christ.

**HIS WORK HIS ONLY INTEREST.** Up to this time, Jesus has been devoting much time to teaching, healing, feeding, etc. But He has a special work to do, for He is to become "The Author and Finisher of our Faith." He originated the plan of salvation, and now to complete this plan He must die on the cross. Jesus gives us a perfect example of work accomplished. No matter how tempted He might have been to turn aside or to take up other interests, He never took His eyes off the goal.

Our Christian service and work has many difficult places. We, like Christ, should view our field of service as a unit of work, balancing the discouragements with the accomplishments. When in a valley of discouragement, use the periscope of faith and trust, thereby looking up over the next hill to greater victory with Christ. Viewed from an earthly standpoint, we will get discouraged, but viewed from the heavenly and eternal standpoint, we have great reason to rejoice. Jesus looked at His special work from an eternal, heavenly focus. So should we view our part in His great program.

Jesus, upon His resurrection, completed His work, and thus did actually become "The Author and Finisher of our Faith."

**HIS TRIUMPHANT ENTRY.** On this day which we now call "Palm Sunday", Jesus rode on a borrowed colt into the city of Jerusalem. No doubt His thoughts, even on this happy occasion, were centered on the work He had to do. He was probably saddened by the thoughts that the glad "Hosannas" falling on His ears today would shortly be turned into cries of "Crucify". Yet this was His day of triumph, and had the people remained quiet, the stones of the road would have cried out in praise of Him. Thus the magnificence and splendor of our Savior is shown. This day of entry foretold of a day when Christ will again enter the Holy City. When this occurs, the Jews will fully accept Him as their King.

The Jews would have taken Jesus as their King this day, but only as an earthly King. When the selfish Jews found out that He had other plans, they immediately forsook Him.

Jesus is truly King of kings, and the day will come when He will rightly ascend His throne. With the coming of His kingdom wars will cease, but not until then. Jesus had given us a commission of Gospel preaching. Let us honor and praise Him by a renewed interest and activity in the service of our Christian Endeavor, Sunday School, Church, and in our obligations as a Christian to our home, school and social relationships. By the help of Christ we can be steadfast.

#### Suggestions for Tonight

It is time for beginning your spring program of C. E. activities. Keep your members busy. Tonight's program can center around the theme of "Consecration". Short talks on "What It Means to Follow Christ" will help. Do not have just "another consecration service", but make it impressive by having each member, after lighting his candle, repeat, "By the help of my Christ, through prayer, Bible reading, and meditation, I will endeavor to be more steadfast than I have been; making every effort to put Christ and the church first in my life. I pledge my loyalty to Christ".

Make sufficient copies of the consecration pledge for your attendance, or have it written on the blackboard.

By the way, tell your social committee that it's time for a good get-together this month before the end of the school year comes with its full program of events.

Begin to talk Brethren Young People's Camps, and keep it up week after week. P. S. (personal) Young people trained in Brethren Camps make better workers and leaders for your C. E. Society. Vote enough money from your group to pay one person's expenses at Camp.



## Worshipping Day by Day

(Family Altar)

### Sunday

#### REST AND BE THANKFUL

I Timothy 2:1

There is a pass in Scotland which supplies us with a beautiful thought for this Day of Rest.

The road through it carries the traveler up a long ascent, with many windings in its course. When the top of the pass is reached one finds a sign which reads, "Rest and be thankful."

On this, the Lord's day, is it not proper that we find ourselves at the top of the pass and that we should "rest and be thankful?"

### Monday

#### GOSPEL INFLUENCE

Acts 16:14, 15

Honest, industrious people, when converted, become noble and useful Christians. The first European convert was of such a character as to be especially susceptible to Gospel influences—industrious, reliable, conscientious, generous and devout. Her name was Lydia. As no mention is made of her husband probably she was a widow. Learn what great blessings may grow out of a little prayer meeting.

You may have a little prayer meeting all your own today. Why not try it?

### Tuesday

#### SEEING ONLY CHRIST

Matthew 17:1-8

A man once went to an auction where a great crowd was gathered. The auctioneer was selling a great picture. He held it up before the crowd and the canvass almost covered his form. He was saying, "Now look at this side of the picture, and now at the other side", as he described every part.

Note the significant remark of the onlooker. "I never saw the speaker—only the picture." Then he added, "So should we speak and work for Christ. He should be all, and ourselves out of sight."

### Wednesday

#### PAINTING YOUR OWN PORTRAIT

II Corinthians 3:18

The tools really effective in face building will not be found on the toilet table. Cream from a jar or powder out of a box may do something for the complexion, but the real secret of good looks lies deep-

er. The spirit of the man or woman is the real architect. The face becomes, through the years, the accurate register of one's inner thoughts and motives.

What sort of a portrait are you painting of yourself?

### Thursday

#### INFLUENCE A FRAGRANCE

Proverbs 27:9

Did you ever open a drawer and find it filled with a rich fragrance? Every article just saturated with a pleasing odor? What did it? Why just a little bit of rare perfume, only a grain perhaps, hidden in some corner.

Such is the effect of any pure and beautiful life. Its sweetness strikes through, reaches, permeates and blesses. Whole lives are sweetened, and homes too, and entire circles and communities—all by the delicate fragrance of one generous, loving life.

### Friday

#### BUT FRIENDS

John 15:14, 15

A prize was offered some years ago for the best definition of the term friend. This is the one that received the prize: "A friend is a person who comes in when every other person has gone out."

That is the kind of friend that Jesus is. And this is the noble friendliness that should characterize each one of us.

Why not try being a new friend to someone today?

### Saturday

#### FILLED TO THE FULL

Ephesians 3:13-21

In what respects may we be filled with the fullness of God? In filling the heart, God empties it of all its former occupants; takes possession of it personally; replenishes it with all the graces and dispositions of Christian character, completely and perfectly.

And by what means may this filling come? By sensing our own emptiness and need; by abounding in prayer; by really loving Christ, and by earnestly following God.

But to be filled one must go to Him empty.



Congratulations



WELLBAUM—WELBAUM. On January 4, 1941, at the parsonage in New Lebanon, Ohio, Mr. Earl Wellbaum, of Miamisburg, Ohio, and Mrs. Lydia Welbaum, of the New Lebanon, Ohio, congregation, were united in marriage by the bride's pastor, the writer. After a few months sojourn in Florida they will make their home in Miamisburg. May heaven's face shine upon these splendid folks as they journey on through life together. C. C. Grisso

BUCHWALTER—THOMPSON. At the Brethren parsonage in New Lebanon, Ohio, on the evening of January 18, 1941, Mr. Dudley Buchwalter, of the Smithville, Ohio Church and Miss Pricilla Thompson, of Wooster, Ohio, were united in the bonds of matrimony. Dudley was our neighbor while at Smithville. He is a graduate of Ohio State University, is a Chemical Engineer and is employed in Detroit where they will make their home. We wish for them the very best that life can afford. C. C. Grisso

PUBLICATION OFFERING for THE NEW BUILDING

The gifts for the Publication Offering continue to arrive in a very satisfactory fashion. We are quite happy about this splendid response.

|                                    |            |       |
|------------------------------------|------------|-------|
| Balance as reported March 15, 1941 | \$3,878.79 |       |
| Bryan, Ohio                        | 42.05      |       |
| Hagerstown, Md.*                   |            |       |
| Rev. W. H. Beachler                | \$ 5.00    |       |
| Christian Endeavor Societies       | 5.00       |       |
| Mrs. Dessie H. Downey              | 5.00       |       |
| Miscellaneous                      | 8.00       | 23.00 |
| Johnstown First*                   |            |       |
| Mr. and Mrs. Ray Cunningham        | 5.00       |       |
| Johnstown Second*                  |            |       |
| Mrs. J. R. Griffith                | 5.00       |       |
| Lanark, Ill.                       | 53.00      |       |
| Louisville, Ohio                   | 48.60      |       |
| Masontown, Pa.                     | 47.75      |       |
| Milford, Ind.:                     |            |       |
| W. O. Scott                        | 5.00       |       |
| Mrs. Fred Matthews                 | 1.00       | 6.00  |
| Milledgeville, Ill.                | 43.00      |       |
| Muncie, Ind.:                      |            |       |
| H. B. Imboden                      | 1.00       |       |
| Mrs. H. B. Imboden                 | 1.00       |       |
| Bernard Imboden                    | 1.00       |       |
| Lester Imboden                     | 1.00       |       |
| Loy Imboden                        | 1.00       |       |
| Miscellaneous                      | 21.75      | 26.75 |
| Summit Mills, Pa.:                 |            |       |
| Mr. and Mrs. M. W. Werner          | 50.00      |       |
| Elizabeth Miller                   | 1.00       |       |
| Mary Rishel Ringler                | 1.00       |       |
| Mrs. Galen Peck                    | 1.00       |       |
| Mr. and Mrs. Irvin Fike            | 5.00       |       |

|  |       |       |
|--|-------|-------|
| Frank Fike                               | 1.00  |       |
| Mr. and Mrs. Lloyd Klotz                 | 2.00  |       |
| Mrs. Elmer Martz                         | 1.00  |       |
| Grace Swearman                           | 1.00  |       |
| Maggie Witt                              | 1.00  |       |
| Mr. and Mrs. George Werner               | 2.00  |       |
| Ruth Werner                              | 1.00  |       |
| Elizabeth Werner                         | 1.00  |       |
| William Werner                           | 1.00  |       |
| Harold Werner                            | 1.00  |       |
| Minnie Swearman                          | 1.00  |       |
| Frank Witt                               | 1.00  | 72.00 |
| Waterloo, Ia.:                           |       |       |
| Mrs. W. H. Miller, Los Angeles, Calif.   | 5.00  |       |
| Mrs. James Holmes                        | 15.00 |       |
| Service Circle Class                     | 10.00 |       |
| Miscellaneous                            | 22.60 | 52.60 |
| West Alexandria, Ohio, W. M. S.          | 5.00  |       |
| Mr. and Mrs. Arthur Tinkle, Wabash, Ind. | 1.00  |       |
| Washington, D. C.                        | 3.20  |       |
| V. W. Echard, Rockingham, Va.            | 2.00  |       |
| Roann, Ind.* J. E. Clingaman             | 1.50  |       |
| M. C. Hartzler, Orville, Ohio            | 5.00  |       |
| Ellen G. Lichty, Pasadena, Calif.        | 1.00  |       |
| Mrs. Harold Dwyer, Johnstown, Pa.        | 5.00  |       |
| Verda Hade Hess, Waynesboro, Pa.         | 1.00  |       |

Total to date \$4,328.24  
\* Additional

Again, we thank you for these splendid gifts. You will notice that the total is above the original amount for which we asked, you see our faith was some what weak. We are very anxious that this building shall be erected and dedicated with as little debt as possible. We could easily make it entirely free of debt. Lets do our best.

Look on another page for more about this new building. —W. E. R.



Laid to Rest

EICHER — Frank Phillip Eicher passed to his reward on January 26, 1941, at the age of 75 years. Brother Eicher was a charter member of the Mount Pleasant Brethren Church and had been a deacon during the years since the church was dedicated in 1905. He was also treasurer of the building committee.

Besides his widow the following children survive: Leroy, of Mt. Pleasant; Stewart, of Clairton, and Mrs. Edna Hunter of New Jersey. Also a brother, L. L. Eicher, of Alverton, and a sister, Mrs. Sadie Urias of Braddock, survive.

The funeral services were conducted by the undersigned. D. C. White.

HENDRICKSON —Leo Hendrickson a long time member of the West Alexandria, Ohio, Brethren Church passed to his reward on December 30, 1940. Funeral services were conducted by the pastor at the home on New Years Day. C. C. Grisso.

**McNINCH** — Viola McNinch, wife of Everett McNinch, of Dayton, Ohio, departed this life at the family home in Dayton on January 22, 1941, at the age of 35 years. In her going she leaves her husband and five children. Funeral services were conducted in the New Lebanon Brethren Church on January 24, 1941, by the pastor, the undersigned. C. C. Grisso.

**WYSONG** — Fred Wyson of the New Lebanon, Ohio, congregation left his earthly home here to join the ranks of the blest on Feb. 25, 1941. His companion for 54 years was before her marriage Amanda Eck, who passed to her reward in 1932. They were the parents of eleven children. They leave 53 in a direct line of descendants. Brother Wyson had been a member of the New Lebanon Church since 1922. Funeral services by his pastor, the writer, in the church here on Feb. 28, 1941. C. C. Grisso.

**FISHER** — Viola Fisher, wife of Ova Fisher, of Brookville, Ohio, was transferred to the church triumphant on Mar. 1, 1941. She, with her husband, united with the Clayton Brethren Church some 22 years ago. In her going at the age of 36 years she leaves her husband and three children. The last rites were held from the Dunkel Funeral Home in Brookville, in charge of the New Lebanon, Ohio, Brethren Church pastor. C. C. Grisso.

**FISHER** — Margaret J. Fisher, daughter of William and Elmina Case, was born March 8, 1866, and was called to be with her Lord on November 26, 1940, at the Saint Francis Hospital in Trenton, New Jersey. Sister Fisher was one of the charter members of the Sergeantsville Brethren Church. She had, prior to the organizing of The Brethren Church, been a member of the Amwell Church of the Brethren which she had joined in early youth.

On June 23, 1888, she was united in marriage with William J. Fisher who preceded her in death twelve years ago. She leaves to mourn her passing her two daughters, Miss Bessie Fisher at home, and Mrs. Chas. Johnson, of Frenchtown. Also one grandson, one sister, and many nieces and nephews, besides a host of friends.

Sister Fisher had been in poor health for several months but still was able to find her place in the church service on Sunday morning occasionally. She will be greatly missed by all who have known her. She was one of the pillars of the church and will be greatly missed in the many church activities in which she took a part.

Her funeral was held from the Sergeantsville Brethren Church on Saturday, November 30. The services were conducted by her pastor, the writer, assisted by Rev. Henry T. Horne, and Rev. Wm. Steffler, a former pastor.

Elmer Keck.



## Among the Churches

### Post Card Publicity

**North Manchester, Indiana.** On Sunday, March 30th, the North Manchester Church is going to have the privilege of a very great and important service—the ordination of two of her young men to the Christian Ministry of The Brethren Church. The two young men that are to be ordained are Mr. Burt Hodge, a very successful teacher for more than fifteen years and an active worker with young people in churches

for a similar period of time, and Mr. Wayne Swihart, who is this year a Junior at our Seminary in Ashland. Both of these young men give great promise of usefulness in the Ministry of The Brethren Church.

The ordination will take place at a service at 2:00 o'clock in the afternoon. The morning sermon will be delivered by Dean Willis Ronk of the Seminary and in the ordination service proper the ministers of a number of Indiana churches will be present to take a part.

There will be a basket dinner at the church at noon and all of the friends of the church nearby or from a distance are welcome and we will be delighted to have them come in large numbers to observe this day with us.

It does not happen very often that any of our Brethren Churches have the good fortune of offering two young men to the church at one time. This is the first time this is true for the North Manchester church and we have other splendid young men coming along to be offered to the Ministry at a later date.

In the spirit of humility but with great joy the Pastor and the congregation alike rejoice in this great good fortune.

J. Raymond Schutz, Pastor.

**North Vandergrift, Pa.** Our first month with these fine brethren closes with February. We have not as yet called in every home, though fifty calls were made the first two weeks. The Sunday School attendance was 74 the first Sunday and the average for the month was 80. We have a gain of 3 the first Sunday of March over the first Sunday in February. Many of the men work Sunday morning or evening, as the steel mill is working all week. But even with their absence, the morning and evening services are well attended. About 70 were present at the last evening service in February. Sixty-seven were present at the first evening service in March—thirty-three of these were adults and thirty-four were young people and children.

The annual business meeting was well attended. The offering for The Brethren Home and Superannuated Ministers showed an increase of 125 percent over last year. One hundred church bulletins are distributed each Sunday and we will increase this to 125 in March. Pray for the work here with us.

Elmer Keck, pastor.

**Fremont, Ohio.** On February 22nd a Boy's Club was partially organized. We met at the church with Rev. Clarence Fairbanks in charge. The afternoon was spent with the boys by leading them in a short devotional service and then spending the remainder of the time in building wren houses. Six boys were present, and more are expected at the next meeting, at which time we expect to have double that number present. Many were kept away because of sickness. Watch for more reports of the progress of this work.

W. R. Fellers.

**Carleton, Nebraska.** Since a series of meetings have just been brought to a close during the first week of March, in The Brethren Church here in Carleton, it was thought that the brotherhood might be interested in reading a report concerning it.

The field was ripe unto harvest even though we have been without a pastor since January 1st, at which time Brother A. B. Cover left us to take over the pastorate of Linwood Md. We were able to secure Miss Emma Aboud, a thoroughly orthodox Brethren, who through a greater part of this winter has been holding meetings in the Mid-West District. She arrived here February 15th from Mulvane, Kansas where she had conducted a four weeks campaign. The meetings proved to be highly inspirational and a most spiritual atmosphere prevailed throughout.



She exhibited by means of wearing apparel, the mode of dress of the natives in Palestine, as well as showing many other articles which are in common usage. This naturally enhanced the interest of her listeners. Her message rang true to whole Gospel practices and were convincing to saint and sinner alike.

The visible results were twelve taking their stand for Christ and His church, the most of whom were Sunday School attendants. Class teachers realized the fruition of many hours spent in teaching Christian principles and many hearts were made to rejoice. Baptismal services saw ten applicants receiving the rite from the hands of the evangelist and these were received into the fellowship of the church. The two others will unite with the M. E. Church.

At a called meeting of the church members the week of March 9th Miss Aboud was invited to stay on, temporarily, until the Missionary Board and the church here are able to secure a pastor for this field. She has accepted but feels her work is such that she is better qualified as a field evangelist.

We solicit the prayers of the brotherhood in all efforts put forth that we may be doing His will in the effort to combat the agnosticism and apostacism of this day and age.

Mrs. E. E. Lichty.

### TEEGARDEN, INDIANA

On December 22, 1940, at the suggestion of the Board of Evangelists of Indiana and the invitation of the Teegarden Church, the writer became the pastor of this church. I found here a group of people faithful and loyal to the Brethren Faith.

Plans were immediately begun for a revival meeting. The new pastor was to do the preaching and conduct the song service. The meeting began on Sunday morning, Feb. 16th, and continued over March 2nd. At once we ran into the coldest weather of the winter. One morning it was six degrees below zero. Weather or no weather the people came. The attendance was very good.

There were delegations from seven churches and most of these brought a special musical number. There was at least one visiting minister each evening. One night there were four present. The preacher was invited to speak at the Tyner high school. He had a good time doing so and hopes the boys and girls were not too much disappointed in his effort.

My home during the two weeks was with the Ben N. Smith family. What care they take of the evangelist. Thank you, Smiths. Every day found me being entertained in the homes of the members and how they feed you. One day was spent in the home of a Church of the Brethren minister. What a joy of Christian fellowship.

What the total results of the meeting will be only eternity will reveal. On the afternoon of March 2nd, eleven were baptized in the North Liberty baptistry. These eleven, with one who came for a church home who had been baptized by triune immersion, were received into the church. We thank the Lord for this visible victory.

One feature of the meeting that created a wide-spread interest was the daily Bible reading. The writer suggested an attempt to read a number of verses equal to the number of verses in the Bible or 31,102. This looked like a worthwhile goal. Reports of the reading done were given each evening. At the end of the first week 65,868 verses were reported read. At the close of the meeting the total number

reported read was 136,898. This amount is four and two fifths time the total number of verses in the Bible. This reading was done by the audience, any on who wished participating. Is this something, Mr. Editor, for some other church to shoot at in their meeting?

The meeting was concluded with a Communion service on Monday evening. In spite of the very inclement weather there was a splendid attendance and a very fine spiritual atmosphere. My appreciation is here-by expressed to every one who contributed in any way to the success of the meeting.

H. E. Epply, Winona Lake, Ind.

### MASONTOWN BRETHREN CHURCH

Our last days at Linwood coming as they did at the end of the calendar year made them extra busy ones. There were places to visit, packing to do and numerous things to receive attention. A very nice purse was given as a Christmas present by the church. This was used in the main to pay for a piece of furniture, a studio couch which we call The Linwood Couch.

It was with considerable sadness that we left the place of service that we had liked so well, and the numerous friends that we had made in the duration of the pastorate. Going there we found a large debt, leaving, it was a satisfaction to leave them out of debt, a nice sized congregation and a balance in the treasury of each auxiliary of the church. The congregation was united and ready for our successor, who is Rev. A. B. Cover. We hope he will like the country and community as well as we did. The truck from Masontown came a day sooner than we had expected, the last day of 1940. Several of the Brethren came in promptly and a record loading job was accomplished. We spent the night in the parsonage and the next forenoon began our trek to Masontown, arriving here at 2:00 in the afternoon. The weather for loading and traveling was as desirable as a person could wish for this time of the year. Our goods has been placed in the rooms of the parsonage, they having arrived a few minutes ahead of the New Year. The task of finding the things packed so recently has been the experience of every pastor. The folks were willing to render every help necessary, which was indeed appreciated. From the time Brother Flora left until we arrived a new furnace was installed in the parsonage. Friday night we were given a reception at the church which was largely attended by the people of the community and neighboring pastors. The first Sunday was rather a disagreeable day as far as the weather was concerned, but there was a good attendance to look over the new preacher. The attendance has been good for all services, mid-week included.

The church stands well in the community, and there is plenty of room for growth, in a very fertile field. Plans are being made for additional Sunday School rooms. This is the home of the ancestors of the writer, the Macks. Our great grandfather, John Mack, was born here, growing up, marrying, and coming to Brownsville, Ohio, bringing his father Jacob with him. John was a brother to Jacob Mack, the Dunker preacher of the middle of the last century. The name Mack is an introduction to the older residents of the community. All the preceding pastors have numerous friends here. Dr. Shively seems to be the "Nestor" of them all, as I am frequently asked concerning him, by both Protestant and Catholic. While the field here is one that will respond it is not an easy field. The work is unlimited, and the growth will be as the church and pastor work together to that end.

Freeman Ankrum, Pastor.

## **Important Information Concerning**

### **the New Brethren Publication Building**

**LOCATION:** North side of College Avenue, opposite the College Campus.

**SIZE OF LOT:** Frontage of 50 feet on College Avenue; depth of lot varies, being 100 feet on one side and 120 feet on the other. The Publishing Company holds a contract for an additional 40 foot frontage, pending court disposition of an estate. This we hope soon to have completed.

**SIZE OF BUILDING:** 45 by 80 feet. One story with basement under the entire building.

**CONSTRUCTION:** Brick outside; tile backing where the law permits. To be made as nearly fire-proof as possible.

**DIVISION:** Six offices and display room, which room will also be available for Board meetings.

**ESTIMATED COST:** Between \$10,000.00 and \$12,000.00, depending upon the type of structure demanded by the state.

**TIME OF STARTING CONSTRUCTION:** Depends on the weather conditions, which have been such that no work has been possible as yet. The sewer has been tapped. Plans for the building must be approved by the building commission at Columbus. The plans have tentatively been drawn. We hope to present them to the readers of The Evangelist in a few weeks.

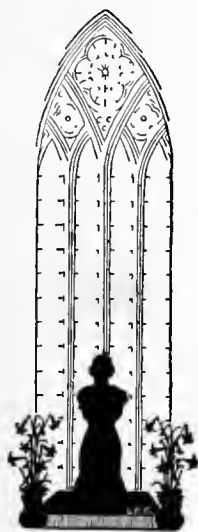
**AMOUNT OF MONEY ALREADY ON HANDS:** Our publication offering up to the present time (March 12th) amounts to over \$4,200.00. This includes, of course, the original \$2,000.00 gift. We expect the amount to reach the \$5,000.00 mark by the time all the offerings are in.

**AMOUNT OF MONEY PROBABLY TO BE BORROWED:** About \$5,000.00 and this may be had at the rate of 4½ %. We are still hoping that we will be able to have much of this amount given by the brethren before our General Conference in August.

#### **A FEW REASONS FOR THE NECESSITY OF BUILDING:**

1. Does away with a monthly rental of \$61.00. Makes provision for rent which the Mission Board pays which will amount to an additional \$12.00 per month. Also makes provision for additional office space for other interests of the church, which the church may designate from time to time.
2. The move lowers the rate of insurance.
3. Lowers the fuel costs, since two furnaces are now in use in the present building, which is very hard to heat.
4. Advisable to locate in new place because it is directly across from the College and tends to centralize the church activities.
5. Present location is poor from the standpoint of parking facilities and in a section of the city not in keeping with the business.
6. The present building is a distinct fire hazard.
7. The present building is being offered for sale.

# The Brethren Evangelist



Vol. LXIII, No. 13

March 29, 1941



"Singers, sing!  
The hoary world  
Needs reminder of its youth.  
Prophets tell!  
The darkness lies  
On the labyrinths of truth;  
Builder, build! Let rocks uprise  
Into cities, 'neath thy hand;  
Farmer, till! the sun and rain  
Hearken for the seed's demand;  
Artist paint! Thy canvases  
Patiently convey thy soul;  
Writer, write! With pen blood-dripped  
Trace no segment, but the whole:  
Teacher, teach! Thyself the creed—  
Only that a child may know;  
Dreamer, dream! Nor hide thy face  
Though thy castles crumble low.  
Where the toiler turns the sod  
Man beholds the living God."

—Richard Wightman.

*If we will trust in God at all times for everything,*

*We may trust in Him at anytime for anything.*

*Thank God every morning that  
He has given you a task for the  
day. Then seek to do it.*

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## The Brethren Evangelist

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ASHLAND, OHIO

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## CONTENTS

|   |    |
|---|----|
| Interesting Items .....                                   | 2  |
| The Spiritual Dynamic in a Materialistic Age—W. E. R. . . | 3  |
| Present Privilege—Future Glory—Rev. J. Milton Bowman      | 4  |
| The Believer's Inheritance—Rev. H. M. Oberholtzer .....   | 5  |
| All Hail the Power of Jesus' Name—Miss Donna Rupert       | 7  |
| The Reasonableness of Faith—Rev. Frank Gehman ....        | 8  |
| Publication Offering for New Building .....               | 9  |
| Elements of Gospel Forgiveness—Rev. J. G. Dodds .....     | 10 |
| "Jesus, Blessed Jesus" (Poem)—Edna Shearer .....          | 11 |
| February Benevolent Board Offering Report .....           | 11 |
| Worshipping Day by Day (Family Altar) .....               | 12 |
| Whose is the Responsibility?—Rev. Chester Zimmerman       | 13 |
| Our Children's Department .....                           | 14 |
| Christian Endeavor Topics for Young People .....          | 15 |
| Among the Churches .....                                  | 16 |

## INTERESTING ITEMS

WORD FROM REV. S. C. HENDERSON, pastor of our Roanoke, Indiana Church tells us that Rev. H. M. Oberholtzer pastor of our Huntington, Indiana Church, entered the Lutheran Hospital at Ft. Wayne, Indiana, for an operation. No doubt, Brother Oberholtzer will appreciate a card from you.

WE ARE GLAD TO PRESENT another article from one of the students of Ashland College. These articles are interesting and tell us of the spiritual attitude of our students. We hope to present more of these from time to time.

WORD COMES THAT Dr. Wm. H. Beachler, pastor of our Hagerstown, Md. Church has been on leave-of-absence from his work for a few weeks and is in Ohio recuperating from his recent illness. We hope to hear of his speedy recovery.

THE OHIO PASTORS are meeting this week (Mar. 26, 27) at the Ashland Park Street Brethren Church, in their spring Pastor's Retreat. The Ohio District Executive Committee is also meeting to prepare the District conference program. The conference will be held this year in the New Lebanon Brethren Church. In the absence of Dr. G. C. Carpenter, President of the Ohio Ministerium, Rev. J. G. Dodds, Vice President will be in charge.

THE FIRST CALL has gone forth from the General Conference Executive Secretary, Bro. N. V. Leatherman, for the preparation for the General conference program. The conference will be held at Ashland, Ohio, August 25-31, 1941. Those responsible for the various parts of the program are urged to respond as soon as possible.

THE INITIAL REPORT of the Treasurer of the Benevolent Board appears in this issue. The second of these reports will, no doubt, soon make its appearance. Have you sent your offering in yet? Send it to Rev. L. V. King, Treasurer, Oakville, Indiana.

ON TOWARD THE \$5000.00 MARK. Our report of The Brethren Publishing Company offering shows an advance each week. The total to date shows \$4,389.24 in the fund now. Watch for the date of our "ground breaking."

By the way, have you given your DOLLAR to this fund yet?

MORE SUBSCRIBERS TO THE EVANGELIST. That is what we need. Remember we have promised not to use one cent of our Publishing offering for operating expenses. So send on your subscriptions. Has yours expired and have you failed to renew? Do it now.

How about your sending in a "gift subscription" for your friend who cannot afford to subscribe? Such a subscription will be appreciated by both the friend and The Publishing Company.

### IT SEEMS TO ME

Many of the devices by which men allay the pangs of disturbed conscience and with which they justify their questionable conduct are purely self-deceptive. By loud and frequent declamations against the "unrighteousness" of their opposition they convince themselves of their own righteousness, and the process of self-deception is complete—until the final day of reckoning and rude awakening comes. Or so it seems to me.



# EDITORIALS



## THE SPIRITUAL DYNAMIC IN A MATERIALISTIC AGE

### Materialism

For more than twenty years, in fact since the first world war, the world has been engrossed in material things, in political dominion and systems of government, in commerce, in education, in money, and in SELF, while the world has almost forgotten spiritual values.

In America, as elsewhere, one of our chief aims has been material things. If we have not had much of the world's goods, at least we have been led to believe that the "chief good" consists of things. In many cases the aim has not been to lay up for a rainy day, but to possess and so to excel and to thus gain the plaudits of men and power among them. This attitude has not been confined to men of wealth and social position, but it has touched all ranks and strata of society, the banker, the merchant, the farmer, in short "the butcher, the baker and the candlestick maker."

### Democracy

Another source of our trust or confidence has been that more or less intangible thing which we call Democracy. No one seems to know exactly what it is, but it is most often thought of as a "government by the people and for the people". During the world war, we fought (so people said), to make the world safe for Democracy, and Democracy became our god. We are now getting ready to fight a war to preserve our Democracy. There are many people today, who are questioning as to whether or not Democracy can survive in an age like this.

### Education

Hand in hand with Democracy has gone our ideal of education. If laws are made by the people, then people must be educated to make these laws. Since 1800, we have attempted to put a little red school house on each six sections of land; and we have endowed Colleges and Universities great and small to spread learning throughout the land. Leading educators are beginning today to see that education is not enough, and they are now talking in terms of character education. Why character education? Because the forces which have been making American manhood have somewhere failed, and something must be done.

Man's trust in science has been almost childish. Science has given us our steam engines to propel our steamships and railway trains; our gas engines to give us demon speed along our highways and power to soar through the air like birds; science has harnessed the electric current and turned the night into day; science has probed into the bowels of the earth and brought forth riches; science has measured the stars of the heavens and all but given us life itself,—perhaps some have thought—perhaps tomorrow she can give us life and solve the mystery of the universe.

### Self-expression

All of the material progress and advancement of the age has not made man humble; but has given him unbounded confidence in self and led to a psychology, whose keynote is "self-expression." This psychology says, give expression to your emotions and you will achieve your best. Suppress nothing, express all. This coupled with a materialistic evolutionary conception of life, which says that man is only a superior animal, places life at its lowest ebb.

### Empty Pews

Perhaps the title Empty Pews may seem far removed from what has been said in the above statements, but it is not. Empty pews indicate a lack of spirituality in this materialistic age. What the multitudes are failing to see is that wealth, Democracy, education, and science are what we make them. Science for instance is impersonal. It is organized knowledge. It is neither good nor bad. In the hands of selfish, godless, warlike men, it serves selfish, godless and war-like purposes. On the other hand, science in the hands of godly, altruistic and peaceful men, serves godly, altruistic and peaceful ends.

### The Spiritual Dynamic

The great need of our age, and every age, is to re-discover the source of spiritual power, and WE KNOW full well that this can be found only in God through Christ Jesus our Lord. We, who know Him, should rely more fully upon Him and less upon the world and its ways. A great task and a great privilege is ours to make known the unsearchable riches of Christ Jesus our Lord. There can be no solution to the world's problems apart from the spiritual dynamic and He who reigns above. W. E. R.

## Present Privileges - - - Future Glory

Rev. J. Milton Bowman

"I offer you nothing but toil and blood and tears!" said Winston Churchill, **Times Magazine's** choice as the world's outstanding character for 1940. He



was holding up one way of life versus another way of life sponsored by the dictators. Not only soldiers, sailors, and aviators, but also the civilian populations are gladly making the supreme sacrifice of toil mixed with blood and tears, in the **hope** of a better way of life. There is a feverish race against time; a mad effort to bend every enegry, to

strengthen the softened mental and physical tissues, and a willingness to sacrifice, not only all material and physical blessings and comforts, but even millions of lives, if need be, for the **hope** of this way of life. And what is the future reward and glory? The hope that the ideals of the past few generations may not be dissipated, and in addition, perhaps, a military decoration, the plaudits of the world, an imprint upon the pages of history, or perhaps a memorial on bronze or stone. What a price is exacted for such glory!

The children of this world, however, are indeed more sensible at times than the children of light. We have a blessed hope in Christ Jesus, the Son of the living God. We have the most wonderful way of life that the mind and heart of God could conceive. But it is being undermined either by subversive elements, or by the soft inertia within ourselves. Yet we make only feeble efforts to meet the challenge. We are ambassadors of Christ (in Christ's stead) representatives of Him—but are we? We do not seem to be willing to accept the toil, and blood and tears of sacrifice and struggle—to work and sweat in the power of the Spirit; to toil feverishly against time, in order to overcome the terrible blitzkreig of Satan. We fail to live up to the privileges we have of presenting to a sin-sick world—a distressed world—the blessings of the Glad Tidings of love. We flounder around and muddle through,

lacking in the unity of the Spirit, wasting precious time in bickering and inefficiency, while the dive bombers of Satan are blasting many souls into everlasting destruction because we have failed to invite them into the shelter of the rock Christ Jesus.

If the children of the world consider it an honor to die for an imperfect way of life, we as soldiers of the cross, should count it a wonderful privilege to sacrifice and sweat drops of blood, if necessary, for the greatest cause in the world. Paul counted it a privilege to practice what he preached. Listen to him! "We then as workers together with Him beseech you also that ye receive not the grace of God in vain. . . behold now is the accepted time; now is the day of salvation. Giving no offence in any thing **that the ministry be not blamed:** But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness, on the right hand and on the left, by honour and dishonour, by evil report and good report: as deceivers and yet true, as unknown and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." 2 Cor. 6:1-10.

We see here the spirit of sacrifice, of intensity, of effort, of haste, of driving power, of reckless abandonment, of every faculty of the personality keyed to the prosecution of the great cause, in a tremendous emergency. This is a clarion call to The Brethren Church! The Brethren ministry should awaken! The Brethren laity should come to life! We should get a vision of the great unfinished task! We should give dollars where we now give dimes! We should give spirit-filled lives where we now give only lip service.

Some dollar diplomacy would help the cause of Christ. A large church had a service and asked for an offering. An audience of about eight hundred gave a little over six dollars—less than one cent per person—for a good cause. Our world vision is in pennies, nickles and dimes, when consecrated dollars should be laid on the altar of sacrifice. In contrast



to the above offering, the Christian Missionary Alliance gave twenty-four dollars per member for missions in one year. We are using dollar diplomacy in this sense: to diplomatically divert some of our income being spent on non-essentials or luxuries to the cause of Christ which giveth life. It can be done on our present incomes. Let us change the statement "freely ye have received," grudgingly we have been giving to the freely received, cheerfully given motto. Prove the Lord and watch the blessings flow! Let us voluntarily enlist our time, talents and income, to help bring ultimate victory to the cause of Christ. Buckle your belt about you! Forward in Christ's name!

And the glory? Satisfaction will be ours in this life if we live up to present privileges. When we receive our final reward of victory, after proving ourselves good soldiers of Jesus Christ, there will be no

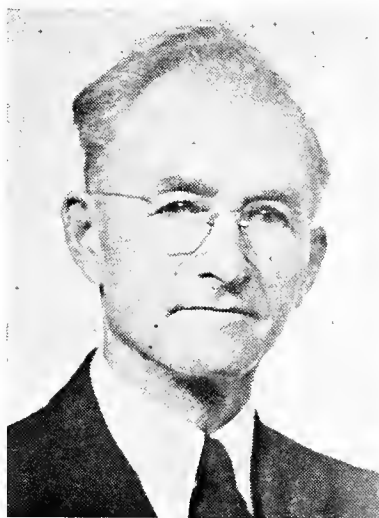
more sorrow, nor death, nor heartache. Yes, we shall have Communion and unity with Deity, peace and quiet rest near to the heart of God; fellowship or familyship with the redeemed of all time, with God Himself. We shall have a life that is full of light, and love, and music, which will thrill us through all eternity. We shall have eternal life, adoption into the family of God, a crown of rejoicing, a crown of righteousness, a crown of life, a crown of glory! The suffering of this world cannot be compared with the glory we shall obtain, when we see Christ face to face. "If we suffer with Him we shall also reign with Him." We shall be like Him for we shall see Him as He is." The glorious satisfaction, both in this life and in the life to come will be due in part, at least, to the manner in which we live up to our present privileges.

Nappanee, Indiana.



## The Believers Inheritance

**T**HERE is a rich and abundant inheritance awaiting all believers in Christ, issuing from the eternal purpose and will of God, even from before the foundation of the world. Man is the crowning work of God's creation and has been the object of His infinite love and supreme interest from the beginning. The entrance of sin into the world obstructed the love and beneficence of God, but His mercy continued to abound, for "God is not willing that any should perish, but that all should come to repentance," for which He has made gracious and ample provision. Indeed, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." But in this wonderful declaration there stands the unalterable condition, "believeth in Him," and when sin perverted the minds and hearts of men they became the children and bond-servants of the devil, and, as such, they receive only "the wages of sin, which is death," and are unable to share in "the free gift of God, which is eternal life, through Jesus Christ our Lord," (Rom. 8:23).



*Rev.  
H. M.  
Oberholtzer*

How encouraging are the many assuring statements of Holy Writ. Let us notice a few of them: "God commendeth his love toward us, in that while we were yet sinners, Christ died for us," (Rom. 5: 8). "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners", (I Tim. 1:15). "Who gave himself for us that he might redeem us from all iniquity", (Tit. 2:14). "Who died for us, that whether we wake or sleep, we should live together with him", (I Thess. 5:10). "For ye are all the children of God by faith in Christ Jesus" (Gal. 3:26). "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God", (John 1: 12, 13). How carefully and accurately this statement has been worded. Let us go on, "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage

again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit Himself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together", (Rom. 8:14-17). "For ye are all the children of God by faith in Christ Jesus", (Gal. 3:26). "Therefore let no man glory in men, for all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's", (I Cor. 3:21-23). "O the depths of the riches of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out," (Rom. 11:33). The promises of God are many and most assuring. The requirements for sonship and heirship are clearly stated, nor are they too exclusive or difficult for any one.

The Jews are considered the chosen people of God. Upon two things, their lineal descent from Abraham and the law given to them through Moses, they have based their exclusive claim to be the children of God and heirs of the promises. But note again the Word of God, "He saith not, And of seeds, as of many; but as one, And of seed, which is Christ", (Gal. 3:16). Christ is therefore the true descendent of Abraham, because of Abraham's faith, and all who believe in Christ are His brethren, and "joint-heirs with Him." "For both he that sanctifieth and they who are sanctified, are all one; for which cause he is not ashamed to call them brethren", (Heb. 1:11). Again Paul says, "The promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise is made of none effect;... Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all", (Rom. 4:13-16). "Christ hath redeemed us from the curse of the law, being made a curse for us;... that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith" (Gal. 3:13, 14). "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise", (Gal. 3:28, 29). To this we may add the words of Peter, "God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness is accepted of him", (Acts 10:34, 35). But, lest we misunderstand this statement, let us consider the words of Jesus,

"This is the work of God, that ye believe on him whom he hath sent", (John 6:29).

The believers' inheritance then is decidedly a "free gift of God", and is in no manner achieved, earned or merited. It is verily bequeathed by God only to His children, who, by His grace, through their faith in Jesus Christ and the regenerating and sanctifying work of the Holy Spirit, have been adopted into the family of God. The Scriptures quoted, and many others, clearly indicate that the believers' inheritance centers in Christ, "Whom God hath appointed heir of all things", (Heb. 1:2). He is ours and we are His. Having Christ, we have all. "Christ is all, and in all", (Col. 3:11). "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work", (2 Cor. 9:8).

The believers' inheritance begins the moment he accepts Christ. As it is said, "He that believeth on the Son, hath everlasting life." It is a present possession, but it is everlasting.

The believer has many trials and temptations in this world, but triumphs over them, while the unbeliever is overcome. The believer trusts in the promise that all things will work together for his good (Rom. 8:28). Jesus said, "In the world ye shall have tribulation, but be of good cheer: I have overcome the world." Again, He said, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions;... I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." In everlasting peace and love and joy we shall live and reign with Christ and all the redeemed, crowned with glory and robed in His righteousness and sharing in His regal splendors and priestly ministrations. Freed from the limitations of the flesh, we shall serve our Lord with gladness, joyfully acclaim His praise and join with all the ransomed host in songs of deliverance. What an inheritance is ours! It is impossible to properly evaluate it. Jesus said, "What shall it profit a man if he shall gain the whole world and lose his own soul?"

"Life and love are there far beyond our knowing,  
Pleasures unalloyed with pain,  
Harvesting with joy after tearful sowing,  
Losses recompensed with gain."

Huntington, Indiana.

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**Come now and let us reason together:  
the Church is the Divinely created  
custodian of God's teachings  
in the world.**

# All Hail

## the Power of Jesus' Name

Miss Donna Rupert

THE hymn, "All Hail the Power of Jesus' Name", is one of the greatest ever written. The author, Edward Perronet, was a good friend of John Wesley, the great English Protestant leader.

There is a story that comes down to us concerning Perronet and Wesley.

John Wesley wanted to hear Perronet preach but Perronet, for some reason, would not preach before Wesley. One day Wesley, seeing Perronet in his congregation, announced that his friend would preach the next morning. Perronet did not want to make a scene, so the next morning he mounted the pulpit, explained that he had not consented to preach and felt that he could not, but nevertheless he would give them the best sermon that had ever been delivered. Thereupon he opened the Bible and read The Sermon on the Mount from beginning to end without comment. A song and a prayer finished the service.

Perronet was right. The Sermon on the Mount is the greatest sermon ever delivered. Every lover of the Bible finds himself unconsciously turning time and again to the fifth, sixth and seventh chapters of Matthew, where he discovers the Beatitudes, Our Lord's prayer, the Golden Rule. It is to this portion of the Scripture that we turn. Read that which is found in Matthew 5:14-16, where it begins, "Ye are the light of the world." Every one is familiar with these verses, but how many of us realize the full significance — the complete meaning — of these words of Jesus? Too often we take these familiar words for granted — repeat them without thinking until they become jargon, a meaningless chant. So let us rediscover the significance of Christ's words, "Ye are the light of the world."

What kind of a light does Jesus mean?

Have you ever had a chance to watch a log fire closely? Have you noticed the varied colors that shine in the flames as the logs burn down to ashes? Solitary woodsman believe that every color to which a tree has been exposed in its lifetime will glow in the fire when that tree is burned. We can see the pink and violet of the dawning day; the purple anger of the thunder cloud; the brilliant orange of the noon-day sun, and the velvet blackness of the eve-

The following article was written by one of the members of the Girls' Gospel Team of Ashland College, and is worthy of a wide reading, as coming from one of our own College students.

ning sky. But the tree has very little choice about the colors it absorbs. It can only struggle upward toward the sunlight, or stretch out its branches to greet the sky.

Life does to men what fire does to trees. It makes them burn in their own true colors. The selfish man gives off a black and smudgy light—not truly a light—rather a choking smoke—because darkness is all that has come into his soul. The vengeful person burns with a smouldering red—for that is the chief color he has taken into his heart. Yet there is no reason why every one of us cannot shine steadily with a beautiful silvery whiteness—the pure radiance of a life lived according to the standards set by Christ.

This is the light that Jesus meant when He said, "Ye are the light of the world", the steady radiance of Christian ideals and purposes.

Jesus further adds, "A city set on a hill cannot be hid." It has been said that Christians are the world's Bible. People who never read a word of either the Old or New Testament will read the lives of those who profess to draw their inspiration from God's Word and will judge accordingly. They will form their opinion of Christ and His Kingdom from those who call themselves Christian. "A city set on a hill CANNOT be hid." Here we see that a Christian's position as connected with the kingdom of heaven forbids his light from being completely hid from sight.

Indeed, it is the duty of a follower of Christ to see that he is not artificially hid. "Neither do men light a lamp and put it under a bushel, but on a stand, and it shineth forth unto all that are in the house." This illustration lends itself so beautifully to the needed caution against the shrinking violet attitude without giving the least encouragement to the opposite vice of a show-off. Why does light shine? Simply because it cannot help it. It is its nature. Without effort or even consciousness, and without noise, it quietly does its duty. The inner light of good living cannot help but shine forth with a pure radiance.

But the church suffers sorely from bushel-covered lights, those who are genuinely Christian, but who do all they can to hide it, refusing to speak on

the subject; afraid to show earnestness even when they feel it most, carefully repressing every impulse to let their light shine before men.

They are like the "Lantern Bearers". About one hundred years ago the young men of a small northern village in Scotland formed a club called the "Lantern Bearers". The badge of membership was a lighted lantern which each carried at night. But since the club was secret they covered the lights with the long cloaks everyone wore in those days. So carefully did they cover them that few people ever found out they were carrying lanterns. The members knew there was a light under each cloak and that was enough for them.

Too many Christians are like that. They hide their light under a bushel—clutch the lantern of their belief under their cloaks. How many in our Christian communities are constantly haunted by a nervous fear lest people should think them forward.

For one person who makes a parade of his Christianity there are a hundred who want always to shrink into a corner. This is not modesty; it is a sign of an unnatural self-consciousness. The disciples of Christ should act simply, naturally, unconsciously — neither making a display on one hand or hiding their light on the other. So the Master puts it most beautifully and suggestively: "Let your light so shine before men, that they may see your good works" (not the worker—that is of no consequence—but the WORKS), "and glorify your Father which is in heaven."

So we have Jesus' definition of a Christian—the light of the world. He presents a challenge. Let us accept that challenge and let our light so shine before men that they may see our good works and glorify our Father which is in heaven.

Ashland College, Ashland, Ohio.

*Rev.*

*Frank*

*Gelman*



Heb. 2:1, "Now faith is an assurance of things hoped for, a conviction of things not seen."

**T**HIS great chapter concerns itself with the fact, the exercise and the issues of faith than which there is nothing greater in the catalogue of human experience. One of the most solemn pronouncements in all matters of human affairs and one most deeply affecting man's inner life is that of verse 6 which wholly and without reservation states that without faith it is impossible to be well-pleasing unto God.

We laud ourselves with being an intellectual people and a learned generation. But have we really given enough seriously intelligent thought to God and to His expectations of us? A state examiner of automobile drivers sharply charged that so many drivers do not think. He added that I, as a minister of the Gospel, would well know that people general-

## The Reasonableness of Faith

ly do little thinking. And I am minded that psychologists rather generally charge that we do not use the thinking powers with which we are endowed as we should use them.

The result is evident. The unthinking driver, a creature of habit—and often of wrong habits at that, adds greatly to the dangers of the highway and becomes a menace. The unthinking person, not having sought out the materials of thought and not using such inborn powers as he might have, becomes little more than an automaton, a blank personality, or makes himself a burden to his fellows because of wrong habits of life. Failure to consider spiritual issues in a properly serious light leads to spiritual negations or to acceptance of downright untruths.

If men would only think, making use of the real materials of thought which are those very first truths beyond which the mind of man cannot go, and which are received and accepted more because of their reasonableness in and necessity to the pattern of life than because they can be mathematically demonstrated to be true—if men would only seriously and consistently dwell upon these truths, the things of faith and of God would appear in the most

reasonable and useful light. The exercise of faith in spiritual things is just as sensible as to expect results from any one of the thousand and one physical processes with which we are familiar in our material world. In fact, faith in the Being and Word of God is the most sensible and reasonable thing in the world.

What is this faith which is necessary in our relations to God, which is so sensible and reasonable and without which there is no real thinking? Our text says it "is an assurance of things hoped for, a conviction of things not seen."

There are many things for which people hope; things righteous, things unrighteous, and things of no concern. There are many things people desire to have, yet they have not seen the realization of their desires. It can hardly be true that faith has aught to do with anything but the righteous and that which is attached to the Person and Promise of God. Faith, in the Scriptural sense, always reaches out towards God. It, then, is an assurance of those hoped-for things centering in the Person and Promise of God. It is a conviction of the unseen things that emanate from the Character and Life of God. It is not strange at all that without faith it is impossible to be well-pleasing unto God, for to disown such faith is to disown God Himself.

Faith is, therefore, the highest type of thought and the most sensible sort of reason and logic. It accepts God as the One whose existence is a sufficient explanation of all creative work. It takes Him at His Word and finds therein the answer to the riddle of the universe, to the existence of man, and to the problem of sin. These are basic problems and fundamental issues in all true thinking. Small wonder that the Scripture asserts that the fear (awed comprehension) of God is the beginning of knowledge (Prov. 1:7).

The dearest and noblest hopes of the human heart and life have to do with the things that touch upon God. Honest and serious-minded folks recognize man's deep need. Out of this great need grows the highest aspirations of the human soul: the desire for cleansing and forgiveness; for righteousness and acceptance with God; for life and blessing and eternal riches. These, and more, become fond hopes of burdened and aspiring hearts. Yet to merely hope for a thing is not enough. To be assured of its possession will alone satisfy. But these are possessions that one does not touch, or taste, or see. Assurance of possession must therefore come about in another way. It is the way of faith.

I make a purchase in a store, the clerk wraps it up and I take it home; the package in my hand assures me of its possession. I heed God's Word for the receiving of His blessing, and faith's appropriation of the promise becomes equal assurance that I

possess the hoped-for thing. I cannot please God without faith, for I cannot deal with God without it. He moves in the realm to which faith belongs as surely as my store clerk moves in the realm of material possessions.

Faith is the conviction of that which is not seen. I can see my store purchase, and so I know I have it. I cannot, with the same eyes, see what I secure in my transaction with God when I believe His Word to the salvation of my soul. Or in any transaction with Him. Yet I may know that I possess it by His grace. I can know it by taking Him at His Word and believing and obeying what He says. The transaction is concluded on the basis of an agreement between us two, as is any transaction. My confidence in the integrity of God leads me to commit myself to Him, according to agreement, in the belief that He will deliver over to me what He says. Though this "commodity" is unseen, I know I have it; for faith is the conviction that it has become mine.

Without faith one can never please God, for without faith one can have no dealings with Him. Faith assures us that we have what is aspired to in Christ, and convinces us that it is our true and real possession, though unseen. Experience proves the reality to be greater than the anticipation and makes clear the soundness of faith which is seen to be logical and reasonable and necessary.

Stockton, Calif.

PUBLICATION OFFERING for  
THE NEW BUILDING

We are presenting herewith a continuation of the report of gifts received for the new Publishing House.

|  |           |
|--|-----------|
| Balance as reported March 22, 1941 .....       | \$4328.24 |
| Brethren Church, New Lebanon, Ohio .....       | 20.00     |
| Washington D. C. Brethren Church* .....        | 23.00     |
| Mrs. J. F. Sutton, Bellaire, Ohio .....        | 4.00      |
| Mr. & Mrs. S. D. Stuckman, Johnstown, Pa. .... | 10.00     |
| Billings, Montana (By Melinda Thomas) .....    | 4.00      |

Total to date ..... \$4389.24  
\*Additional

All of our friends will be interested in knowing that we now have the deeds to the property for our new building. This gives us a total of 90 feet fronting on College Avenue. We are now ready to send the blue prints to the Industrial Commission for approval.

We thank you again for these splendid gifts which have made the new building a possibility. Again thanks.

A correction from the report of March 22 should be noted. Mr. & Mrs. H. B. Imboden, and Barnard, Lester and Loy Imboden were listed under the Muncie, Indiana Church whereas they should have been listed as members of the Mt. Zion Ohio Congregation. We offer our apologies for this slip.

W. E. R.



## The Editors Speak

### ELEMENTS OF GOSPEL FORGIVENESS

Rev. J. G. Dodds

#### RECOGNITION OF OUR DEBT:

When we begin to recognize our debt to God we will instantly be alarmed at the immense sum owing to God. In the parable (Matt. 18:23-35) the debt is stated in terms of talents; each talent represents a large sum. Each sin against God is tremendously great. The most important effect of personal sin is that it disqualifies a man for that fellowship with God for which he was created. It separates him from God and thus embarrasses and distorts that relation to God for which his nature calls. It does not alter God, but it changes the relation between HIM and man. Man's guilt results from the commission of sin. God has exacted a penalty for sin. By penalty in connection with sin is meant the various evils for the sinner which by God's appointment follows his sin. God works through the agencies that He has created. He has so constituted the universe that sin brings penalty. Penalty is the consequence of sin. When we examine the consequence of sin, we must accept the general view that the elements of penalty embrace the existence of guilt itself, the sense of remorse, a condemning conscience and man's rejection of the holy and loving God. The disapproval of God follows necessarily upon human guilt. Sin is hostile to God's character and will, and ruinous to the creature whom He loves, therefore He hates it. Deterioration is certain when sin has entered the human heart. Sin naturally works nothing good but brings in various evils. Guilt can never be annihilated, and relief from it can never be found only in God's forgiveness. If guilt is the state of one who has sinned, the apposite of guilt is innocence, the state of one who has not sinned, but when sin has been committed the only available opposite of guilt is the state of forgiveness.

#### FORGIVENESS DEFINED:

To forgive is to say to one who has done wrong, "I do not think of you or feel toward you as one who has wronged me; I do not hold the injury in my heart against you; I leave it completely out of my thoughts, so that it will not remain as a barrier between you and me. I feel kindly and sincerely towards you, as if you had never offended me." The word "pardon" is essentially the same in meaning, but forgiveness is a deeper word. "Pardon" is used more freely in an official sense, but "forgiveness" is the more personal word, expressive of more feeling,

sympathy and love. One who forgives does not cease to know the sin, but he overlooks it in his action and feeling. Let us consider a father's forgiveness towards his child. The father does not cease to know that the child has done wrong, for he cannot, but he ceases to have his feeling and action toward the child controlled by the fact of his wrongdoing; he overlooks that fact and allows considerations of love to determine how he should feel and act. When God forgives, His feeling and action toward the man are no longer governed by His condemnation of the sin.

#### FORGIVING ONE ANOTHER:

Our prayer should be: "Forgive us our debts as we forgive our debtors." For our debt to God is immense. The temper that does not forgive cannot be forgiven because it is itself a proof that we have no idea of the debt we owe. We cannot forget the ten thousand talents as we exact the hundred, and in the act of exacting we bring back the burden of that greater debt upon ourselves. The New Testament element of forgiveness presents a challenge to our hearts. With the precious promises of God before us and with all the bitter remembrance of our shortcomings behind us, our Lord bids us bend daily before our gracious Father in heaven and say in penitent, humble confession: "Forgive us our debts as we forgive our debtors." "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

The New Testament teaches us that to cherish in our hearts a spirit of unforgiveness toward one another is to isolate ourselves from the forgiving power of God. Electricity cannot get in if it cannot get out. This is also true in like measure of forgiveness. It is not always easy to forgive—so difficult at times no wonder that Li Hung Chang declares that Christianity is discouragingly difficult. It is only small souls that count forgiveness easy. The need of forgiveness, both on the part of the offending one and on the part of the one offended, is very great. According to Jesus, to deny forgiveness to another is to stultify our own lives. To refuse forgiveness is to embitter our own spirits. "If ye forgive men their trespasses, your heavenly Father will also forgive you, but if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses." (Matt. 6:14-15).

"If I have wounded any soul today,  
If I have caused one foot to go astray,  
If I have walked in my own wilful way,  
Dear Lord, forgive.



If I have uttered idle words in vain,  
If I have turned aside from want or pain,  
If I myself shall suffer thru' the strain,  
Dear Lord, forgive.

If I have been severe or hard or cold,  
If I have longed for shelter in Thy fold,  
When Thou hast given me some fort to hold,  
Dear Lord, forgive.

Forgive the sins I have confessed to Thee,  
Forgive the secret sins I do not see,  
O guide me, love me, and my Keeper be,  
Dear Lord forgive."

### JESUS, BLESSED JESUS

(Tune: Juanita)

Jesus my Savior, Thou art more than life to me.  
I love Thee dearly.  
I have peace in Thee.  
By Thy love and mercy, Thou hast made me wholly  
Thine.

Keep me true, Blest Jesus,  
By Thy Grace Divine.

Chorus: Jesus, Blessed Jesus,  
Keep me near Thy bleeding side,  
Jesus, Blessed Jesus,  
Let me there abide.

When life is over, with it's trials and heart-aches  
sore,

I shall be with Thee.

Tears will flow no more.

There through endless ages, Jesus I shall worship  
Thee.

Lay my crown before Thee,  
Thou didst die for me.

Chorus: Jesus, Precious Jesus,  
May I ever faithful be,  
Jesus, Precious Jesus,  
Thou art all to me.

By Edna Shearer.

Written for and dedicated to Rev. Janie Bradford,  
whose faithful Ministry and deep Spiritual life have  
been a great inspiration to me.

## FINANCIAL REPORT OF BENEVOLENT BOARD FOR MONTH OF FEBRUARY

Received before date of Offering Feb. 23rd:

|  |         |
|--|---------|
| Restitution Publishing House .....             | \$ 1.00 |
| Mr. and Mrss. Martin Goshorn (Clay City) ....  | 10.00   |
| West Alexandria W. M. S. ....                  | 5.00    |
| Mrs. Ellen G. Lichty .....                     | 1.00    |
| Mrs. C. W. Shaffer (Johnstown) .....           | 1.00    |
| Elkhart .....                                  | 20.00   |
| Mr. and Mrs. F. B. Franks (Philadelphia) ..... | 5.00    |
| Rev. and Mrs. H. C. Funderburg (Dayton) ....   | 5.00    |
| Brighton S. S. ....                            | 5.66    |
| Alice Conover (New Lebanon) .....              | 5.00    |
| Mary J. Wise (Canton) .....                    | 8.00    |

Received after date of offering in order given:

Oakville:

|   |       |       |
|---|-------|-------|
| Sunday School .....                           | 15.82 |       |
| Kermit Cross and family .....                 | 5.00  |       |
| Jr. W. M. S. ....                             | 5.00  |       |
| Golden Band Class .....                       | 5.00  |       |
| L. V. King and family .....                   | 5.00  |       |
| Mr. and Mrs. Chas. Kern .....                 | 5.00  |       |
| Optomistic S. S. Class .....                  | 5.00  |       |
| Clifford Harry .....                          | 5.00  |       |
| Offering .....                                | 20.53 | 71.35 |
| Elkhart Altruist Class .....                  |       | 5.00  |
| Ardmore .....                                 |       | 23.25 |
| Denver .....                                  |       | 15.40 |
| Flora:  |       |       |
| Ed. Suman .....                               | 10.00 |       |
| Offering .....                                | 13.03 | 23.03 |
| Nappanee:                                     |       |       |
| Golden Hour Class .....                       | 5.00  |       |
| Church Offering .....                         | 83.00 | 88.00 |
| Hamlin .....                                  |       | 25.30 |
| Dorcis Class (Louisville) .....               |       | 5.00  |
| New Paris .....                               |       | 90.00 |
| Burlington .....                              |       | 15.31 |
| Prof. and Mrs. Chas. Anspach (Ashland Ch.) .. |       | 7.50  |

Total for February ..... \$435.80

Oakville's Offering came Monday morning after date of Offering. Ardmore's Offering on Monday evening. This total offering is good considering the fact that there were just five days in February after the date of the offering. The largest amount always comes in during the month of March. So watch for March's report.

For this month, New Paris leads with the largest offering. This should challenge some of the larger churches. That honor may go to some other church during March.

L. V. King, Treasurer.



# Worshipping Day by Day

(Family Altar)

## Sunday

### AMBITION

Mark 9:33-37

Ambition, when directed in the right sphere of activity, is a most commendable attitude. But there is a vast difference between the ambition which works toward an entirely selfish end and that which possesses an individual that will make him useful and helpful to all humanity.

Jesus' answer to selfish ambition is found in the 35th verse—"last, first" and "servant of all."

Our ambitions should be marked by Jesus' suggestion.

## Monday

### BENEFICIENCE

Isaiah 58:6-11

The kindly hand that gives freely, will be the hand that will receive bountifully. Helpfulness is an attitude that grows with practice.

Isaiah calls our attention to the fact that "the Lord shall **guide us continually** and **satisfy our souls** . . . and we shall by like watered gardens and springs of waters which fail not."

We need to learn the joy of "self-giving" in these days of "self-living."

## Tuesday

### CONTENTMENT

Philippians 4:11, 12

"To be content" is just another way of saying that one is living in a state of satisfaction.

Sometimes it is hard to learn the lesson of contentment. For to be content does not mean that one must be satisfied with the more lowly things of life. It means that one learns to make the best of circumstances in which he finds himself.

"Christian contentment" is the result of an intimate association with the Master.

## Wednesday

### DECISION

1 John 2:24-28

William Carey said his call was "an open Bible before an open map of the world." Robert Morrison said, "Jesus I give myself to Thy service." Jesus said to his disciples, "Follow thou Me."

Every one of us come to the "valley of decision". That decision as to what we shall do for the Lord depends entirely on us.

Meditate on your relation to his call to service.

## Thursday

### EXAMPLE

Hebrews 12:2, 3

The source of our meditation today is found in the words, "Looking unto Jesus."

In other words keeping our eyes on the leader, we press on. Following the advice of the Psalmist, "Not walking in the counsel of the ungodly, nor standing in the way of sinners, nor sitting in the seat of the scornful." But walking forward in the will of the Lord. Following His example.

Let us walk "in his steps."

## Friday

### FAITHFULNESS

Luke 16:10-12

One of the primary requirements of Christian life is that of faithfulness. It is really more essential that we be faithful in the little things than that we seek to be faithful in the larger matters of our lives.

For if we are faithful in the little things we will naturally be faithful in the matters which are greater.

Let us be faithful in the little things each day.

## Saturday

### GLADNESS

John 15:11

Probably no Scripture is read more often than this 15th chapter of John. Read again the verses that just precede this 11th verse.

What is to bring joy and gladness to our hearts? The abiding presence of Jesus; the necessity of close association with the Father.

Meditate on these three phrases—"I have spoken unto you"; "my joy remains in you;" "your joy may be full."

DR. W. I. DUKER  
President

DR. L. E. LINDOWER  
Treasurer.

## The National Sunday School Association of the Brethren Church

REV. E. L. MILLER  
Vice-President

REV. N. V. LEATHERMAN  
General Secretary

*Rev.  
Chester  
Limmerman*



**National Missionary Superintendent**

This is a day of "buck-passing". Everyone claims to be too busy to even think. There is a great deal of truth in this "busy" excuse. Yet we need to investigate to see if the things with which we busy ourselves are the essential things. There are many things clamoring for attention which are time-consuming and trivial. These trivial and relatively unimportant things are often catchy and attractive enough to gain undue attention. It is time we get back to fundamentals.

Missionary education is one of these essentials. It is not a glamorous, attractive idea. It has, to many minds, connotations that associate it with drab, dreary, spiritless gatherings. This is largely so because the best minds of our churches and Sunday Schools have not put their minds to work to find the best materials and present them in an attractive way. Anyone can take poor and mediocre materials and have a drab meeting. It takes a genius to make a good meeting from poor materials, and geniuses are scarce. But we do not need geniuses. There is an abundance of excellent materials and plans available to the honest seeker. Shall we not be held responsible for the abhorance of the missionary idea we have instilled in many young minds because of uninteresting, not to say depressing and pathetic, meetings?

Whose is the responsibility for putting worthwhile, interesting missionary education material into the Sunday School? It is impossible to give the answer in one word because there are many persons responsible. The responsibility is divided but each person, be he pastor, superintendent, teacher, or Missionary Superintendent has a very definite part to play.

## Whose is the Responsibility?

The captain of all missionary enterprises will be the spiritual leader of the church, the pastor. His is the responsibility to spread enthusiasm and be a source of new ideas. He will guide the main policies, lending a helping hand where it is necessary, but generally leading others to invest their talents in the work. When he does this he has fulfilled to a large extent his responsibility.

Every Superintendent will be held responsible by God for the use made of this important office. The Superintendent can make or break the missionary program. His responsibility is not to carry on the program but to see that the proper persons are appointed to do the task. By this sharing of the burden he will be able to accomplish more. It will be his responsibility to have sufficient missionary emphasis in the school. A few stirring words from him will do much to inspire the teacher to give the missionary emphasis. Perhaps it will take some explanation for the teacher to see clearly the missionary emphasis of the Scripture. The Superintendent should be the one responsible for the giving of this instruction.

The responsibility for all projects and plans should be placed in the hands of the Missionary Superintendent. This person will work with the General Superintendent to formulate a progressive, vital program. This Missionary Superintendent must be literally on fire with zeal for others. The responsibility and the task are almost, if not quite, incalculable. The task involved is first one of organization, for departmental Missionary Superintendents, and Class Missionary Committees are essential for a smooth running program. The second task is to build up a supply of materials so that every teacher, departmental Superintendent, Class Missionary Committee, individual, or parent can with the greatest of ease secure the information wanted. Yet the ideal is not to be a passive source of supply. There is the responsibility for presenting the materials so

attractively that there will be a general clamour for them. It can be done. This is the responsibility of the Missionary Superintendent.

While others are at arms length the teacher comes into personal touch with the pupils. This personal touch will influence the life for missions as nothing else can. It is not enough for the teacher to merely talk about missionary work. It is essential that the missionary spirit be a part, a vital part, of the life of the teacher. Otherwise the keen insight of the pupil will detect the inconsistency. It is the teacher's responsibility to plant in some the missionary interest and nurture this interest in others. All should be inspired till they are missionaries

at home and faithful stewards of that which the Lord has entrusted to them to spread His Gospel to the far corners of the earth.

What shall be taught? It is sufficient to teach the simple facts. Facts will influence the honest inquirer. The great need for both men and money must be presented. Finally each individual must be taught how to serve.

Even if you have no official capacity in the Sunday School, you still have a responsibility to teach and spread the missionary spirit. Your everyday life will teach a real message if it is lived as a real Home Missionary for the Lord Jesus Christ.

Lanark, Ill.



## Our Children's Department

MRS. LORETTA CARRITHERS,

SUPERINTENDENT



Dear Children:

After a period of several weeks, here I am sitting down at the typewriter trying to talk to you again. "Auntie Peat", as our precious little Ruth always called her, has been helping me out with the letters, and I am sure that her letters were very interesting. We thank her for this kind service and also we thank our Father in Heaven for Christian friends, such as "Auntie Peat" and many others. We realize more than ever the worth of our friends when a cloud hangs over us, yet we must be very thankful that when the cloud does go away, the sun will shine again. Just as God made the sunshine, He will also make our hearts happy because He loves us so.

Being thankful for our friends makes us think of the many other things which we should be thankful for. We should thank God for our Fathers, Mothers, our little playmates, the food and clothing which He gives to us, and most of all that He loved us enough to provide a home in Heaven for us. This home is ours if we will only accept Jesus as our Savior, and love and trust Him, living for Him each day.

At this particular time of the year, you boys and girls who live in the country are no doubt planning for little chickens. No doubt some of you already have some little chickens to feed and water. Have you ever watched the fluffy little fellows as they drink from the pan of water? After they reach their tiny little bills into the water and fill their mouth, they always raise their little heads as if they were thanking God for the water He supplied. Here is a little poem to illustrate the thought which I have in mind:

### "MY BABY CHICK"

Downy little yellow fluff  
With tiny eyes of jet,  
You look just like my dolly's muff  
Instead of my precious pet.

And when you stoop to take a drink  
You raise your head so high;  
You thank the Lord I truly think,  
As you look up in the sky.

—G. M. P.

We too, must stop long enough to thank God for the many blessing which He gives us. A Bible verse comes to my mind just now, Psalms 150:6, "Let every thing that hath breath praise the Lord. Praise ye the Lord." Perhaps it is easier to praise Him for the blessings which we can see, but there are many things which we can thank and praise God for that our eyes can not see and our hands can not touch. Some of them are love, kindness, cheerfulness, hope and many, many others.

This week I received a nice little letter for which I am thankful, first because God has given me another Dear Little Friend, secondly she is enjoying the letters in **The Evangelist**, and thirdly she had the courage to write and tell me about it. Here is her letter, although I did not ask her for permission to print it, I feel sure that it will be all right.

"Dear Aunt Loretta,

I have been reading your stories in **The Evangelist**. They are very good, and I like to read them.

I am very sorry to hear that Ruthie has been ill and has gone to live with her friend Jesus.

Your friend,

Doris Jean Stevens,  
Fayetteville, W. Va.

I wish to thank Doris Jean for her sincere little letter; I will answer it personally very soon. I hope to hear from many more of you boys and girls.

With love, in Christ's Name,

Aunt Loretta,  
Mansfield, Ohio



## Christian Endeavor Topics for Young People

REV. W. ST. CLAIRE BENSHOFF, TOPIC EDITOR

Topic for April 13, 1941

**"HE LIVETH FOREVERMORE"**

Scripture: Mark 16:1-11

For the Leader

Spring is a time of awakening in Nature. Easter is a time of spiritual awakening. To us it should be a day of Victory. To the disciples it was an even greater day of rejoicing. The few days before, they had seen their Master crucified and buried. And now to see Him Risen and alive was almost too much. For Christ, it was a day of victory. It meant that He had overcome death and the grave.

Our churches everywhere are filled on Easter Sunday with worshippers who celebrate Easter. Some understand the true meaning; others commemorate the day as an "out-coming" for new spring fashions. A careful study of the real meaning of Easter will give to us a deeper understanding of the love of Christ for the world.

### Discussion

**THE EMPTY TOMB.** Three sorrowing women approached the tomb very early in the morning of the day Christ arose. To them, He was still within the walls, for they pondered amongst themselves who would roll back the stone. Their mission was to put spices and ointment on the body of the One they loved. They were very much surprised to find the tomb open and empty, and their first thought was that His body had been stolen. After the visitation of the angel, the truth finally came to their hearts. These women were definitely troubled, but the angel quickly dispelled their fears. Their hearts were filled with gladness and rejoicing and HOPE! The Resurrection gave them hope. To us, living in the present age, the resurrection gives us HOPE. By trusting and believing in Him we have a comfort for our troubles and assurances of a bright future ahead.

We are not hopeless vagabonds adrift on a sea of destiny, but are children of our God, protected and guided by Him. By the resurrection of our Lord we are able to exert our own personality in a forward matter, knowing that the best is yet to come for us.

**THE LIVING LORD.** The Divine Christ could not long remain among the dead. His very existence, His very being, is the essence of life. Death had always been a horror to peoples of every race, for it meant the end of all existence. Christ, by rising from the dead has taken away the sting of death. One needs only to see the passing away of faithful Christians, to know that death holds no sting for them. Funerals were once great displays of mourning and grief, and rightly so, for there seemed to be no hope. Christ has greatly modified this hopelessness. We grieve with sorrow at the loss of the companionship of those we love. But when they are in Christ, we are assured that their death is but a passing into another life.

It is only as we believe in Christ and accept Him as our Savior that we can lay hold of this assurance. Christ's resurrection will avail us nothing except we believe in Him. This is our reason for earnestly teaching the unsaved about Christ. We have the greatest story on earth to tell. Let us be more earnest in our efforts.

**RESURRECTION NECESSARY.** Sin causes death. The Eden condemnation included that of death. Christ paid sin's penalty on the Cross of Calvary. He then went to the grave. Had Jesus remained forever in the tomb, we would still be without hope, because there would be no benefit in having sins forgiven unless we also had the assurance of living again. This assurance He gave us on that first glad Easter morning when He broke the bonds of death.

Christ could not redeem us without His death. He could not assure us of eternal life without first rising from the dead. Christ knew all this before He came to live on the earth. Yet because of His love for us, He was willing to suffer, die, and rise again. As we hear the news of the Resurrection, we should know the reason for it, and then seek a closer walk with our Savior, using every bit of energy to serve Him.

**RESURRECTION PROOF.** Sooner or later someone will ridicule us for believing that Christ is risen. Our best reply is the quoting of Scripture, using such passages as "his appearances to the brethren", "He is Risen", etc. It is well to think of the fact that Christ is living at the present moment. The peace of heart of dying Christians is further proof that Christ arose, and is now living.

Christ arose to give us life...eternal life. He arose to comfort our hearts in our present troubles. His resurrection inspires us to be more enthusiastic in serving the church, for it is His work and we are His servants. We Christian Endeavorers are engaged in a winning work; by His power we can conquer.

**TRUTH AND ACTION.** The three women, when they realized that Jesus was risen, "went out quickly to tell the great news to the disciples." (Matt. 28:8). Their enthusiasm ran high. Death, darkness, and sin had been conquered. But the Scriptures state that they did not go until the truth dawned upon them. However, as soon as they knew, they went and spread the news.

We cannot successfully spread the news of Christ until it dawns in our own heart. This calls for a sincere study of the Gospel story of the Resurrection, and the place it is meant to fill in this present world of sin, darkness, and death. It is as a bright and shining light in the middle of the darkest night. Rich and full and assuring, it is ours to hold high so that sin-blinded men and women and young people can see the light.

### From the Bible

I Peter 1:3-5. The full importance of the Resurrection of Jesus Christ from the grave is found in these verses. Without the Resurrection, we are hopelessly lost. But the Resurrection gives us much in the way of hope and assurance. In the first place we will receive "an inheritance incorruptible, which is undefiled, and which will not fade away. This inheritance is reserved in heaven for us who believe. In the second place, because of the Resurrection, we are "kept by the power of God through faith, ready to be revealed in the end of time". What this means is that as long as we live here according to Christ's way, we will be kept and protected by Him, and that when the great judgment day shall come, we shall be revealed to God as "sinners saved by grace". Thus it is evident that the Resurrection of Christ is an essential factor in the belief of every Christian.

## THE LIVING BOOK

By William James Robinson, Kansas City, Mo.  
 The Bible lives! Its truths are flames so bright  
 Their radiance can never once grow dim;  
 Their deathless splendor are the smiles of  
 Him

Whose glowing face gives heaven wondrous  
 light.

They quick dispel the gloom of sin's black  
 night,

Revealing beauty that no brush can limn,  
 And melodies without an interim,  
 That tell of grace that ends man's woeful  
 plight.

The blackest pall that sorrow's night can hang  
 Fades quickly when its healing glories shine  
 Into the crimson soul, forlorn by sin.

The breaking heart can never know a pang  
 Too great for soothing at its cleansing  
 shrine

Where penitents find heavenly joys begin.



## Among the Churches

## Post Card Publicity

Waterloo, Iowa. This is being written Sunday evening, March 16. I have just returned from the evening service. Nothing unusual today. Just like other Christian Sabbaths and yet different. These seasons of Christian fellowship and worship together in the house of the Lord become more precious with the passing of time. This particular day seemed especially marked with spiritual blessing for the pastor. The pastor's large Bible class was an inspiration, the worshipers listened with a keen interest to the Word at the preaching hour. Some thirty young people, in two groups, met at six o'clock, and following this, the evening worship. The singing, the prayers, the sincerity evidenced the presence of the Lord. Heaven's blessing rested upon us.

Our people are manifesting a special interest at the present time in their work of preparation for a series of revival meetings. We are to have with us Brother and Sister John Locke from March 26 to April 9. We ask you to join us in prayer that we may experience a refreshing from the Lord and that souls may be won to Christ. About the first of the year seven were united to the church through confession of faith and baptism. We rejoice in the victories which are won over the Brotherhood in the name of our Lord.

W. C. Benshoff.

Pleasant Hill, Ohio. We closed a meeting at Pleasant Hill, Ohio, on Sunday evening, March 16th. At the closing meeting we had a full church regardless of the bad weather which greeted us. Even the class rooms and the balcony was full. We had a good attendance at every evening service throughout the two weeks we were there.

There was a fine cooperation on the part of the other churches of the community. The Brethren here are mostly rural, but they were very loyal to the services. Some did not seem to realize that there was a revival in progress. But for the most part they were a very fine loyal group. Rev. and Mrs. Adams made us feel at home in the parsonage, and we had a good meeting. We praise the Lord and thank Him for the fine results which will be reported later.

C. A. Stewart, Bryan, Ohio



## Congratulations



PASSERELLO—PETERS. On Saturday evening, July 13, at 8 o'clock in the Brethren parsonage at Sergeantsville, New Jersey, occurred the marriage of Miss Frances Peters, daughter of Mr. and Mrs. Theodore Peters, and Mr. Nunzio Passerello, son of Mr. John Passerello, of Whitehouse, New Jersey. The ceremony was performed by the writer in the presence of twenty guests. The couple were attended by Miss Lena Schlotz, friend of the bride, and Mr. Jack Passerello, brother of the groom. After the ceremony the couple left for a short wedding trip. They now reside with the bride's parents on their farm near Flemington, New Jersey. The bride is a member of the Calvary Brethren Church, of Pittstown, New Jersey. We extend to this young couple the heartiest of congratulations and invoke God's richest blessing upon them as they begin in their new home. Elmer Keck

ENT—RACE. On Saturday afternoon, September 7, at the home of the bride occurred the marriage of Miss Mary Emma Race, daughter of Mrs. Runyan Race and Mr. Marvin Ent, son of Mr. and Mrs. Joseph Ent. The ceremony was performed by the writer in the living room of the home of the bride, before an altar of gladiola and fern and other fall flowers. The couple were attended by the Miss Ruth Merrell, cousin of the bride, and Mr. John Huff, cousin of the groom. As the bride and her attendant came down the stairs and made their way to the altar to the strains of the wedding march played by Miss Lillian Fisher. Following the ceremony dinner was served by the bride's mother to about fifty guests. The young couple left following the dinner for Washington, D. C. and other points east. They now reside on a farm in the Pittstown Community. The bride is a member of the Calvary Brethren Church of Pittstown.

Elmer Keck

Laid  
to Rest

COX—Stuart Hencil Cox died March 9, 1941, in the 57th year of his life. He was for some 25 years a member of The Bethlehem Brethren Church. He is survived by his wife, sons, Stanley and Robert, and his daughter Jane. The funeral was conducted by the undersigned from The Bethlehem Church, Tuesday, March 11. Members of his Sunday School class served as pall bearers and flower carriers. The funeral message was based upon Psalm 91:14-16. A host of friends and relatives assembled for these services. Interment was made in the Dayton cemetery.

John F. Locke, Pastor.

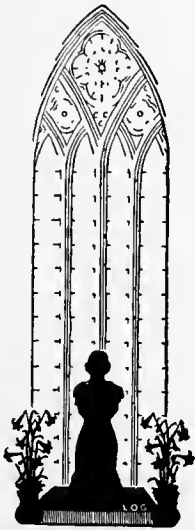
## Communion Announcement

The Second Brethren Church, Moxham, Johnstown, Pa. will hold its spring Communion Services, Sunday evening March 30th, at 7:00 o'clock. A cordial invitation is extended neighboring Brethren to attend.

William S. Crick, Minister



# The Brethren Evangelist



Vol. LXIII, No. 14

April 5, 1941

## *At the Cross*



"Sweet the moments of rich blessing,  
Which before the cross I spend,  
Love and health and peace possessing,  
From the sinner's dying Friend,  
Here it is I find my heaven  
While upon His cross I gaze,  
Love I much? I've more forgiven,  
I'm a miracle of grace."

—James Allen.

*"Difficulties are things that show what men are"*

"The first hour of the morning  
is the rudder of the day."

—Beecher

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## The Brethren Evangelist

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ASHLAND, OHIO

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## CONTENTS

|  |    |
|--|----|
| Interesting Items .....  | 2  |
| According to Thy Faith—F. C. V. ....                                     | 3  |
| The Church Victorious—Dr. E. G. Mason .....                              | 4  |
| A Still Further Analysis of the Dayton Decision—<br>Dr. W. S. Bell ..... | 6  |
| New Frontiers in Our Mission Field—Dr. C. F. Yoder ....                  | 8  |
| Our Children's Department .....  | 10 |
| Christian Endeavor Topics for Young People .....                         | 11 |
| Worshipping Day by Day (Family Altar) .....                              | 12 |
| Publication Offering for New Building .....                              | 13 |
| Camp Juniata Notes—N. V. Leatherman .....                                | 13 |
| Among the Churches .....   | 14 |
| Good News .....  | 16 |

## INTERESTING ITEMS

THE FOLLOWING CHURCHES are holding Evangelistic and Pre-Easter services. Warsaw, Indiana; Ashland, Ohio; Pittsburg, Pa.; Louisville, Ohio; Milledgeville, Ill. There are, of course, others but these have sent in announcements to the office. We trust they send in reports of these efforts as soon as possible.

IMMEDIATELY FOLLOWING the Easter time the Smithville, Ohio, Church, of which Brother Dodds is pastor, will have Dr. and Mrs. L. O. McCartneysmith with them in an evangelistic meeting. Brother Dodds urges neighboring brethren to attend these services.

A CARD FROM BROTHER H. M. OBERHOLTZER, who is in The Lutheran Hospital, at Fort Wayne, tells us that he has passed through a part of his operation and that soon the remaining part will be performed. He wishes to thank those who have remembered him by letters and cards and says that he is getting along fine. Let us continue to pray for his complete recovery.

He also reports that all services at the Huntington, Indiana, Church of which he is the pastor, or being "maintained with good interest and attendance and in the spirit of finest harmony and unselfish cooperation."

THE SMITHVILLE CHURCH is conducting a Ten Point Church Program from March 23 to June 1. Below are the points. They are worthy of a careful study.

1. A minimum of one convert for every ten of the present membership.
2. Enrollment of at least ten new Christian Endeavor members.
3. At least 10 percent increase in average attendance at Sunday School.
4. At least 10 percent increase in average attendance at church services.
5. Increase in number of Family Altars.
6. A few items needed for the church:
  - a. Tract table in the vestibule;
  - b. Bible wall maps;
  - c. New sidewalk;
  - d. More cinders on driveway and parking lot;
  - e. More letters and digits for Bulletin Board.
7. A committee or some individual to help plan and operate a vitalizing and motivating evening worship service.
8. Regular mid-week service organized and directed by the Deacons.
9. Every family of the church using the envelop system.
10. Every member a CHURCH BOOSTER and every family a SUBSCRIBER to THE BRETHREN EVANGELIST, our church paper.

### COLLEGE BANQUET FIRST BRETHREN CHURCH, ELKHART, INDIANA

April 5, 1941 6:30

50 cents per plate

President E. G. Mason, Speaker  
Friends, former students, present students  
and prospective students are invited.  
Mrs. Maude Webb, Secretary



# EDITORIALS



## ACCORDING TO THY FAITH

Jesus once said, "Be it unto thee according to thy faith." Just about everything we do today has within it the elements of faith. We glide along our highways at sixty to seventy miles an hour with faith in the mechanism of the car and faith in the tires that encircle the wheels. We take change from our money with faith that the government under which we live is stable enough to back that which is issued. And, even though these are uncertain, we take them readily into our lives without much question.

But when it comes to unquestioned faith in our Lord, we are not so easily convinced. We must know the "whys" and the "wherefores" and make examination from every angle before we are willing to "rest on His promises." Why be any more sceptical of the spiritual than we are of the material? Why doubt the Creator, when we so readily accept the creation?

### Careful Consideration

And to what does faith and trust lead us? Blind obedience? Not necessarily. But faith and trust lead us into the realm of experience and satisfaction.

For some weeks my mind has been reverting to the initial article in the January Reader's Digest, an article condensed from *The American Mercury*, entitled, "Now I am for the Churches," by Roger William Riis.

His opening statement reads thus, "Six months ago I scoffed at the churches. Then one day, on a sudden whim, I attended a service. Since then I have been going steadily, first out of curiosity to see what the much-attacked churches are up to, lately out of rising excitement. I have not 'got religion'; I always had that. But I have found out that churches today are dispensing something I need, and that church and religion go together."

In the closing paragraphs he says, "It is an exciting spiritual adventure, this going to church. Try it. Just out of the curiosity you owe your spiritual health, explore a little. You will almost surely find, in every community, one church that will give you what you want, even if you can't put that into words."

"Whether or not we realize it, each of us has a personal spiritual quest. It is only ourselves we cheat if we ignore it. In this, of all ages, it is time we were about this quest. I find the churches a good place to pursue it. If they offered nothing but that, they should now be upheld by all men of intelligence and good will."

## But the Churches Offer More Than Merely A Place Of Quest

They offer a place of finding all that is worth while in this world. The only thing in this world that is not changing and vacillating is the Christian Faith. It is to be found within the confines of the church. It is there that it is fostered and there that it furnishes the best of spiritual experiences.

We wonder if you are seeking to make your local church one that will meet the need of the individuals who are seeking to answer to their quest for stability in Christian life?

### Helpful Listening

Frequently we hear people condemning wholesale the programs that come over the radio. But there is nothing that will compel you to listen to those programs which do not contribute to the better things in life. There are many uplifting programs that do come over the air-waves.

It seems to the writer that if one listens carefully that he may find many things that have a very definite trend to turn man's mind to the better things of life. The beautiful and soul inspiring music of the masters. The wonderful rendition of the old and nevertiring hymns of the centuries. The times of refreshing in the addresses of wonderful ministers of the Word. These and many other worthwhile programs may be had at the mere "flip of the dial."

After all, brethren, we find that people in general are apt to do that which they desire to do. We can have what we want if we place ourselves in the proper attitude and find ourselves in the proper places.

When we come to sum it all up we certainly find that we must return to the opening statement of this editorial. "Be it unto thee according to thy faith."—F. C. V.

# The Church Victorious



*Dr. E. G. Mason*

President of Ashland College and Chairman of the Budget Committee



Just recently I read the following statement in a book devoted to a frank, cool and logical discussion of the present national monetary and industrial situation by a close student of the question. The writer makes no pretense of injecting a religious tone in the entire book and this makes the statement all the more significant. This is the quotation, "...when a people lose their faith for one reason or another, in the reality of the spiritual life and its potential domination over the world of matter, they want to cash in quickly in the world of material things. They then set up pagan substitutes for their former religious faith, calling them Communism, Syndicalism, Anarchy, or some other name. Law, order, tolerance and justice, disappear for the time being as men ruthlessly grasp without making any compensating contributions. That is the destruction of the Courts of Law and the Church and is one of the first steps in all violent social revolutions. Class is set against class, leader against leader, until the fire burns out and tolerance and faith come again. The Spanish, Russian and French revolutions illustrate this perfectly."

If our readers will read this quotation over again carefully, its significance at the present time will become quite clear. A cold blooded student of the causes of periods of prosperity and depression and of world conditions frankly attributes our present plight in the upset of the even tenor of peaceful pursuits of life to the loss of "faith...in the reality of the spiritual life and its potential domination over the world of material things." Certainly this statement strikes a note of encouragement and challenges the church with its great body of conscientious followers.

Although this writer on Economic problems may have reached the above conclusion after careful and scientific study, he has put into words only what earnest Christians have long maintained. Jesus Christ came into this world to save it from pagan-

ism. His presence on earth enabled Him to meet men and women face to face and to teach them directly His philosophy of life, His code of Christian ethics, and to lay the foundations of the great Christian Church. The Christian, especially we of the Brethren faith, is convinced that the Word as Jesus himself preached it is the correct way of life, and if it is followed conscientiously by man, our economic, political and social problems will be solved.

The difficulty in its proper operation is found in the fact that too many men and women do not possess sufficient faith in the principles of Christianity to allow them to become effective. They lack both faith and patience. Faith in the principles and ideals of Christianity and patience either to wait until they are effective or to help to apply them to the daily affairs of life. In spite of opposition, we still believe that right will prevail and that some time all men and women will realize that God rules over all; that He created the world in which we live; and that He will come into His own. Created in His image, he endowed us with minds or wills and in spite of our weakness, He gives each individual liberty to do his or her own thinking, leaving each to work out his or her own destiny. As mental capacities vary so do the depths and breadths of faith, belief and stability of character in spite of the evidences of God's eternal presence all about us. Man, endowed with the ability to do his own thinking, is the master of his own fate, and here is our difficulty.

The Christian Church was ordained and established to show men and women everywhere the True Way of Life. It has come down to us through the years with its purpose unchanging. We are the heirs to its purpose. It is our responsibility to preserve this heritage and to pass it on to the succeeding generation.

Now we are confronted with a real problem. For the time being, the Church seems to have fallen far short of its goal in teaching all men the True Way

of Life. At least, many nations are involved in a materialistic and economic war that has upset the whole world and the Church has apparently lost its influence over the nations. How long this condition will continue we are not privileged to know nor are we certain of the reasons for its existence. A situation does actually exist and it is useless for us to waste time and effort in searching for the reasons except as a part of our corrective procedure. What we must do is to see that the church can and does render its full service.

But we ask how can the church render its full service. The answer is simple, by first making itself strong by constantly pressing forward on its main objectives of teaching men and women the True Way of Life. But the accomplishment of the purpose is a more difficult matter because it requires the active participation and cooperation of every member. This is not an easy task, but it is not impossible. It will depend upon the leadership and the effort that is put into it by the leaders and the active support of the entire membership.

The ultimate success of the church will not be perfection because its workers are subject to all the frailties to which human beings fall heir. Moreover, all Christian churches must cooperate. We, of the Brethren faith, can hardly hope to inspire all churches to put forth their best efforts, but we can be responsible for our own church.

It is quite pompous to state what our church should and must do without making some practical suggestion as to how it may be accomplished.

First, our church must be united—united as to purpose and united as to the methods to achieve that purpose. We cannot accomplish much if we are working at cross purposes. In an automobile motor, internal friction greatly lessens its efficiency, and internal friction in the church-at-large or within a congregation has the same result. Internal friction or a disunited condition within the church may also be present when only a part of the congregation is working toward the accomplishment of the general purpose of the church.

Second, our church must be aggressive. An aggressive church will be united and working. A successful military campaign depends upon the accurately timed movement of all of its contingents toward one objective. The same principle applies to the forward movement of the church. To be aggressive, it must always be alert to its opportunities and ready to grasp them when they come. Unity of the church and an aggressive movement will depend upon the consecration of its leaders and workers to the cause at stake.

Finally, our church must realize that its full strength is found in the effective functioning of all

its agencies. An agency set up by the church is designed to carry out a specific program. As the church grows, its interests widen and its agencies or organizations increase in number. Each agency must work out its own program with the approval of the church or the General Conference and see that that program is brought to completion or as near to completion as it is possible to bring it. When one agency fails or is neglected the whole church suffers. Therefore, all Conference created or accepted agencies must succeed if the whole church is to succeed.

The policy our beloved church has followed for many years has not recognized the fundamental principle just expressed. We have allowed each of our agencies to shift for itself as far as the carrying out of its individual program was concerned. General Conference has been approving the program of each but has done little to assist each to secure the financial support it needed to carry out its program. Each organization or agency has followed its own methods of raising the finances it needed. As a result each has flooded the church with literature and appeals bidding against each other for support. This is plainly an example of internal friction and weakens the effectiveness of the work of the church as a whole. Our constituency or individual members have been influenced to give most to the organization that makes the strongest appeal. Thus individuals and even whole church congregations have become "single agency" or organization minded. We must push the whole church forward at one movement, not one part at a time or one part at the expense of the others.

All agencies or organizations, if created or recognized by the General Conference, are of equal importance even though each does not require the same financial support in terms of money needs. These agencies or organizations are many and not all appeal to the entire Brotherhood for financial and moral support. For instance, the Girls', Boys', Layman's and Woman's Missionary organizations are designated to promote interest and activity among the members of each group. Their programs are supported by the membership and the support coming from the membership constitutes one of the most important objectives of the organization itself. For any one of these would result in a feeling of complacency that would undermine the value of the organization itself.

But such organizations as the Missionary Society, Benevolences, the Sunday School Association, The Brethren Publishing Company and Ashland College and Seminary have wider programs requiring greater financial support. These organizations represent the life blood of the church. Through them, the Missionary, Charitable, Promotion or Recruiting, Publication and Educational interests of the whole church are carried out. A church must be a mis-

sionary church if it is to fulfill its mission. It must provide for its aged ministers and laymen who have given their all to the service of the church. It must promote the Sunday School and Summer Camps as a recruiting source. It must publish its own literature and church paper if it is to keep its program before the church-at-large. And finally it must educate its own leaders and laity in its own school if it hopes for its own continuation.

It may be said that one of these agencies is more important than the others, therefore, it should be supported even though the others are not. This is not sound reasoning, because we are saying that a church can exist only upon one part of its foundation. It is true, if for example, we support only the Missionary interests of the church we enable the church to exist. If we do, it will simply exist. We do not want it to exist only, we want it to grow, to

make its influence felt, and to make definite progress toward its ultimate goal of teaching men and women the True Way of Life.

Although these organizations do not need equal amounts of money, the amounts needed should be determined by a General Board and supplied by the church-at-large without being forced to spend unnecessary amounts for propaganda and competition with each other for support.

Let us think this thing through and provide the kind of a set up that will promote the whole church and enable it to contribute its full share toward our goal, the True Way of Life will promote peace, harmony and good will among all the peoples of the world.

E. G. Mason, President Ashland College,  
Ashland, Ohio

## Still Further Analysis of the Dayton Decision

*Dr. W. L. Bell*

HOW ABOUT THE TRUST RIGHTS OF OHIO MISSION BOARD? The Ohio Mission Board, who contributed financially in building up the Dayton Brethren Church, also deeded the church building on Conover Street to the church.

The text of the deed is as follows: "From the Ohio Mission Board to the Trustees of The Dayton Brethren Church for the benefit and use of said, The Dayton Brethren Church of Dayton, Ohio, A branch of THE BRETHREN CHURCH, incorporated under the laws of the State of Ohio, as AFORESAID, their successors, heirs and assigns IN TRUST AS AFORESAID."

THIS "AFORESAID" refers to the deed by which the Mission Board received its title to the property: In this deed it is very significant to notice these words "TO BE HELD IN TRUST FOR THE PURPOSES OF OHIO MISSION BOARD." In other words, The First Brethren Church of Dayton, Ohio, who sold this property, were the successors in trust as described in Conover Street deed given by Mission Board.

The First Brethren Church has repudiated the Ohio Mission Board and has given its support to a competing and hostile mission organization. Is this church carrying out the purposes of the trust im-

posed in the deed, when it has repudiated the Mission Board who were grantors of deed?

This same Ohio Mission Board passed the following resolutions, (quoting from) RESOLUTION OF OHIO MISSION BOARD:

"Be it resolved, that we further recognize The Brethren Church of Dayton, Ohio (The Loyal Brethren) as a true, loyal and duly recognized Brethren Church and THE RIGHTFUL SUCCESSOR TO THE ORIGINAL BRETHREN CHURCH OF DAYTON, OHIO. Be it further resolved that THE PASTOR AND THE CONGREGATION OF THE FIRST BRETHREN CHURCH OF DAYTON, OHIO HAVE NO STANDING, FELLOWSHIP OR RECOGNITION BY THE OHIO DISTRICT CONFERENCE OF BRETHREN CHURCHES AS A BRETHREN CHURCH."

This Mission Board who supported financially The Brethren Church of Dayton, Ohio, and was donor of church property have declared themselves; that The First Brethren Church is not carrying out the purposes of the trust in the deed—"FOR THE PURPOSES OF OHIO MISSION BOARD."

It seems that the Ohio Conference and Ohio Mission Board decision had very little weight with the lower court in its decision, who decreed that The First Brethren Church was successor to the trust created by The Ohio Mission Board, which Board they have repudiated.



### Articles of Incorporation of The Brethren Church

"This is to certify that we, Henry Homan, Jacob Hazen, Abraham Beeghley, John R. Denlinger and Christian A. Coler, do associate ourselves into a Corporation to be known and designated:

FIRST, "The Brethren Church"

SECOND, The PRINCIPAL CENTRE OF SAID CHURCH is to be THE CITY OF ASHLAND, ASHLAND COUNTY, OHIO, and that is to be its PRINCIPAL PLACE OF BUSINESS AND CONFERENCE.

THIRD, The purpose for which this Corporation is formed is to perpetuate and extend the Christian Religion and the influence of the Gospel, and to that end to promote the HARMONY, EFFICIENCY AND PROGRESS OF ALL LOCAL BRETHREN CHURCHES in the United States without interfering with Congregational control and government, or seeking to set up or establish any creed but the New Testament, to further that purpose all members of Brethren Churches in the United States may become members of this Corporation.

FOURTH—This corporation is not for profit.

In witness whereof we have herewith set our names this 25th day of August, A. D. 1883."

The above incorporation of The Brethren Church was decided upon at the 1883 Convention held in Dayton, Ohio, and was accepted by the 1887 Convention held in Ashland, Ohio.

At the 1887 Convention when the above incorporated was accepted there was much discussion as to congregational Government and Conference authority, to clarify this the following resolution was passed:

"IT IS THE SENSE OF THIS CONVENTION, THAT THE APOSTOLIC IDEA OF CONGREGATIONAL CHURCH GOVERNMENT RELATES

ALONE TO THE INCIDENTAL AFFAIRS OF THE LOCAL CONGREGATION AND NOT TO DOCTRINAL PRACTICES AND TENETS WHICH MUST BE GENERAL OR UNIVERSAL—THE SAME IN ALL CONGREGATIONS, THE DOCTRINAL CONDITIONS OF MEMBERSHIP IN ONE CONGREGATION SHALL BE THE DOCTRINAL CONDITIONS IN EVERY OTHER." (The resolution was passed).

Unquestionably if these matters were to be kept "Universal", there would have to be some higher authority than the local church. This certainly places a limitation on local congregational authority to "THE INCIDENTAL AFFAIRS OF THE LOCAL CONGREGATION." Again we wonder about the decision, that gives the First Brethren Church the authority to act "Independent of other ecclesiastical associations with no higher judiciary". We raise the question, Who has the right and whose business is it to see that the "DOCTRINAL CONDITIONS OF MEMBERSHIP SHALL BE THE SAME IN ALL CONGREGATIONS?" The precedent of General Conference who has acted in the past on doctrinal conditions of membership in local congregation, answers the question.

If the articles of this corporation and purposes are to be carried out, how about Article No. 2 of The Incorporation, which states "THE PRINCIPAL CENTRE OF SAID CHURCH IS TO BE THE CITY OF ASHLAND, ASHLAND COUNTY, OHIO, AND THAT IS TO BE ITS PRINCIPAL PLACE OF BUSINESS AND CONFERENCE." If one division of this CORPORATION IS BINDING then the obligation rests equally on all others. Surely, Ashland, Ohio, is not the PRINCIPAL PLACE OF BUSINESS AND CONFERENCE OF THE SECEEDERS.

MY CHURCH AND I.—My Church is a place where the Word of God is preached, the power of God is felt, the Spirit of God is manifested, the love of God is revealed, and the unity of God perceived.

It claims the first place in my mind, the principal place in my activities, and its unity, peace and progress concern my life in this world and that which is to come.

I have solemnly promised, in the sight of God and men, to advance its interests by my faithful attendance, by never neglecting its ordinances, by contributing to its support, by meeting with my fellow-members, by watching over their welfare, and by joining with them in prayer and praise and service; and that promise I this day renew, before God my Father, Christ my Redeemer.—Hyatt Smith.

I have united with it in solemn covenant, pledging myself to attend its services, to pray for its members, to give to its support, to obey its laws, to protect its name, to revere its building, to honor its officers, and to maintain its permanence.



## The Editors Speak

*Dr.*

*C. F.*

*Yoder*



## *New Frontiers in Our Mission Work*

**E**VERYTHING that grows by its very growth establishes new frontiers of life and experience. The Brethren Church is a growing organism and its boundaries are extending. The foreign mission work of the church is a growing work, and in the new start that it is taking the prospects of a rapid growth are more promising than they have ever been.

However, in outlining this article a number of questions have arisen as to just what is included in these new frontiers.

### **Do we have a new Christ to offer to the world?**

No, we have not, nor do we need to have one. Christ is "the same, yesterday, today and forever." He is the perfect Savior and his work cannot be done by another. There may be, and are, new frontiers in our knowledge of him and our experience of his power in our lives. There may likewise be new frontiers in the experience of the church, the body, with Christ the glorious Head, and I believe that the Christian Church as a whole, and The Brethren Church in particular, has been growing up unto the fullness of manhood in Christ Jesus, but yet has much to learn, and needs to push out the frontiers of consecration, faith and obedience, patience and toleration, repentance and forgiveness, and all the other Christian virtues. I believe that Christ has a better chance to be glorified in the Brethren Church today than ever before and it is for us to raise higher our standards and move forward our goals.

Has our teaching any new frontiers? As in Christ "dwells all of the fullness of the God-head bodily" so in his Word dwells all the fullness of

truth. But again, there are frontiers of our understanding of the Word. Therefore the true Brethren Church has always rejected the idea of adopting as a creed for all generation the opinions or interpretations of one man or generation. We must dig deeper and reach out farther for the treasures new and old that are hidden in the field of God's Word and God's works. We especially need to fulfill the conditions of receiving correct interpretations of the attitude of Christ toward world problems such as we are facing today. Our pulpits should stick to the Old Gospel, but preach it with the new applications that will guide a confused world in its present anguish and fears, and hopes of a new and better world. That world is not a dream. It is the kingdom of God which is written down in decrees that cannot fail; which are being carried out by the laws of nature as well as the preaching of the Gospel. We must learn to think, not in terms of a small church, but of a great kingdom. We must see our new frontiers as the day-star dawns and the Sun of Righteousness arises with healing in his wings and the kingdom of heaven shall come.

### **Are there frontiers to our methods?**

Boundaries there are, yes, for there are Gospel principles which forbid the use of certain methods which are sometimes used. The doctrine of Baalam who taught Israel to mix with the Cannanites and partake of their sins, is an abomination to the Lord. That is one thing, but the adaptation of Gospel methods to the changing situations of the world is quite another thing. A church which imagines that it must do things in just the same way in all places

and all times, is on the road to failure. Foreign mission work especially requires a keen discernment of the prejudices of the people and of the ways of working which may be successful in reaching them. Our thirty years of missionary work has taught us many things which will be of value in our future work and we mean to employ those methods which have proven successful, and learn still others as new frontiers in our work.

For getting a start in new towns we have found nothing better than house to house visiting with Bibles and tracts in connection with Bible coach lectures and Bible pictures, although here in Cordoba we are praying over a plan of open forum lectures adapted to the city.

As the next step in founding a mission we have been most successful with tent meeting because we can get hundreds to listen to tent preaching where we would have only dozens in a hall or church. The tent meetings prepare the way for the organization of a Sunday School and regular preaching services in a private house or hall sufficiently large to accommodate the people. This requires itinerant preachers who can care for a number of small groups until they are large enough to require the full time of a pastor. All these methods require prepared and competent workers. The expense of sending and maintaining workers is so great that it is not wise to send unproven or mediocre workers. The work demands, and is worthy of the ablest workers that can be sent.

#### **Are there frontiers in the spirit of our work?**

If there are not, then why do people leave churches that are cold and lifeless and flock to those that are loving, spiritual and enthusiastic? The truth is that the spirit of a church is of even greater importance than its methods. A right spirit will produce right methods, and it will win souls even with poor methods. There is nothing that can take the place of genuine love for souls, and we can push out our frontiers very far before we will have reached the example of the loving Savior who said, "And I, if I be lifted up, will draw all men unto me."

#### **Are there frontiers in our support of foreign missions?**

There certainly are. Thirty years ago we thought that three thousand dollars a year was a big offering. Now we have placed our frontier at twenty thousand and will have to work hard to reach that. But even that is only about two cents a week for each member. This is a disgracefully small amount to give for the one great work God gave to the church. We can, and therefore should, make our goal several times that amount. But to do it we

must also have new frontiers for our prayers. If we pray only two minutes a week for foreign missions we will probably give also two cents. But if we pray two hours a week our giving will more nearly average two dollars. And our blessings will be in proportion to our sacrifice in giving.

#### **Are there frontiers to our field of labor?**

Yes, we have adopted a new and larger field of labor and there are regions on beyond which are waiting to be occupied. We could multiply our number of workers by hundreds and still need more. We are entering the three largest cities of the country with a combined population of over three millions. We have scores of unoccupied smaller towns and the great rural population almost untouched by mission work. Our initial work indicates that there is a great harvest awaiting faithful harvesters.

But our new frontiers on the field can only be established as we advance the frontiers of our experience and our knowledge and our faith and our love and our obedience to our Lord. Unless we use well the talents we have we will not be rulers over many cities, and perhaps over none. In the presence of such a responsibility, who will fail the Lord in this hour of opportunity?

We have reason to be proud of our faith and our calling, but our giving for missions will show how much we love the world for which Christ died.

#### **What shall be the new frontier of our work?**

The people are not lacking and new workers are ready, therefore our frontiers will be just where the offering of twenty thousand or forty thousand dollars or more will enable us to place them. Let us take this matter seriously and not put the Lord off with a dollar as the savings of a whole year for missions, when we can give a hundred or a thousand. Let us remember that "to whomsoever much is given much shall be required." Let us each one ask, not "What new frontiers will the church have", but "what new frontiers of consecration and giving will I have this year?" Let each one in faith and fervor of spirit carry forward our standard and establish the Word of God in a far-flung new frontier this year, and then will there be showers of blessings upon the church.

230 Blvd. Centenaro, Cordoba, Argentina.

**Don't forget Day of Prayer**

**April 9**

**Missionary Board Request**



## Our Children's Department

MRS. LORETTA CARRITHERS,

SUPERINTENDENT



Dear Children:

This is a lovely bright morning to come into your home for a visit. The sun has come out from its hiding place behind the clouds of winter and is shining its rays into almost every nook and corner.

This beautiful sunshine is a picture of Christ's love. His love comes to all who will accept it. He does not give His love to the rich alone, or to the people with special positions, but his love reaches the very corners of the earth, like the sunshine. His love is for the black boys and girls, the yellow, the red, the white, yes, for every boy and girl. In God's sight there is no difference. He looks at our hearts. So we must see that our hearts are right with Him. To know that our hearts are right, we must believe and confess Christ, and live each day for Him.

The story comes to my mind of a group of black people who had not heard about Jesus. They could be compared to a land where there was no sunshine. What a deary land it would be with no sunshine at all. All of the trees, the grass, the birds and flowers and even the people would die without the sunshine, and that is just what will happen to the people who do not know Christ. They will have to suffer punishment forever.

This group of black people lived in the very heart of Africa called Uganda. These people were standing on the shore as our friend Jackson landed. They were not naked as most of the natives were, but they wore long white robes, except the chief who wore a bright red robe. There they were ready to welcome the white traveler, for two nights before the queen had dreamed that she saw a beautiful vessel with white wings like a bird and a white man with long black hair was standing on board, and the king, believing the dream, had sent to welcome the white man and lo! the dream had come true! This was God's way to prepare a welcome for the white man, and what a welcome he got! Bright flags waved and tom-toms sounded and trumpets blew and the people sang and, through the rows of welcoming people, Jackson was led to the king.

The king first sent a present for the white man's dinner. What do you think he sent? Perhaps you can count while I tell you. First of all a herd of oxen and then a flock of goats and sheep. After that came men with a hundred bunches of bananas, three dozen chickens, four dishes of milk, fifty ears of Indian corn, a basket of rice, twenty dozen of eggs and ten pots of wine. What a dinner he would have! The king himself was clothed in rich red garments embroidered with gold, and looked very strong and handsome and welcomed the white man to his kingdom, the greatest native kingdom in all Africa, with four million people over whom King Mutesa ruled.

Those were great days and every day Jackson told the king about the great white world outside and the white man's God. It was about the white man's God that Muteas was most interested. He would sit for hours listening to the story of Jesus, how He died to save the black man as well as the white man. It was only a short time until the great king of the natives became a fine Christian leader among his people.

Jackson had helped the light of the Gospel story of Jesus to shine in Africa; it was a light even brighter than the beautiful sunshine, for it had helped a heathen king and many of his people to know Jesus. Instead of Muteas's people living in terrible sin, they had learned to live Christian lives.

There are people right here in our own country that do not know about Jesus. They are living in a land as dark as Africa, for when people live without Christ, they have no real sunshine in their hearts. Perhaps there is some one of you boys and girls know, who is living without Jesus. If you will tell them the story of Jesus, and how He is willing to save all who will accept Him, you too, like Jackson, may be carrying the light to some one in darkness.

Let us remember the words of Jesus, John 8:12 "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

With love in Christ's Name,

Aunt Loretta,

513 Bowman Street,

Mansfield, Ohio





# Christian Endeavor Topics for Young People

REV. W. ST. CLAIRE BENSHOFF, TOPIC EDITOR

Topic for April 20, 1941  
**THE TEST OF DISCIPLESHIP**  
Scripture John 15:8-17  
For the Leader

Fruitbearing is an essentiality to a well-lived Christian life. In becoming a Christian we at once become disciples of Christ and are to bear fruit for Him. A disciple is one who accepts and follows a person, accepts what he teaches, and looks to him for companionship. In being a disciple of Christ we accept and follow Him. Also we accept what He teaches, and we look to Him for companionship. In addition, as disciples, we serve Him. Jesus had twelve chosen disciples in Galilee, but today every Christian can be a disciple of Christ.

We are disciples of Jesus according to the way in which we bear fruit for Him. It is possible for us to improve and better our abilities as disciples of Christ. The test is in the fruit we bear.

Discussion

**DISCIPLESHIP IN FAITH.** Many people believe that all that is necessary to be a disciple of Christ is to know about Him and His teachings, and then strive to live up to them as best he can. We can know about Christ and try to live up to His teachings and still not be a Christian, nor a disciple of His.

Personal faith in Christ is the first essential. We must believe in Christ as our Savior, and accept Him as such. When we have thus come to a belief in Him, we can then call ourselves His disciples. Christ is the vine, we are the branches. If we are to bear fruit for Christ we must be attached to Him. This is not possible if we just "know" what He teaches. It is necessary that we accept Him personally before we can become a part of Him. He must come into our lives.

**DISCIPLESHIP IN SERVICE.** Jesus makes the statement that "as we bear fruit, so shall we be His disciples." A person who does not **SERVE** Christ can hardly be called a disciple of His. **WE ARE SAVED UNTO SERVICE.** Are we showing each day that we are disciples of Christ? This is the real test. Most of us are willing to claim the benefits of being a Christian, but too many of us are willing to stop at that point. Discipleship demands that we go on into the work of producing results in church enterprise.

It is most important that as we serve Christ, by inviting others to church, helping with meetings, etc., that we abide in Him. We are able to do this through daily prayer and Bible reading, attendance at church services, and participation in Christian work.

**FRUITBEARING—VARIETIES.** We would not condemn the lowly blue-berry because it is not a beautiful and luscious peach. Both are products of Nature. The vines are cultured and nourished by the same sun, the same rain and fresh air. Both are good fruits in their own natures.

We know people who would condemn the humble efforts of some people and at the same time praise the noble work of another person. Such is poor policy. All good efforts, from the lowest to the highest, are fruits of the Spirit in men. They differ in individuals, but are possible in different degrees, according to natural abilities, education, and surroundings.

It is not for us to judge our service as compared to another's. It is our responsibility to bear as much service to Christ as it is physically possible for us to do. Each type and variety of service has its place in the great vineyard of our Lord.

**FRUITBEARING—WILLINGNESS.** A personal question should be: "Am I willing to render as much service freely as I can, or must I be forced and urged to work for my church?" We may go into an orchard and vigorously shake an apple tree to get apples. It is hard work. How much easier it is to go under the tree some morning and pick the ripe apples out of the long soft grass, after they have fallen voluntarily from the loaded tree.

Our "tree" of service should be so full of fruit, that, like the apples, they will fall of their own weight. It is then that whoever needs our help may be refreshed. There is no one quite so trying as a person who has to be urged and favored and "catered to" when it comes to doing church work. However capable such persons may be, they are of very little real use to the church. Far better is the person who is ever willing to be of service, whether that work be small or large.

**FRUITBEARING—FULLHEARTEDNESS.** One man has said, "If I have one tree, and it bears a bushel of apples, it is a great deal better that by generous culture and pruning I should make that tree bear ten bushels, than that I should have ten trees each bearing one bushel."

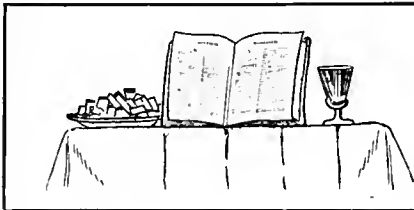
It is possible through careful spiritual pruning and culture for each of us to bear more fruit and service to Christ. As He more completely fills our hearts and lives, so we shall stand before the world, more abounding in the fruits of the Spirit. None of us are doing everything we can for Christ. With the full summer months ahead, we can prune off those pleasures of the world, those non-christian habits, etc., and concentrate on the fruit-bearing qualities of our lives. Through the help of Christ our Savior we will be able to do this.

**THE FRUIT THAT COUNTS.** What profit will we have with a tree which would boast of its strong roots, its elastic and tough boughs, its smooth and fresh bark, or its high quality sap, if it bore no fruit. We would not jump over a fence into its orchard to eat of the bark, the leaves, or the roots. If it bore no fruit we would pass it by. All these other things are essential to a good fruit bearing tree, but it is the fruit which counts.

All the elements which go to make up our form of living, and which make life pleasant for us, are beneficial in their place, but they do not bear fruit. Only as we use these blessings of God to His service will our lives produce the fruit which will cause men to look to us for leadership.

"When I survey the wondrous cross,  
On which the Prince of Glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.

Were the whole realm of nature mine,  
That were a present far too small;  
Love so amazing, so divine,  
**DEMANDS MY SOUL, MY LIFE, MY ALL!"**



## Worshipping Day by Day

(Family Altar)

### Sunday

#### CHRIST, OUR SACRIFICE

Galatians 2:20, 21

To every regenerated man or woman, whether a babe in Christ or a mature Christian, neither depth of sorrow, height of joy, length of days, nor breadth of possessions can hide from his vision the sacrifice the Lord has made for us.

In Ephesians 2:5 we are assured we should "walk in love as Christ also hath loved us, and hath given himself... a sacrifice to God."

At this season these thoughts should dominate our minds.

### Monday

#### CHRIST, OUR COMFORTER

Luke 24:13-15

In this walk to Emmaus, Jesus drew near to comfort these men who were sad and depressed. He exhorted them to faith; showed them the meaning of His suffering, and cheered them with the hope of His glory.

Wherever God's saints may be found, sad or in doubt, in difficulty or in trial, there may be found Christ Himself waiting to draw near and walk with them.

Do you need His presence today? He is there by your side.

### Tuesday

#### CHRIST, OUR BLESSED HOPE

1 Thessalonians 4:16, 17

In John 14:1-3 Christ promises "I will come again and receive you unto Myself."

In these verses "The Father's House" speaks of a family fellowship so dear to us all. The "many mansions" speaks of plenty, and the "prepared place" tells of the forethought on the part of our God as He made ready for a "prepared people."

Truly we have that "Blessed Hope" which is foretold in our Scripture text today. Look up, for that HOPE draweth nigh.

### Wednesday

#### THE EVER PRESENT CHRIST

Luke 24:36-39

Whether we expect Him or not, Christ is in our midst.

Here Christ was the Center, and, as a result, they worshipped Him.

So it is today. "Where two or three are gathered in His Name," there is He in the midst of them. He was between the two thieves on the cross. It typifies how He now stands between the sinner and the saved. John assures us that He shall be "in the midst of the throne of Glory." (John 19:18).

How wonderful to meditate on this thought.

### Thursday

#### CHRIST—OUR CORNERSTONE

Ephesians 2:19-22

Never in our history did we need to be more sure of our building than during these days of upheaval and uncertainty.

Fundamental teachings, doctrines and practices were never less evident in the world than today. As we strive to re-establish these doctrines and practices, together with their evident teachings, we must begin with the true "Foundation Stones" and make Christ the "Chief Cornerstone."

We dare not build on any other.

### Friday

#### CHRIST, THE COMPASIONATE

Matthew 9:35-38

Many times in our New Testament the word "compassion" is used. In most instances it is Christ's compassion toward us. This thought furnishes an example to us as to that which our attitude should be to others.

Paul said, "Woe is me if I preach not the Gospel" and "by all means save some."

May the conditions of the world today urge us into action that we may work with our Compassionate Christ. He calls to us today to be his helpers. Meditate thereon.

### Saturday

#### CHRIST, OUR CONTROL

1 Timothy 5:19-22

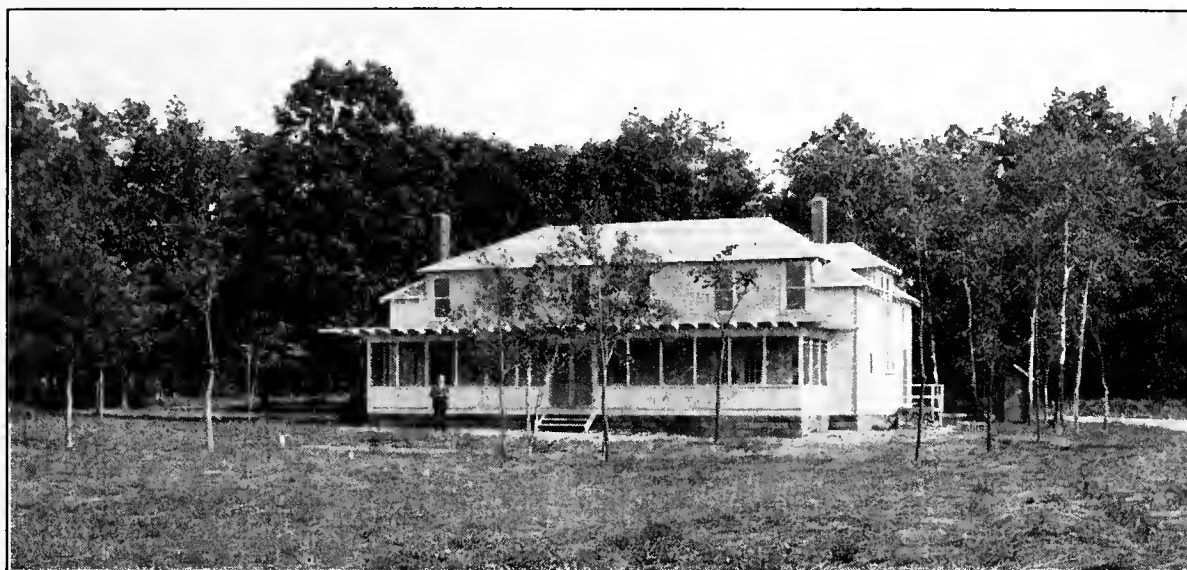
"Keep thyself pure"; "Exercise thyself unto Godliness", says Paul to Timothy. John says, "Those that Thou gavest me I have kept", yet he urges that we remember to "Keep ourselves in the love of God," and James calls to us to keep ourselves "unspotted from the world."

We must "abstain from all appearances of evil" so that we will have less cause for shame when we come before Him when He returns.



# The Hotel at the Brethren Retreat

Shipshewana Lake, Indiana



## PUBLICATION OFFERING for THE NEW BUILDING

It is with a great deal of pleasure that we here-  
with present an additional report of the gifts receiv-  
ed for the new Publishing House. The reason?  
Well, read for yourself and then turn to the last  
page of the Evangelist.

|  |            |
|--|------------|
| Balance as reported March 29, 1941 ..... | \$4389.24  |
| Ashland, Ohio:                           |            |
| A friend .....                           | 500.00     |
| Ashland Ministerial Retreat .....        | 13.45      |
| Dayton, Ohio, First Brethren* .....      | 3.00       |
| Meyersdale, Pa.:                         |            |
| Woman's Missionary Society .....         | 40.25      |
| Mrs. Emma Fogle .....                    | 15.00      |
| Milford, Indiana:                        |            |
| Mr. & Mrs. C. A. Sparklin .....          | 10.00      |
| Carl Gawthrop .....                      | 1.00       |
| Terra Alta Brethren .....                | 2.26       |
| Nappanee, Indiana:                       |            |
| Mr. & Mrs. U. J. Shively .....           | 10.00      |
| Rittman, Ohio Brethren:                  |            |
| Mr. and Mrs. E. O. Frank .....           | 5.00       |
| S. F. Class .....                        | 5.90       |
| Pleasant Hill, Ohio:                     |            |
| Miss Doris Stout .....                   | 5.00       |
| <hr/>                                    |            |
| Total to date .....                      | \$5,000.10 |
| * Additional                             |            |

We certainly rejoice in these very splendid gifts.  
The doner of the \$500 desires no publicity, so the  
amount is listed as a friend.

W. E. R.

The Brethren Retreat at Shipshewana Lake is be-  
ing improved this year. The women of the Indiana  
W. M. S. are taking great interest in this project.  
Their Group Rallies gave a mighty impulse to this  
work of improvement.

The above scene shows the place of the Camp  
Vespers.

## Camp Juniata Notes

Camp Juniata for young people and young adults  
will open its 1941 season June 24 and close July 5.  
The Junior-Intermediate period will open July 5 and  
close July 11.

It was not possible to lease the camp for a longer  
period as requested by the young people.

The location for Camp Juniata is the same as for  
the last two years, Camp Reynolds on the Raystown  
branch of the Juniata river, in Huntington county,  
Pennsylvania.

A number of repairs and improvements are prom-  
ised for this summer, among which are, the pier  
erected before camp opens, hot water for the show-  
ers, additional campus lights, etc.

The two courses will be run again simultaneously  
for young people and young adults. This proved  
quite successful last year. The young adult course is  
for post-graduates and older young people.

The cost will remain the same as in previous  
years, \$8.50 for the young people's period and \$5.00  
for the Junior-Intermediate period; this despite the

rise in food costs. We can do this because of special economy in previous years as the accompanying financial report reveals.

#### Report of Treasurer of The Brethren Sunday School Board,

##### Pennsylvania District

From January 1, 1940 to October 5, 1940.

##### Receipts:

|   |           |
|---|-----------|
| Balance on hand January 1, 1940   | \$ 343.90 |
| National Sunday School Assn. of The Brethren Church   | 200.00    |
| Young People's meals and fees (74 Y. P.)  | 629.00    |
| Juniors, meals and fees (50 Juniors)  | 250.00    |
| Visitors, meals and fees, and overpayment of \$4.00   | 39.60     |
| Gifts (Miss Vera Laughlin \$12.50 John Rishel \$5.00)   | 17.50     |
| Sale of pictures at cost  | 16.80     |
| Offering at Sunday School and Worship Service   | 14.89     |
| Phone call repayment  | .60       |
| Profit on Candy and Pop (limited from previous experience)                                    | 23.17     |
| Resale of supplies to staff members   | 17.05     |
| Resale of supplies to Y. M. C. A. Camp Reynolds \$27.27 (1939) Less cost of 1940 coal \$12.27 | 15.00     |

Total Receipts \$1567.50

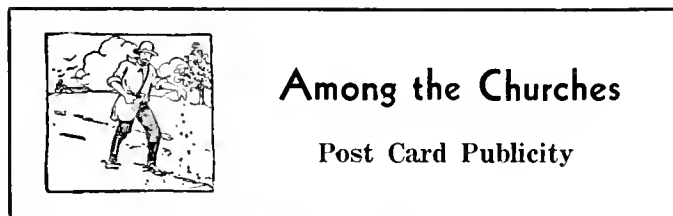
##### Expenditures:

|  |          |
|--|----------|
| Supplies   | \$ 80.90 |
| Promotion  | 29.90    |
| Mileage  | 50.47    |
| Honorariums (Staff and Teachers)                     | 40.00    |
| Honorariums (Commissary)                             | 95.00    |
| Lease, 18 days, Camp Reynolds, Johnstown Y. M. C. A. | 216.00   |
| Treasurers Bond                                      | 4.00     |
| Drayage  | 30.48    |
| Food   | 475.28   |
| Pictures (Received from purchasers—Resale)           | 16.80    |
| Refunds  | 9.50     |

Total Expenditures \$1048.33

To Balance Oct. 5, 1940 \$ 519.18

N. V. Leatherman.



#### ROSARIO, ARGENTINA

"I must work the works of him that sent me while it is day; the night cometh when no man can work."

I believe that these precious words of the Lord are also for us in these days when the time is short and the harvest time is near.

Here we are trying to redeem the time and make up for the lost opportunities in the city of Rosario, for here there is as great need for Gospel teaching as in any city of the country.

As the children are in their summer vacation we hold daily morning sessions of our Bible school for the children of our district and are thus winning their confidence and bringing them into the Sunday Schools which are steadily growing in attendance.

In the afternoons we make visits and more visits constantly, teaching the Bible in the homes and guiding the people

to the Savior. This is a precious work which offers a vast field. Brother Garcia, being a lay worker and obliged to give his time to his work, except the time for the meetings, has been unable to do much visiting. The people appreciate the visits very much and when we return home we cannot but fall on our knees and thank God for his goodness to us and pray for these people into whose hearts the light is penetrating.

We also have meetings almost every night in the week in one place or another, and, as we constantly have new people to whom to preach we must use evangelistic themes. Many who have known something of the Gospel are being warmed into a real Christian experience and are being converted. We thank God for this as it encourages us to do our best to extend the work.

A number have already publicly testified to their acceptance of Christ and are asking for baptism. Lately a branch of the Methodist Church known as "Cooperators" have invited us to preach in their district also and indoctrinate the people by means of a Sunday School and preaching service regularly.

May God grant that we may be able to take advantage of this opportunity. We are awaiting another visit of our superintendent, Dr. Yoder, to see if it may be possible to extend our work into this district also. It is a pity that the war in Europe should cause so much misery here also. This is a great shipping port and the ships are idle in the harbor because of the dangers of the sea.

We beg our good and faithful brethren to pray for us that we may be guided and blessed in this precious work of our beloved Savior.

517 Blvd Segui, Rosario, Argentina.

Adolfo Zeche.

#### WILLIAMSTOWN REVIVAL

The special effort of two weeks at Williamstown is now history. Brother James Ault of Ashland College is the pastor. Some months before the pastor and the church planned that the writer of this report and the church share in a Revival series beginning February 17th.

It was the writer's first trip to this church. Because of the weather the trip and the first week will not soon be forgotten. Our attendance was seriously handicapped for the first part by weather, Basket Ball tournament and even the old "Stork" worked against us, for the second night of the meeting he slipped into the choir director's home and left him a nice gift, so that he was otherwise occupied during most of the meetings.

However, it was considered a good meeting. We preached the pure, unadulterated Word, with all of our power and might and the people were cheerful hearers.

Stories for children and choruses for the young people were used with a good effect. A fine lot of loyal young folks in this church makes a worthy reason for a fine church program. The pastor and evangelist drove better than 500 miles on the field trying to get in touch with all the people who are in some way identified with the church. Brother Ault had not, in his short pastorate, been able to contact all of his homes and many homes in the community who were not related to the church. We worked together in this important task.

The Aults are tireless workers and have the love and highest respect of their people.

Two fine souls were presented to the Lord and three or four others were certainly near the Kingdom but could not surrender. It is our prayer that by the time the others are baptized, these may present themselves also. The field has been kept closely gleaned. In all of their Sunday School

there were only three who were old enough to come into the church, who had not already done so. There are a few good men in this community who have withstood the Spirit's call for years, yea all too long, who ought to surrender and give this church the help and influence that they could give, which the church so much needs.

Our home was with the Tombaugh family at Arlington. What a home for preachers! They know just how to do it and it was all so much appreciated. We are so grateful to these folks and to all the others who entertained us at dinners. It was a real joy and blessing to know these good faithful Brethren at Williamstown and be able to minister to them.

This church with her fine, loyal young people with Brother and Sister Ault as their leaders, will fill a great mission in that wonderful section of Ohio. Members of the Church of the Brethren and their pastor were present different times during the campaign.

Only our blessed Lord can measure all the good of these two weeks. With all the interferences the first part, the time was just too short to accomplish all that ought to have been done. We believe such an experience is good for every pastor at least once a year. It is good for the pastor and good for his church. The writer has done it a great many times and never has he felt that his own church suffered while he was assisting on another field.

At this time we are busy at Louisville with our Pre-Easter service, with the Zimmermans of Lanark, Ill., assisting. Report later.

In His Name,

E. M. Riddle, Pastor, Louisville, Ohio

### STOCKTON, CALIFORNIA

On Sunday, March 16, we were able to put the new Sunday School unit of our building to its first use. It must supply our complete needs for the immediate present. Permanently built, it is, however, only the first unit of a building plan we pray to see realized in the future, if the Lord tarry His coming.

It was a great delight to all of us to get into this building, even though its capacity is limited. Dedication services are planned for the near future upon the completion of the construction work.

For a time after Dr. and Mrs. McCartneysmith completed their weeks of faithful and strenuous evangelistic effort and the organization of the infant Church was effected, meetings were continued in the tent. As winter approached, this arrangement became impossible of continuance and the congregation has worshipped under handicaps since. Thus the delightful little building just now being put to use is doubly appreciated.

With the kindly helpfulness of Brother J. W. Platt and the assistance of the District Mission Board plans were worked out for the buying of the two lots on which options were held and for the financing of a building program. The Lord graciously encouraged and work was begun on the building. Greatly hampered by the wet winter weather ("unusually" wet, Californians unanimously assure us), construction moved forward only slowly at first, but with greater speed later as conditions improved. We are now quite happy that the building has reached a usable state. We praise the Lord for His goodness, and thank the friends in the district and elsewhere whose prayers and contributions have been and continue to be such a distinct help.

It is our earnest desire and fervent prayer that this Church home shall be a place of true worship where the Crucified and Risen Saviour is held up to a dying world.

Frank Gehman.

### FROM MID-WEST TO SOUTHEAST

ON THE MOVE might have been a suggestive caption for this report. However, it would have needed some amplification. We left Carleton, Nebraska, amidst stormy weather; we encountered storm in Pennsylvania, but finally landed safe and sound in Linwood, Maryland. We give this report for the information of inquiring friends and to give a brief resume of our sojourn with the Carleton Brethren.

We were on the field three months less than two years; a pastorate too short to accomplish what was desired. In that time, we gave our very best. We shunned no pastoral duty and at least tried to teach faithfully the Word. We stressed, as we have always done, Church Loyalty. We presented the needs of the Church upon every opportunity; every call for offering to the general needs of the Church was duly emphasized. The people of the Mid-West have had years of partial crop-failure, many are financially embarrassed and thus the response was curtailed by no fault of theirs. We met there some very fine folks. We left some newly-made friends to whom to say good-bye was not an easy task. Some of those people were from our native Pennsylvania. Our stay in their midst was for the most part pleasant. I feel that we made some spiritual gain. The number uniting with the church were far too few. But some very splendid young people took the stand for Jesus. Seed that we believe was sown, bore fruit in their recent revival. I shall always remember the fine courtesies extended us and we do pray that the men of the community may realize their duty and embrace the opportunity of serving their Master. We preached our closing sermon to them on Jan. 29; and although the weather was stormy a nice audience was there to wish us God-Speed and a safe journey to our new field. They expressed their appreciation of our services by a substantial gift. We pray that God may bless them and raise up for them a leader.

After a short stop with our Pennsylvania relatives, our car still out of commission, our Brother-in-law kindly consented to bring us to our destination. We arrived on the eighth of February and while there still was storm, the brethren had the parsonage heated and two of our deacons, the Meslers, here to greet us. Say, that warm parsonage looked good to the weary travelers! After being shown through the parsonage we were taken to pantry and MY! MY! Well, it was filled with all kinds of real substantial food. That would rejoice the hearts of any new pastor and wife! That evening, although being Saturday, we were invited to the church and there were gathered our future parishoners with some friends from Gettysburg, and what a fine time we had together. It did not take us long to become acquainted for we had met some of the membership some years ago in a Revival Meeting also in Conference. Since then we are striving to be about the Master's Business.

Our predecessor Brother Ankrum and his good wife had things in good shape for the incoming pastor. Pastoral duties have called us to the house of mourning, to lay away the body of a brother. In another home, we ministered with our Deacon Charles Mesler, to another brother ill, with the Anointing Service. We have visited the sick and shut-ins. Thank God for the opportunity of service. The attendance at all services has been commendable; we have had a fourteen inch snow and real winter weather, but we have not missed a service. We also want to mention the fine words of welcome we have received from the various pastors in the District. Thank you brethren in the Ministry. I expect to have sweet fellowship in the general work with you.

We anticipate a fruitful pastorate with these people and we revel daily in the beauties of nature. God bless all faithful ones everywhere!

A. B. Cover.

HERE IT IS:-

We began with

0

Then it came

\$1000.00

\$2000.00

\$3000.00

**\$4000.00**

It has grown to

**\$5000.00**

What will it be next

**\$?????.??**

We should make it

**10,000.00**

**and pay for the new building**

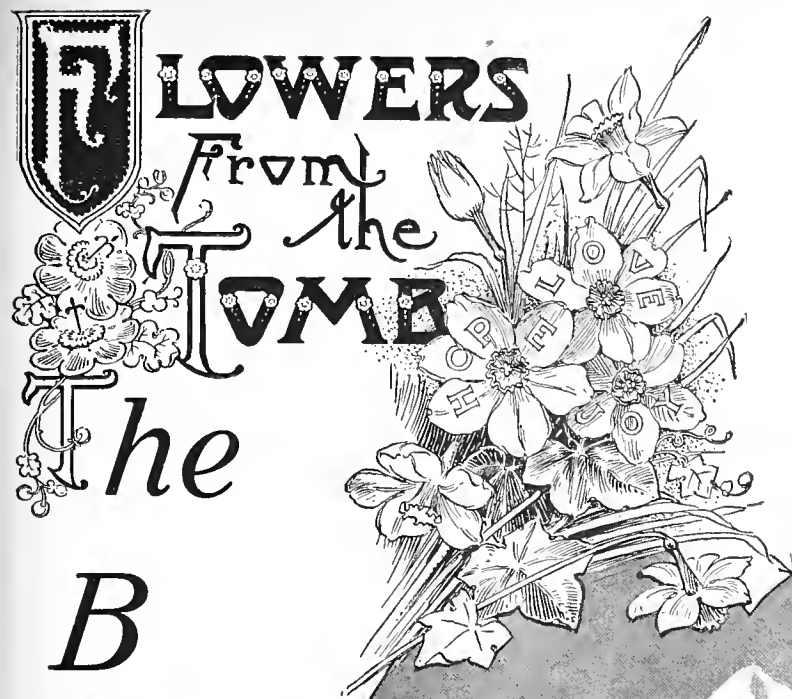
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Now Read Carefully

We have now a 90 ft. frontage on College Avenue  
ALL PAID FOR and not out of the \$5000.00 reported  
above. We had some left out of last year's offering.

Vol. LXIII, No. 1 **ASHLAND COLLEGE**  
April 12, 1941

Missionary Number



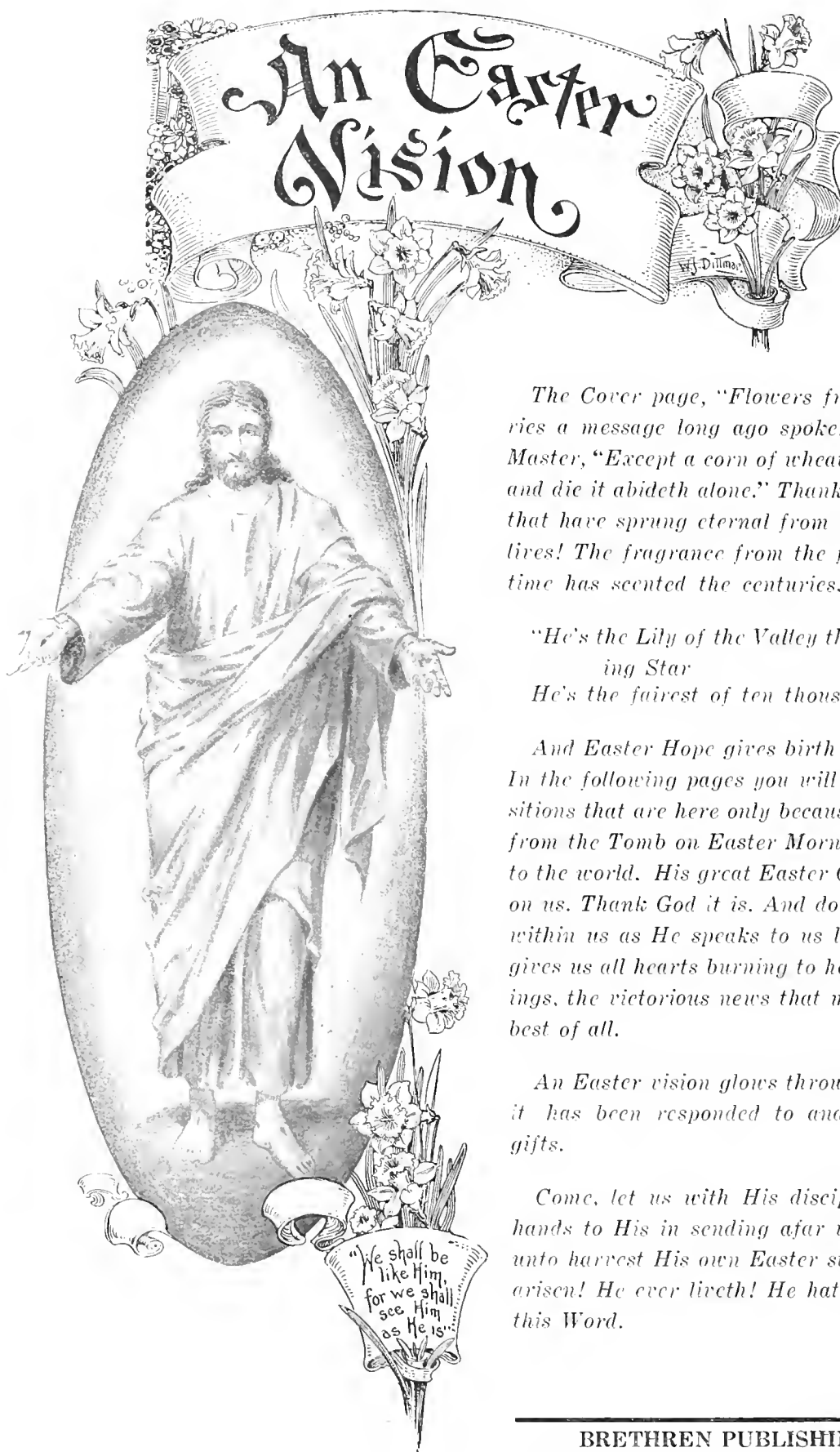
# FLOWERS From the TOMB The

B  
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The love which flows  
out of human hearts  
has its source in the  
loving heart of God.

# EVANGELIST



The Cover page, "Flowers from the Tomb" carries a message long ago spoken by the lips of the Master, "Except a corn of wheat fall into the ground and die it abideth alone." Thank God for the flowers that have sprung eternal from the Easter tomb. He lives! The fragrance from the first Lily of Easter-time has scented the centuries.

*"He's the Lily of the Valley the Bright and Morning Star  
He's the fairest of ten thousand to my soul."*

And Easter Hope gives birth to an Easter Vision. In the following pages you will read of some propositions that are here only because Jesus Christ arose from the Tomb on Easter Morn and gave a message to the world. His great Easter Command is still upon us. Thank God it is. And do not our hearts burn within us as He speaks to us by the wayside? God gives us all hearts burning to herald the Easter tidings, the victorious news that makes our Gospel the best of all.

An Easter vision glows throughout the year when it has been responded to and endowed with our gifts.

Come, let us with His disciples of old, join our hands to His in sending afar unto the fields white unto harvest His own Easter story. Our Master has arisen! He ever liveth! He hath committed unto us this Word.

J. R. K.

#### BRETHREN PUBLISHING COMPANY

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## "Our Brethren in every city --- see how they do"

—Acts 15:36

The Flora Brethren Church and Reverend and Mrs. Vernon Grisso are to be congratulated for their successful and well operated work. Two weeks of evangelistic effort with them proved the value of thorough preparation for a meeting. They organized and attended cottage prayer meetings. The value of this careful planning was felt from the very beginning. The attendance was most excellent. Reverend Whetstone brought a large delegation from the Loree church the first Sunday night. Reverend Deeter also assisted with a delegation several times from the Burlington church. It was splendid to have these Brethren co-operating so loyally and faithfully. A group of the Brethren from Elkhart also made the trip to Flora to assist us in the service with special music and their prayers. We were grateful indeed. Such warm co-operation inspires in a way all of its own. In addition to these helps the churches of Flora were very gracious. Reverend Zook of the Church of the Brethren brought a large delegation and furnished us with a splendid choir one evening. The Methodist and Presbyterian and Baptist ministers were also just as gracious and helpful. It was our privilege to attend two ministerial meetings while in the city. We congratulate Reverend and Mrs. Grisso for the fine work and the many friends they have made in and about Flora. And the church is to be commended for their faithfulness and successful work. May God bless you.

While in Flora we were privileged to visit The Brethren Home. What a pleasant surprise! Mr. and Mrs. Suman have demonstrated a real interest and ability in their oversight there. The place was in perfect and beautiful order. Our Brethren Home at Flora is really attractive. Mr. and Mrs. Suman and one of our good ladies from the home attended the services almost every evening.

### Canton, Ohio

Dr. Lindower and The Canton Brethren Church are deserving of much appreciation for their work. We were their guest Sunday, March 31. A well conducted Sunday School in an attractive auditorium at the Y. M. C. A. was an inspiration. We heard Mr. Frank Clapper bring an exceptionally fine Sunday School lesson to the adult class. We appreciate

the fine work and attendance of this people. May you realize large rewards in blessings for your faithfulness.

Cerro Gordo, Illinois, expresses a splendid spirit in several letters. They have recently baptized 20 converts and are planning a Communion service. We hope to be with them for this Communion.

You will be interested in a successful and healthy new work where Brother Eugene Beekley from our Seminary is meeting with an enthusiastic group of real workers. At present they are meeting in a garage in Lakewood, near Akron, Ohio. We are watching with interest this work and hope for great blessings for it.

At Louisville, Ohio, where Reverend E. M. Riddle is Pastor we were impressed with an electrically-lighted Foreign Mission appeal and a thermometer on it. We hope this church will realize rich blessings from their Easter effort.

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### Should This Letter Be Answered?

### THE CALL FOR FOREIGN MISSIONS

Matthew 28:19-20

"For the past few weeks the columns of **THE EVANGELIST** have had some wonderful articles on missions and giving; also some wonderful reports from the churches of the Brotherhood. Giving for Home Mission Fund, the Sunday School Association with aid for the different camps for the young people, the fund for the Publication Offering and the new building, the Benevolence Fund for the home at Flora, along with aid for the Superannuated Ministers and their widows, have been reported. Brethren people have given more liberally than ever before.

Now we are confronted with the offering for Foreign Missions, and we see in the columns of **THE EVANGELIST** word from Brother Yoder of the dire need for help for the work in South America. Our work. Foreign Missions. Sister Vanator says, "South America was the field that crystallized the spirit of The Brethren Church into action." What will our Brethren Church do with this call for funds for this need.

Let us read the words of the Master in Matthew 28:19-20, "Go ye therefore and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, Teaching them to observe all things whatsoever I have commanded you: and lo I am with you always, even unto the end

of the World. Amen." Go ye and teach all nations, even South America. What does this command mean to those of us who can not follow it and go? We can turn again to the Scripture as recorded by Paul and read Romans 10:13, 15, "For whosoever shall call on the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed, and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach unless they be sent?" Our preachers are there, Brothers Yoder, Zeche, Anton, etc. Now here is where we who cannot go in answer to the call can help by giving. Give a part of what God has so graciously given us, so that the Gospel, this wonderful tidings of "Good News" can be sent to those without this wonderful Gospel. Let us remember that this good news was the wonderful tidings that was wafted over the hills of Bethlehem, heralding the birth of the Saviour, this precious Jesus of Nazareth, the new-born king, who came into the world to save sinners. "For God so loved the world that He gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life.") John 3:16.

Again to Romans 10:15, "How beautiful are the feet of them that preach the gospel of peace, and bring the glad tidings of good things." "Glad tidings" and "Good news", that came to the shepherds on Bethlehem's hills so long ago.

Cannot the feet of them that give be just as beautiful as the feet of those who preach the Gospel, if we meet the challenge and give? We give for these different funds, but whose money are we giving? When we give one tenth, the tithe, are we really giving or just paying God what we owe Him?

"Will a man rob God? Yet ye have robbed me. But ye say wherein have we robbed thee? In tithes and offerings." Mal. 3:8 "Bring ye all the tithes into the storehouse that there may be meat in mine house and prove me now herewith, saith the Lord of hosts, and I will open the windows of heaven and pour out a blessing, that there shall not be room to receive it," Mal. 3:10. Do we believe it? "Honour the Lord with thy substance, and with the first fruits of all thy increase so that thy barns may be filled with plenty and thy presses shall burst out with new wine." Prov. 3:9, 10. Do we believe it? "Then brought all Judah the tithe (one-tenth) of corn and of wine and new oil into the treasuries." Neh. 13:12.

Many, many places in the Old Testament we find record of giving the tithe. If under the law of Moses the people were required to bring the tithe, how much more we under the dispensation of Grace should be willing to give. If under Moses people were required to give one-tenth as due God, then surely under Grace this same one-tenth is due, and we are not really giving to God unless we give more than one-tenth, the tenth we owe God and should pay just the same as we would pay a note that we had given for money borrowed.

Already from Brother Yoder comes the word that the hall for the work of Brother Zeche is not large enough. Brother Anton had to move to other quarters for more room, proving that the people of South America are interested in this story of Good News, this Gospel of salvation to all those that believe. Oh if we could say that our churches were not large enough! If we could fill our churches to overflowing, what a wonderful Home Mission band we would have so that we could give and give and give for a grand Foreign Mission effort, for after all strong Foreign Missions can come only through a strong home church, AND SHOW ME, IF YOU CAN, A CHURCH THAT REALLY PROSPERED AND GREW AND DID THINGS FOR THE LORD THAT DID NOT BELIEVE IN GIVING AND GAVE UNTIL IT COULD BE FELT.

When we think of what the Master gave for us, then the best that we can do seems so very small. He gave His all, came into the world to save the world from sin, was despised and rejected of men, was crucified on the cruel cross, went down in to the grave for us; but thanks be to God, the grave could not hold Him, and on the third day He rose again, and after a time He ascended to the Father, and all we can do is to wait and work and give and serve Him and await His second coming where we can be with Him through the ceaseless ages of eternity. He said, "I go to prepare a place for you and if I go to prepare a place for you I will come again to receive you unto myself that where I am there ye may be also." What a glorious promise.

Let us love and serve Him and give and make this Foreign Offering a time to be remembered, a time of rejoicing in our Brethren Church.

West Alexandria, Ohio

H. J. Riner



## After All —

*The Bible is the textbook of the missionary enterprise.*



*The Missionary Spirit—Put It First...The Bible does.*



*To get fully into the spirit of Easter, we must do as Christ did, WE MUST SACRIFICE.*



*Easter signifies Risen and Abiding Life. Evangelism and Missions signify a Living Church. Generous Missionary Gifts signify Lively Members.*

# ARGENTINE NOTES

Dr. C. F. Yoder

Superintendent of South American Work

It is a pleasure to report that the work of The Brethren Church in Argentina which has been initiated since our return is going forward with great blessing.

A recent letter from Brother Adolfo Zeche reports that in the new hall our second Sunday School had an attendance of 157 at the last meeting, and the hall is too small for the crowds. The same is true of the hall used for the first school. Brother Zeche, between the two places, has meetings about every night of the week and is beloved by the people.

Brother Roberto Romanenghi is now located in Lomas de Zamora where he is doing the preliminary work from house to house to prepare the way for public meetings. He also is enthusiastic because of the bright prospects of the work.

Brother Anton found his quarters too small and had to seek a larger place. He is now busy preparing benches for it.

On Jan. 19th I preached in the Mennonite mission in Cosquin, which is one of the principal health resorts of the country. They have recently built a nice little church and parsonage and are going forward. In twenty years of work in Argentina the Mennonites have built up a work with twenty-five preaching places, church buildings in about the half of them, a publishing plant, orphanage, seminary and primary schools. They are now establishing a work in Buenos Aires and raising money for a hospital. They are using the methods which I have

always advocated for our own work.

On Jan. 29th I preached in Villa Dolores. This is a beautiful city just over the mountains from Cordoba. It is a magnificent ride by bus to reach the place. I went on invitation of members of a mission there that is without a pastor but is being conducted by lay converts and is composed of members of different denominations. One of our families from Almafuerte now attends there, and two others that worked with us in Huinca Renanco are now working there. They have asked me to return and preach a series of sermons. Five converts were baptized the Sunday I was there and Brother Martin and wife, leading workers there, have asked me to baptize them when I return, and there may be others ready.

We have had a number of applications from workers who want to work with us, but our funds will not allow further extension of the work at present, and besides we want to take every precaution to have only workers whom the Lord himself has unmistakably called. This week we are enjoying a visit from Brother Iztueta, who was one of our most competent and successful workers formerly, and may be able to cooperate with us again by September. Let all the church work and pray for a twenty thousand dollar Easter offering, for we can use it all in a work which will be a joy to the church and to the Lord.

C. F. Yoder.

230 Blvd. Centenario, Cordoba, Argentina.

## Leopoldo Lugones

It was twenty years ago that the rector of the National College in Rio Cuarto at that time, Dr. Gonzales Lujan, invited me to spend several days of the vacation with him in the mountain home of his childhood, and he paid my way also. We were in turn guests of his brother who lived on the old home place. All were very sociable and as an instance of the courtesy of the cultured people of this country I may mention that, although these people were accustomed to have wine on the table, which they took mixed with water and only in small amounts, yet out of respect to my total abstinence no wine appeared during my visit there.

It was there that I met the famous Argentine poet, Leopoldo Lugones, for he married a sister of

Dr. Lujan and they were in the group. In fact it was partly to have me meet this man that I was invited to be there. Dr. Lujan sympathized with my work in the Gospel but his brother-in-law was counted as an atheist. I soon found however, that his unbelief only extended to the superstitions of the church and did not preclude a belief in a God as the intelligent first cause of the universe, something on the order of the faith of Einstein and others familiar with the vastness of creation.

Now the street on which we live has been named in honor of this poet who died several years ago, and in this city it is my privilege to meet and converse with others of the type of Lugones. Pray that the Lord may give wisdom to bring them to a saving knowledge of himself.

C. F. Yoder

230 Blvd. Lugones, Cordoba, Argentina.

# Introducing

Roberto Romanenghi is the younger brother of Egidio Romanenghi. He is still a young man, but has already won fame as a Christian worker. He is tall, active and consecrated. He spent four years in the Mennonite Seminary, although a baptized member of our church in Almafuerte. He has been employed the past year in the Baptist headquarters in Buenos Aires. He began work with us as a missionary January 1st, and is now working in a suburb called Lomas de Zamora.

## Robert Romanenghi

Brother Romanenghi is a fine singer and also a fine preacher. For some time he has been one of four to take turns monthly in preaching over the radio in Buenos Aires and his sermons are in demand. He also writes articles for different evangelical periodicals. One of these I have translated for readers of *The Evangelist*. You will be hearing more of this promising worker.

To be a Christian is, in the very nature of the case, to be a missionary.



Enthusiastic Christians are devoted to the extension of the Christ spirit throughout the world.

# My Testimony



## Robert Romanenghi

It was my good fortune to be born in a Christian family and to have a mother who spared no pains to train me in the way of the Lord. From childhood I attended the Sunday School without a break. But, as happens with every child reared in a Christian environment, the time came when I had to consider what Christ meant to me and my responsibility to Him. I had learned that Christ is the Savior for all those who believe in His atoning death, but now I felt the need of knowing Him personally, and knowing that I am personally saved. This conviction naturally led me to the experience of the new birth.

At the age of fifteen I was baptized by Brother C. F. Yoder and became a member of The Brethren Church in Almafuerte. Soon after I entered the Mennonite Seminary in the city of Bragado. There

I spent four years of study in preparation for the work of the Lord. I thank the Lord for these studies and the increased conviction of the calling of the Lord, and my dedication more fully to his work. I do not have great experiences to relate, but one thing I do have, and that is the firm conviction that the Lord has called me to win souls. To any youth who has felt this conviction I recommend that he should not rebel against the heavenly calling.

I like the teachings of The Brethren Church because I believe them to be in harmony with the Word of God, and I am grateful to the brethren in the United States who are helping to extend the Gospel in this land. For you as well as for us are the inspiring words of the apostle: "Let us therefore not be weary in well-doing, for in due season we shall reap if we faint now."

Lomas de Zamora, Arenales 147, Argentina

# Presenting

**Alicia Igarteburu**

It is a pleasure to introduce the fiance of Brother Roberto Romanenghi. The marriage is not to take place for some months yet, but as Robert and his mother live at no great distance from the home of his intended, she and her family are already helpers in his work. His mother also has been a faithful Christian for many years and is a competent Christian worker.

Alicia is also young, but is a graduate of the Baptist training school for workers and has shown a notable aptitude for the work. Her father was a leading Baptist pastor, but died a few years ago. Her mother and brothers and sisters are all consecrated Christians and bright, capable helpers. Alicia worked during part of the past year in missionary work in Cordoba and was beloved by all. The church will in due time have the proofs of the divine call of these two missionaries.

## Her Testimony

Alicia Igarteburu



(Missionary in Argentina)

I was nine years of age. My father was a pastor and read the story of a missionary which impressed me so that I exclaimed, "I, too, want to be a missionary." "By the help of the Lord you can be", my father replied. I lived in an old town of blessed memories, but in which the state religion made free thinkers of some and fanatics of others. My first conflicts on account of my faith began in the school. I had no companion there of like faith, but, thank the Lord, I did not yield to the insinuations of my companions.

When thirteen years of age I was converted. At this time there was an evangelistic campaign in sur-

rounding towns and I had the privilege of helping by playing the organ and my consecration to the Lord was confirmed. Soon after our dear father was taken away by a sudden and brief illness. What a hard trial that seemed to us! It was specially hard for mother was alone with six small children, for I was the second. In this situation we moved to a place nearer the capital where we could better our situation.

Mother always encouraged me in my desire to be a missionary and so I entered the Bible Institute for young women in Buenos Aires and studied there for three years. This was the Lord's reply to my desire to serve him. Now I am grateful to The Brethren Church for the opportunity to work in a larger way in an ample field in which I hope to be faithful till the end.

## If He Came Back Today

Arthur R. Baer



If He came back today, what would you do?  
Seek to hid that to which your hand still clings,  
With weak excuses justify those sordid things,  
Pretending all the while that you were true—  
You did not walk the narrow way content,  
The choices made today were not so wise  
To bring approval to those kindly eyes.  
The things you did were just your own intent,  
And not those special things He meant for you.  
Thoughtless, you planned your life and skipped His  
work,

He made no promise to delay forever  
As though you had many years to work;  
With time enough to finish what He set for you—  
The earthly ties of yours to sever.

# Easter Meanings

"Fear not; I am he that liveth and was dead and behold I am alive for ever more."

Jesus is Victor

Because  
I live ye  
shall live  
also

by MRS. J. ALLEN MILLER

The message of Easter is the message of the Risen Lord and the empty tomb. The Resurrection of Jesus was no return to nature and to the life of the world. It was the manifestation of new life in a new order, a life which had won the final triumph over sin and death. The apostles did not preach the resurrection of Jesus itself as a mere fact; what they preached was the Gospel of the Resurrection.

Life and self-consciousness here and now are as great a mystery as a future life and a continued self-consciousness hereafter. That we live at all is more surprising than that we shall live forever. That we exist now as persons is good evidence that we shall continue to exist in some form, since according to the settled dictum of all sciences as well as of philosophy every entity is indestructible. Nothing is more certain than the fact that the attitude which one takes toward God and the future affects one's entire decision as to the dignity and worth of human life. Man's possibilities and desires are utterly disparate with the narrow scope offered him here for development. Life is planned on a greater scale than earthly life can satisfy. Nature has so arranged it that all other animals in their normal state are able perfectly to exercise their powers either in every life time or in a new form of life which comes to a future generation. Man alone has latent powers which no group of individuals in the past has been able to perfectly and completely exercise to the full and which science declares no group will ever be able to fully exercise in any normal life in any possible future.

Every argument in favor of the existence of an Eternal Cause for the world order is an argument for believing that man will not be annihilated until, at least, he has been given the opportunity to come to the perfection which his highest nature demands. Immortality is as certain as the fact of God's existence. There is no sufficient proof of immortality apart from faith in God. When the fool says in his heart, "There is no God", he gives up a rational hope of the future life. Every argument for God is an argument for immortality. As surely as

God is righteous the human soul can not be built wrong. It cannot be false to its deepest hopes. If there be no future for men, every man's life is but the introduction to a book that never will be written, the prologue to a drama that never will be acted.

Human existence is staged on such a scale that no man can put forth in their fulness the distinctive possibilities of his humanity—the very possibilities which give meaning and value to life. The holy men of earth whose strength and vigor and hope have made life worth living, whose moral heroism and self-forgetful martyrdom have made the souls of men thrill with new power—are they to be disappointed at the end?

When Jesus speaks of immortality, He calls it **life**. Man is evermore dying in this world; he **lives** in the world eternal.

I believe that the duties here will be the duties demanded of us there. The things that are right

here will be things that are right there. A life that a good man lives there will be essentially the life that he lived here. It is a life upon a higher plan and capable of higher service. Man has done well here only that he may do better. The reward of work well done is more work. We cannot believe that the minds of great men of learning, scholarship, genius have buried all their knowledge in the dust and that it is utterly extinguished.

I believe that capacity survives death. "Thou hast been faithful over a few things, I will make thee ruler over many things." The great reward which God has to give us after death is the power to do His will more perfectly than we understand how to do it on earth. "It doth not

yet appear what we shall be then; but we shall be like Him, the Prince of Life."

Man has never had a good chance yet to show what he could do. Every great man feels that he has not done himself justice. He feels within him the power of endless growth, endless expansion, endless improvement. I believe that man must make







### An Easter Message

Last Easter when my voice was  
lifted up  
To sing the praises of my risen  
Lord,  
I had not tasted sorrow's bitter  
cup;  
The music held for me no minor  
chord.  
This Eastertide my stricken heart  
sends up  
The strains I lifted in accents  
clear and strong;  
For I have drained the dregs of  
sorrow's cup,  
And learned the meaning of the  
Easter song.  
I know the sweetness of the minor  
chord;  
The glory of the major full and  
clear;  
I know the power of my risen  
Lord—  
He lives, and they shall live  
whom I hold dear.  
And though I cannot help the tears  
that flow,  
And though my heart is sad as  
heart can be,  
I sing the Easter song because I  
know  
The blessed Easter message is  
for me. —Selected.

himself worth so much to the universe that he cannot be spared. Those who have never lived here would not want eternal life. Immortality is more than existence; it is life, fulness of life. It means deathless power, continued growth, splendid expansion of capacity, energy unhampered.

Whatever may have happened at the grave and in the appearances, one thing is certain, from this grave the indestructible faith in the conquest of death and in an eternal life has taken its origin. Death had taken Jesus from the lives of His apostles and loved ones, but it was not for long. He reappeared as one exalted to the right hand of God and having all power given to Him in heaven and on earth. Recently I visited my little granddaugh-

ter, five years. When her bedtime came, she was in a talkative and questioning mood and was delaying her preparations. She asked, "Why doesn't Jesus make people who die alive again"? Yes, little girl, He does. And at this Easter time the memory of lost loved ones becomes more poignant. Long ago an old patriarch asked the question, "If a man die shall he live again?" A millenium passed and then Jesus gave the answer in His own resurrection. It is a glorious affirmative which we hear ringing down through the ages, "Yes, if a man die he shall live again." "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." Read Johns 14:19; John 14:1-3; Revelation 1:18.



# An Imperative Command

*Reverend C. Y. Gilmer*

"And Jesus came and spake unto them, saying, 'All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.'" Matthew 28:18, 19, 20.

Here is a positive command; authoritative; peremptory; not to be avoided or shirked; urgent; obligatory; imperious. It is specifically directed to ALL believers. It is not only the Great Commission, but the great missionary text of the New Testament.

## It Is Imperative For This Age

It was given directly by the Lord Jesus to His disciples AFTER His death and resurrection. He had "all power," all authority as the risen and ascending Lord. He commissioned His disciples to go to ALL NATIONS, Gentile as well as Jews, and to teach them "to observe ALL THINGS" which He had previously commanded. Therefore we are not exonerated from the doctrines of repentance, the new birth, baptism, communion or any of the law of the Gospel which He commanded.

Here is the basis and authority to spread the Gospel to all mankind in this age. The Lord Jesus said, "Go ye," and that means every believer of today. For none could "go" with the Gospel before the Gospel Age, and there will be no need for any to go after that age. That we are now in the Gospel Age is evident, for it began when Christ made an atonement for SIN by the sacrifice of Himself and will not end until He returns for His Bride, the Church. It is unreasonable to say that the commission applies only to the apostles and that they finished it. It is futile to say, "Sit down, if the Lord wants the

heathen converted, He will do it without your help or mine!" We are not able to hedge our responsibility. As Gypsy Smith says, "To make an excuse is to make a lie." It is an old ruse to cover the sin of letting men miss eternal life. "Ye are my witnesses!"

## It Is Imperative For The Brethren Church

It behooves us as a denomination to give respect to every phase of the commission. To use a portion of its wording for triune immersion and to ignore the rest of it is suiting the Word of our convenience. We are to observe all of the Great Commission. We claim to be a whole Gospel church, to observe everything, and let us be sure we do. The "Go ye" is just as pronounced as the formula for Christian baptism. Let us be as thorough in observing the whole commission as we are rigid in observing the baptismal formula. To do otherwise puts us "on the spot."

There is no greater commission to the church than evangelism to the lost. Any body of Christian people that ceases to obey the Great Commission will either be greatly persecuted in order that a great revival may break out or it will suffer a spiritual paralysis. For proof witness the church at Jerusalem (Acts 8) and the church of the dark ages. Christianity is a world religion. "Go ye into all the world." For the church to grow it must spread. They who are saved from sin unto God, and are Spirit-endowed, have a real brotherhood that shares Christ.

"Go ye into all the world." Here is the first great work of the Church. We have a good opportunity, a good field under Brother C. F. Yoder's superintendency as directed by The Missionary Board of The Brethren Church, to invest our money and our prayers abroad. Are we going to ignore the big missionary opportunity before us because of so many adversaries? What did the great missionar

## It Is Imperative For Me

Christ prayed, "Neither pray I for these alone, (that is, those who received directly the commission on the mount of appointment) but for THEM ALSO which shall believe on Me through their word" (John 17:20). What the apostles preached is to be perpetuated. They taught by precept and practice that we are to be missionary. Christianity is a missionary religion. It is evangelical. To be a Christian is, in the very nature of the case, to be a missionary!

Paul said, "I am debtor." If I have had what he had, O, too, a debtor. Do I take any pride in paying my debts? Shall I pass it up to Him as through He does not exist while sixty per cent of my fellow Americans are unchurched and the world contains more heathen, numerically speaking, than when my Lord issued the Great Commission?

Three European dictators have led great peoples into realms quite different from what they were in before these men arose to power. Why should not I throw my personality, by the grace of God, upon a spiritual enterprise, "a kingdom which cannot be shaken?" "Mine" as a Christian, is "the mighty ordination of the pierced hands." Shall I allow a few brave souls to labor alone, without my presence and help, while I have life and opportunity!

Do I follow in the train of the apostles, the missionaries, the martyrs of Christ? The life-giving Word has been given me to utter. It makes me an incurable missionary for it is essentially a missionary message. True missionary spirit, when analyzed, shows forth the spirit of evangelism, the spirit of service, and the spirit of sacrifice. I will give, yea, I will sacrifice of my substance that I may present Christ to South America.

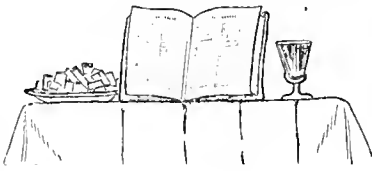
—(Vinc) Conemaugh R. 1, Penna.



Paul do in the face of real obstacles? He said, "A great door and effectual is opened unto me, and (not but) there are many adversaries (1 Cor. 16:9). Are we able to overcome in the light of "Lo, I am with you!" God cannot help if we refuse to do what He commands! He rewards those who obey.

Watch for the May Missionary Number of **The Brethren Evangelist** in which we will begin itemization of all Home Mission Offerings. One itemization is thus adequate and will give your church a completed report at once.

Please send all Easter Offerings to THE  
MISSIONARY BOARD OF THE BRETH-  
REN CHURCH, Ashland, Ohio.



## Worshipping Day by Day

(Family Altar)

### Sunday

#### THE POWER OF THE RISEN LORD

Philippians 3:10-12

This was Paul's prayer and when he prayed it he knew that he had the power of the whole universe back of him. Paul's preaching has the same assurance. In Corinthians he asks: "Have I not seen Jesus Christ our Lord?"

The risen Christ gives us a living assurance of constant power. Here lies the power by which we may both manifest the life of Christ and counteract the evil of this hostile world.

### Monday

#### REFLECTED POWER

Hebrews 7:16

"How do you know that Christ is risen?" someone asked a simple fisherman, whose faith seemed so sure. "Do you see those cottages near the cliff?" he replied. "Sometimes when I am out to sea, I know that the sun is shining by the reflection in those windows. How do I know that Christ is risen? Because I see the light reflected from the faces of some of my fellows every day, and because I feel the light of His glory in my own life."

### Tuesday

#### CHRIST AND WOMANHOOD

Mark 15:40-41

In Reubens' picture of the tomb the women are shown overcome with grief for the dead Saviour.

If the artist has not painted the scene as it really was, he has at least painted it as it should be. For in all ages, in every land, women should bring hearts filled with grief for His suffering, and hearts filled with tributes of praise to lay at His feet, for there will never be another who will do for woman what Christ has done.

### Wednesday

#### FITTING ONESELF FOR REWARDS

Rev. 22:11-13

A dog was seen chasing the Empire Express. "What makes him do that," someone asked. "I don't know and I have often wondered what he would do if he caught it," replied the owner.

What indeed! And what can men and women ex-

pect to do with eternal life even if it should be granted to them when they have spent their lives in crucifying all that is good and pure in their lives and have been absorbed in the lust of the flesh.

We often discuss immortality without thinking of preparing ourselves to be fitted for it.

### Thursday

#### WALKING INTO HEAVEN

Genesis 5:24

A story is told of a saintly English man named Henry Mitchel. He was in a class meeting where the subject was "Heaven". He had spoken at length on the subject. He had described it as a roomy happy home. He started singing, "In the Christians home in glory there remains a promised rest" and during these strains he went to his heavenly home.

He had been so close that he had no distance to travel. He just stepped in.

### Friday

#### THE POWER OF THE CROSS

Matt. 27:45-50

The power of the cross lies in the fullness and richness of its reality. We desire to give its full meaning and glory as a way of complete life.

The atonement is vital to Christianity and remains as its center. All attempts to reduce Christianity to a dry, bloodless philosophy, with the appeal of the heart left out, fail now as they have always failed.

It is a Saviour that men still want, not merely a great thinker or great teacher.

### Saturday

#### THE CAUSE OF HIS SUFFERING

John 12:27-33

We see in Christ the embodiment of a victorious spirit wrestling with sin and death. As we watch Eternal life unfold in the pages of the Gospel, it directs us to everything that makes life beautiful and sweet. Human love, friendship, purity of heart, nobility of purpose, unselfish devotion, pity and sympathy for the poor and needy and a kindly word in times of sorrow—these are the things which win the Master's approval and blessings.



## Christian Endeavor Topics for Young People

REV. W. ST. CLAIRE BENSHOFF, TOPIC EDITOR

Topic for April 27, 1941

### THE COST OF DISCIPLESHIP

Scripture Lesson: Luke 14:25-33; John 15:18-27

For the Leader

Salvation as a gift of God through Christ is free. And this fact at times has a tendency to cause us to place little value on this gift which cost so much. Perhaps if it were necessary for us to work and labor for eternal salvation, we would appreciate it more. Yet, the fact that it is a free gift, makes it all the more valuable to us.

In looking into the matter of our salvation we find it the most expensive gift ever given to man, for it cost the life of the Son of God. After receiving this free gift, we are to submit ourselves in service to Christ, regardless of the cost to us. But first, before we willingly offer ourselves in service, we should carefully count the cost. The Christian service path is not easy, but the gain is far greater than what it costs us.

#### Topic Discussion

**DISCIPLESHIP COSTS US SEPARATION.** Separation, according to the dictionary, is the state of being disconnected or apart, which means that by being separated, we are completely severed or cut away from. We are well aware of the fact that we must walk to and fro through this sinful world, and we cannot help but get into contact with undesirable conditions. We cannot help but get the wheels and undercarriage of our automobile muddy when traveling over the country roads, but we can at least keep the inside of the car clean. The seats, floor mats, etc. will get muddy only as we drag the mud there ourselves.

We are not able to avoid contact with worldly things, but we can avoid dragging the mire of the world into the inner sanctum of our hearts.

Separation will cost us some old friends, some old habits, some old thoughts, some old amusements. If we are to keep ourselves fit vessels for the service of Christ, we must keep the slimy mud of the world outside. A word of warning: as an automobile cannot be used consistently on muddy roads and not get some mud and dirt inside, neither can we Christians continue to associate in evil places and with evil companions without contaminating our Christian life. Avoid all appearance of evil.

**CHURCH MEMBERS OR CHRISTIANS?** It is an easy matter to be a church member. It is a far harder matter to be a Christian. Church members are accepted into every walk of life, every amusement, or party, because church membership doesn't mean anything anymore. Such a tragic condition exists today because the last twenty years have laid too much stress on "joining the church" instead of accepting Christ as our personal Savior. So, we of the younger generation are not entirely to blame for this situation. Yet we are to blame if we go on in the present trend. We have the power to uphold the name of the church, providing we are willing to pay the cost.

The present low estimate of the church by the world exists, too, because church members make no pretense of living up to the standards of the Christian church. We cannot expect our community to respect our church when the church mem-

bers themselves hold no respect for it. Although it will cost us many a taunt or a laugh, it is far more noble for us to say we are "Christians" instead of "church members". Of course, we must then live our statement.

**THE DEVIL RESPONSIBLE.** Satan is having his way in the world today. He is the present day's great evangelist of religion. He would have people endorse religion, but not Christ. Our radio net-works, newspapers, and magazines carry many programs and articles on "religion". These proponents of Satan would have us to know that it isn't what we believe, but just that we believe something. Satan is doing this to keep the true Christ, the Light of the World, hid from the eyes of the people.

Thus we are going to find as soon as we begin to preach Jesus Christ, that it will appear to us as if we are in a strange world. And because the Gospel of Christ (and it is the true Gospel) alone demands the giving up of sinful living, lusts, and worldly gain, we will find ourselves very unpopular. Yet the world hated Christ, and we can expect to be hated. This is in the cost of being a disciple of Christ.

**HATED.** One of the strongest arguments which can be given in favor of Christians living apart from the world, is that the propagators of worldly amusements and sin are haters of Christ. This type crucified Christ on Calvary. If Christ were here today, the present generation would crucify Him again. Why then do we Christians continue to patronize the movies, the dance halls, the gambling parties, the drinking bars, and the card games? If those who are reaping a golden harvest from these movements had a love for Christ, would they operate on Sunday; would they conduct them on the low sensual, animal level which they do?

Yet professed Christians are the main supporters of these amusements. Why should we give our money to support the institutions of the devil when these very institutions are centering every effort against the true church, and against the Christ we love?

**ABSTAINING.** If we love our church, our Christ, we will abstain from all this worldly mire. If we are disciples of Christ we **MUST** abstain. Christians are the happiest of people today, because, even though being hated by the world, they are free from its power, and are having the worst of their existence in this life. Their eternity is bright. Not so with people of the world. They are having their best existence now (and such a miserable round of health-breaking parties, drink, cigarettes, movies, dances and immorality). Their eternity cannot be described for its horror and pain.

Christian living costs, yes, but when weighed against the lot of the worldly person, the cost is small. Look to the future for the answer.

#### For Group Discussion

Consider this case: One evening shortly after dark a certain pastor took a walk down to mail some letters at the Post Office box. He met one of his high school girls on her way down town. Walking together, the pastor learned that the girl was not going to Sisterhood meeting that night because she was behind in her dues about one dollar, and did not have money to pay them. The girl dropped into a drug



store and the pastor continued his way. After going about a block he meditated that he would help this girl by giving her a dollar to pay her dues. He retracted his steps to the drug store, hoping to catch the girl there. To his amazement he saw her standing at the ticket window of the theater next to the drug store. She passed exactly \$1.10 across the window for a ticket to see a certain "windy" and vulgar picture of the 1940 movie season.

1. Is the statement true that "we can find money for the things we want to do?"

2. Was the girl spiritually helped by her investment in the picture?

3. What could have been the pastor's estimation of that girl?

4. What answer could the girl give her pastor had she known that he saw her there?

5. What answer can we give to God when our church suffers because of our disloyalty, when we are ABLE to support worldly attractions?



## Our Children's Department

MRS. LORETTA CARRITHERS,

SUPERINTENDENT



Dear Children:

This morning the train whistled so loudly that it reminded me of a train ride which we took a few weeks ago. Although our purpose in taking the ride was a very unhappy one, yet there are many times when people have such very fine times on the train. Have you ever taken a train ride? In case there are some of you who have not, let us pretend that we all start out on a trip together, perhaps from Ashland, Ohio, to Chicago, Illinois.

We will buy our ticket at the depot, and then sit down in the comfortable chairs until our train comes. We do not need to be afraid that we will miss our train, for the stations are called, that is, a man comes in the depot and names the towns to which the train is going. At last the man says Chicago, so we will hurry out to be among the first to get on. The conductor stands by the door and asks to look at our ticket before he will let us on. He wants to be sure that our tickets are headed for the same place that the train is. When he sees that our tickets are right he helps us up the steps and into the train. We sit down in one of the seats near the middle of the car and settle down for a pleasant ride. As we pass through the different towns on the way, the conductor comes down the aisle and tells us the name of the town, before the train stops at the depot. When the engine starts up again, the conductor asks to see our tickets again to make sure that we all have our tickets and that we are headed for the right place. After several hours ride we arrive in the city of Chicago. The Red Caps, as the boys are called, are ready awaiting with a smile asking if they may carry our suitcase for us, or help us in some way. That is their work, carrying suitcases for people; in return the people pay them some money for their service.

Many of us ride on a train at some time in our life, but all of us ride on the train of life. When God brings us in to this world as little babies, we remain very close to our mothers and fathers at home. We might call our home the train depot, where we wait for our train to start. The years soon pass and it is time for us to go to school. We become schoolmates and friends of many other little boys and girls. Although our parents have been very careful to teach us the things that we should know, we soon find out that many boys and girls have not learned about Jesus, have not learn-

ed to be courteous and kind, and have not gone to Sunday School at all. We learn that there are two ways to live, there are two trains to take. The one train takes us to Heaven. The Holy Spirit is the Conductor and He will see that we arrive safely in Heaven if we have our ticket showing that it is where we have prepared to go. The Holy Spirit will look at our tickets too, just as the conductor on the train did. When we took our trip to Chicago our tickets were made of paper, and they had the name of our town printed right on them. Our tickets to Heaven are our hearts. When God looks at our hearts they must be clean or He will not receive us in to Heaven. We must get our tickets, our clean hearts, from the ticket agent, who is Jesus. He is the only one who can make our hearts clean. The tickets to Heaven have already been paid for, Jesus paid for them when He died on the Cross. All we have to do to get these tickets is to accept Jesus as our Savior and live each day as He would have us to, believing in Him and trusting Him in all things. The Bible tells us that He will make us white as snow, even though our sins be as scarlet. Acts 16:31 tells us, "Believe on the Lord Jesus Christ and thou shalt be saved." In our own words it explains to us that if we take Jesus as our Savior and let Him clean our hearts, our tickets, the Holy Spirit will put us on the right train and see that we arrive safely. The angels will carry us to God and Heaven if God calls us from this earth before Christ comes. If Christ should come while we are still living, He will catch us up in the air to be with Him and our friends who have also trusted Jesus.

The people who have not confessed Jesus as their Savior will not be let on the train to Heaven, for if Jesus has not washed their hearts they would not have the right ticket. Just as the conductor in Ashland would say, if we took our ticket with Chicago written on it and tried to get on a train which was headed for New York, "Wrong ticket, wait for the next train;" when some without Jesus in their heart try to get on the train to Heaven, they, too, shall hear the words of the Conductor, "Wrong ticket, wait for the next train." The next train would, of course, be the one going to Hell.

May each of you boys and girls accept Jesus and "get on the right train" is my prayer.

With love, in Christ's Name,  
Aunt Loretta.



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CONTENTS

An Easter Vision—J. R. K. . . . . 2  
Our Brethren in Every City . . . . . 3  
A Letter—H. J. Hiner . . . . . 3  
Argentine Notes—Dr. C. F. Yoder . . . . . 5  
Testimonies from Argentine . . . . . 6  
Easter Meanings—Mrs. J. A. Allen Miller . . . . . 8  
An Imperative Command—C. Y. Gilmer . . . . . 10  
Worshipping Day by Day (Family Altar) . . . . . 12  
Christian Endeavor Topic for Young People . . . . . 13  
Our Children's Department . . . . . 14  
Among the Churches . . . . . 15  
The Vision Splendid . . . . . 16



Among the Churches  
Post Card Publicity

Dear Brethren:

Just these few lines to advise you that the Northern California Brethren Conference will meet, God willing, in the Manteca Brethren Church, April 10-13. A full program for the four days has been planned with Brother Frank Gehman as the Evangelistic Messenger every evening of the conference. The theme of the conference is, "That I May Know Him." The Brethren will be glad to welcome any who can possibly attend the sessions. We will appreciate the prayers of Christians that the conference may bring forth just such plans that will honor the Lord Jesus Christ.

J. Wesley Platt.

Louisville, Ohio. We want you to know how much we appreciate the Family Altar Department. It is just a "spiritual feast."

Our series of pre-Easter services are starting the second week. Rev. Chester Zimmerman, of Lanark, Illinois, is a truly humble, godly, young man and with his fine young wife they are doing a really great piece of work. Last evening, Sunday, as folks entered the dimly lighted church a life-size picture of "Jesus Knocking At the Door" was visible. Later songs were thrown on the screen and sung reverently by the audience. Brother Frank Clapper sang, "Belshazzar's Feast" or "The Hand Upon the Wall." Later Rev. Zimmerman read that Scripture and preached on the subject, "Weighed and Found Wanting."

Our prayers are with the brotherhood and its work.

Mrs. C. S. Teeter.

Oakville, Indiana. A Men's Movement was organized in our church Saturday evening, March 29, with thirty-six signing as charter members. We are holding the charter open for several weeks with the hope of reaching fifty or more. With eight more signing on Sunday we hope to reach our goal. The men are determined to do some real work for the church and through organized efforts can surely accomplish much good.

The officers thus far are: Walter Sollars, President; Davie Siewert, Vice-President; Lawrence Schooley, Secretary; Herman Kirlin, Treasurer.

You'll hear more about this group soon.

A Gospel Team from Ashland College will lead us in a week's pre-Easter services. Remember the meetings in prayer.

L. V. King.

Pittsburgh, Pa. We are still rejoicing over our new record attendance at Prayer Meeting and Bible Study on Wednesday evening. The attendance at the last three Wednesday night services stood at 50, 77, and 71. This is a most unusual attendance for Pittsburgh. Our former record attendance, made last year, was 60.

New Kensington, Pa. Mission records new interest and growth. Our two recent highest attendance records for Sunday School and church are 96 and 130. We are grateful to the Lord for this blessing.

Floyd Sibert.

# The Vision Splendid



"And I, if I be lifted up, will draw all men unto Me", said Jesus. From the Cross there is still a radiance streaming.

Paradoxical as it may seem humanity is still attracted by a Cross. Jesus knew long ago that it should be so. Thus he speaks: "If any man would come after me let him deny himself and take up his cross and follow after me". "He that taketh not up his cross and followeth me is not worthy of me."

"I take O Cross thy shadow for my abiding place!"

We who are His people have confessed our attraction to His cross. May we remain true to its meanings and symbolism.

Thousands of Brethren people from all over the United States will follow the gleam of the challenging Cross again this Eastertime, as across the waters from South America Dr. Yoder writes such statements as these:

"We would like an endowment fund to help needy students who show that they are called of the Lord to be workers".

"Magdalena Anton, daughter of Jose Anton, 17 years old would like to prepare for Missionary work here. She lacks funds for her training."

"We need funds for distributing Bibles and literature and for carrying forth our visitation."

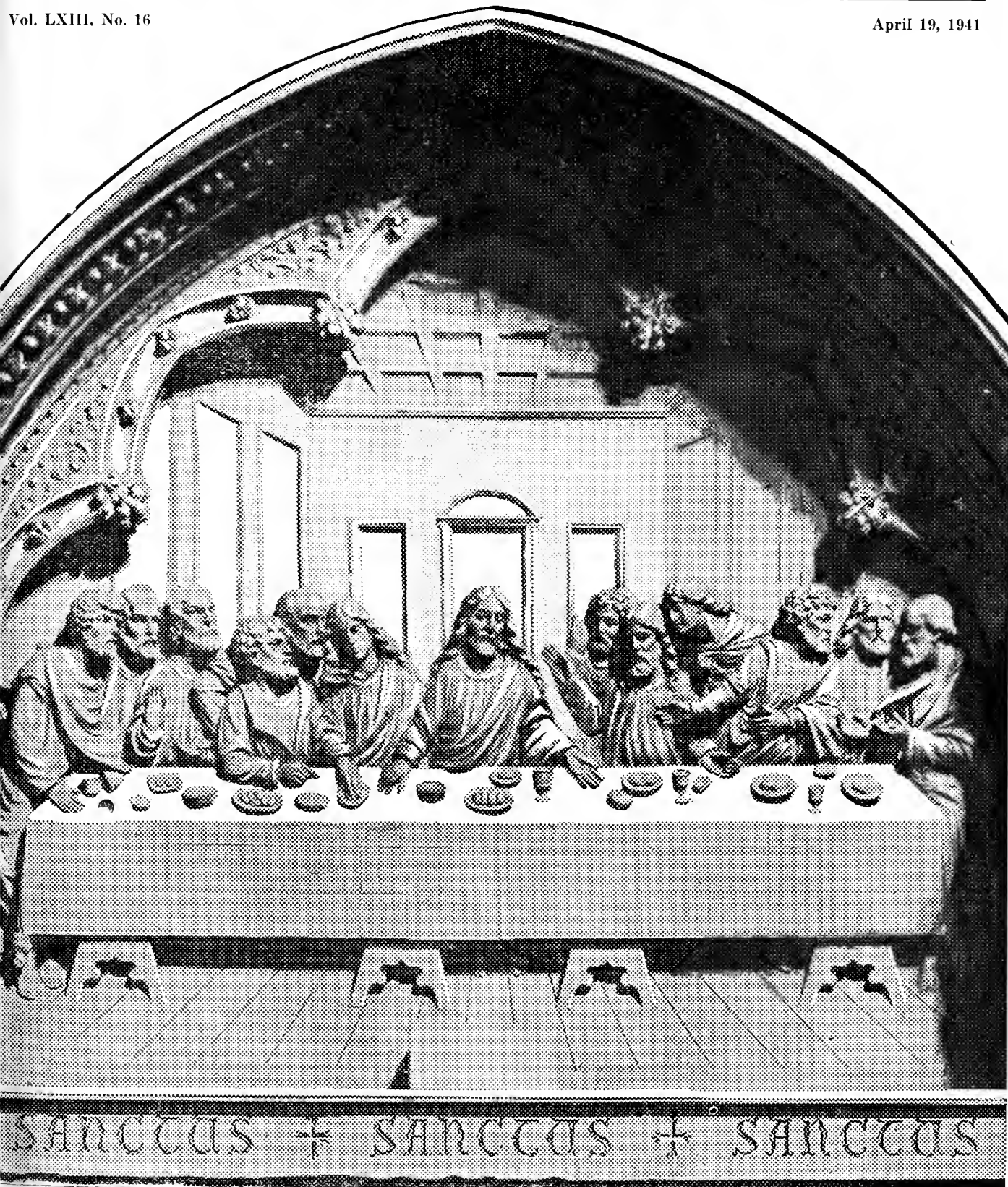
Already we have felt the quick response of some of our people, almost before the Folders have become settled in their homes. One response is from an individual in the amount of a fifty dollar check. Another check is from a man and his wife for fifteen dollars. Another check from a lady in Texas for five dollars, and several more almost before the appeal. Let us all follow the gleam of Easter Message across the Sea. Eastertime is Missionary time.

ASHLAND COLLEGE

# The Brethren Evangelist

Vol. LXIII, No. 16

April 19, 1941



*This Bread which we break;  
This Cup which we bless;  
We do in remembrance of Him.*

ASHLAND THEOLOGICAL SEMINARY  
ASHLAND, OHIO

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## CONTENTS

|  |    |
|--|----|
| Interesting Items .....  | 2  |
| Editorial—W. E. R. ....  | 3  |
| Walking by the Spirit's Guidance—Rev. S. E. Christiansen .....   | 4  |
| Spiritual Prosperity—Rev. L. A. Myers .....  | 5  |
| Some Outstanding Experiences in a Ministry of<br>Fifty-Five Years (Third of Series)—<br>Dr. Martin Shively ..... | 7  |
| A Challenge for Home Mission Work—Arthur Delozier ..   | 8  |
| Carnal Jealousy and Strife—Rev. Frank Gehman .....   | 9  |
| How to Produce Missionaries—Rev. Chester F. Zimmerman ..   | 10 |
| Worshipping Day by Day (Family Altar) .....  | 11 |
| Christian Endeavor Topic for Young People .....  | 12 |
| Our Children's Department .....  | 13 |
| The National C. E. President's Message—<br>Rev. Frank Gehman .....   | 14 |
| Publication Day Offering for New Building .....  | 14 |
| Among the Churches .....   | 14 |
| Benevolent Offering Report for March .....   | 16 |

## INTERESTING ITEMS

WE NOTE THAT TWO CHURCHES are having a month of definite Tithing Instruction and effort. These churches are the Warsaw, Indiana, church, pastored by Brother George Pontius, and the New Lebanon, Ohio, church, pastored by Brother C. C. Grisso. Both report that the effort is worth the while. Why not try it in your church?

WE NOTE THAT BROTHER FREEMAN ANKRUM announces an Evangelistic Meeting in The Masontown Brethren Church as of April 14-27. Remember these services in your prayer room.

WE GLEAN FROM the church calendar of the Milledgeville Brethren Church that improvements are being made at the church parsonage in the erection of a modern garage. The improvement will greatly enhance the appearance and value of the property.

The work is being largely donated and funds are being solicited for the material needed.

WE LIKE THE MESSAGE that is found on the cover page of the Bulletin of The First Brethren Church of Waterloo, Iowa, of which church Brother W. C. Benshoff is the pastor. We pass it on to you. We are sure he will not object.

### WE WELCOME YOU

This church extends a welcome to all: to those who are seeking the way of salvation; to those who need comfort for their sorrows; to those who need courage for their daily tasks; to those who feel lonely and friendless; to those who want to give themselves in service; to those who seek a whole Gospel church, this church invites you.

Enter to worship

Depart to serve

Holding Fast the Profession of Our Faith

WE HAVE RECEIVED many favorable comments of the "Post Card Publicity" that appears from week to week. People like the up-to-the-minute news from the churches. While a number of the pastors and a few of the laymen are sending in these interesting reports, yet there are many of the churches from which we have not heard.

Surely there is something worth while going on in your church that the other churches of the brotherhood ought to know about. Keep these Post Cards coming. But do not neglect your fuller reports.

### IT SEEMS TO ME

A good knowledge of history sobers a man's thinking, tempers his judgment and balances his decisions. It holds back from rash actions and measures plans in the light of the centuries. The greatest mistakes of history are made by those who know history the least and who scorn the wisdom of experience. Of Israel it is said to the church: "Now these things happened unto them by way of example; and they were written for your admonition, upon whom the ends of the ages are come," I Cor. 10:11. And so it seems to me.

The Mentor.



# EDITORIALS



## SEE OURSELVES AS OTHERS SEE US

The title above is suggested by the well known words of the poet, when he suggested the need of the gift to see ourselves as others see us. Doubtless all of us have sometime or other wished that others had that gift even for a short time, but man seldom recognizes his own need of the gift. In other words it is much easier to see the failures and sins of others than to see our own.

Jesus expressed a great truth when He said, "Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged." It is much easier to see another's sins and sin in judgment, than it is to see our own sins and repent. This is just human nature, which is only another way of saying the OLD NATURE, which needs the cleansing power of the blood of Christ. OUR JUDGMENTS OF OTHERS REVEAL WHAT IS WITHIN US. How true, "...with what judgment ye judge, ye shall be..."!

## Letters and Letters

That there are letters and letters is certainly true. There are letters good, bad, and indifferent. There are friendly letters, love letters, and even letters of hate. The writer has received all of these various kinds, and as he writes, he is enjoying the memories of all kinds. The Grace of God, aided by the kindly hand of time, can even wipe out the hurt and the memories of hates expressed. Hate does the greatest injury to the one who hates and not to the one hated.

The worst letters are the anonymous ones, where the writer is either ashamed or too big a coward to sign his name. During a two year period, we have received a number of such letters, usually **purporting to be written by Christians**. It is interesting to notice how these letters arrive in flocks, and to note the postmarks. We just smile and add another name or two to our prayer list. The Lord knows all, and his judgment will be a righteous judgment.

## Time Marches On

Time marches on and heals many wounds for the true child of God, while the ungodly finds only bitterness in his soul. He, who has not learned this lesson, knows not the Lord neither has he learned

the art of living. We poor mortals are so impatient, we want the Lord to answer our prayers NOW AND OUR WAY. Time marches on, let Him have His way. Our hearts go out in sympathy to the various groups of loyal Brethren who have been "ejected" from the churches which they laboured to build.

The writer has a profound conviction, that the distressing days through which we are passing, are a prelude to better days. This is not merely "whistling in the dark," but is a statement based on a careful study of the present church situation. There are some facts, which it would not be wise to mention at present, but a careful study of loyal churches and groups with a membership reckoning is helpful. Our loyal Brethren need to be very patient. We all should spend very much time in prayer these days, for prayer changes things.

## The Challenge of Tomorrow

The last three or four years has brought many disappointments to many Brethren, but the wounds must be healed. We dare not meditate too much on the past, we cannot be satisfied with present attainments, but we must be challenged by tomorrow. Tomorrow, what a challenging word! The past we cannot retrieve, but tomorrow we can go forth to achieve. Every pastor and every congregation should feel the challenge in their own communities to preach, teach, and live the Word as never before, for America has never before faced such religious and spiritual apathy.

The spiritual needs of America should challenge us to new and greater efforts for Christ and the Church. But the needs in other parts of the world are just as acute, so we should pray, give and go "unto the uttermost parts of the earth." In giving our lives, may we find them again.

## In The Center of His Will

Much need not be said now about the above words. They are intended only as a climax to what has gone before. Here is always the most difficult problem for the Christian, for it is difficult to always be yielded. Here is also the crux of our whole problem, for when we are in the center of His will, other things find their rightful place. May He have the right of way in our lives.—W. E. R.





"Walk in the spirit, and ye shall not fulfil the lust of the flesh."

The Holy Spirit of God is said to work in us as a guide, first to warn or convict of sin, John 16:8; and He will show the believer the things of Christ, John 16:14; again the Spirit striveth (or lusteth) against the flesh."

### The Holy Spirit Will Warn and Convict

This is one thing that all Christians know by experience, both before as well as after conversion. Warning is the milder of the two and may be called a reminder to keep us straight. Conviction comes after the deed is done. He gives us a chance to confess our sins and to get right again with God. This work was given to the Holy Spirit by our blessed Savior for the purpose of fellowship with the Master.

The same Holy Spirit who first convicted us of our need of a Savior as lost sinners continues the same work in the heart of His people. Wherever there is sin, wherever the flesh sets forth itself by the acts of sin, the Spirit convicts of sin and warns the believer of its presence and of his danger.

To walk by the Spirit is to obey from the heart, to take the warning at once to yield at the first light given to the voice of Him who dwells within our heart. David said, "The Lord is my light and my salvation; Whom shall I fear? The Lord is the

## Walking by the Spirit's Guidance

**T**HE question before us is, How may I stop fulfilling the lust of the flesh? There is only one way out of it and that is, "Walk in the Spirit." Gal. 5:16. This is God's only formula for His children. If we will apply it, the result will be a life of holiness. This may sound strange and as though it was a foreign language, but in the Word of God it is an urge that we should practice walking in the Spirit, or by the guidance of the Holy Spirit.

### The Way To Go

To walk according to the Word of God. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." Again, "Thy word have I hid in mine heart, that I might not sin against thee." Because the Word of God contains the mind of the Holy Spirit for us, and in the Word of God is the key to power for our walk for the day, we should walk thereby. If we walk in our own resources we will fail to walk by the Word of God. Some may call it, Walking in Christ, which is right, because it is Christ in us by His Spirit who leads, teaches and enables us to walk in the revealed will of God.

*Rev. J. E. Christiansen*

strength of my life; of whom shall I be afraid?" If David had listened and yielded to the same Spirit, as referred to by him here, at the time when he idled his time on the house roof of his palace, then the flesh would not have prevailed. There would have been no double sin by him. He walked in the flesh and disregarded the Spirit of God.

### The Spirit of God Lusts (Strives)

"The Spirit lusted against the flesh", Gal. 5:17. Again, "Do you think that the Scripture saith in vain, the Spirit that dwelleth in us lusteth to envy?" The Holy Spirit of God in us is creating a holy desire for right and urges us to fulfil them. The flesh will solicit us to evil and will create in us unholy desires, suggesting and urging upon our minds every form of wrong conception and imagination, which if yielded to will produce in our lives any or all of the terrible evils set forth in Galatians 5:19. The Spirit of God, the Holy Spirit of Truth gives to us desires of a godly sort, solicits and invites us to holy



things, urging us to resist evil. The Spirit of God within us struggles against the spirit of the flesh. He is jealous over us as a husband who might see the affections of a beloved drawn to another object.

You cannot play see-saw with the Spirit of God, that is slid over to the flesh today and tomorrow over to the Spirit of God. You cannot serve God and the flesh at the same time, neither will the Spirit of God strive always with you. Therefore, "Walk according to the holy lusting of the Spirit of God," said Jesus.

### The Spirit of God Will Show Us the Way

"He shall glorify me, for He shall receive of Mine, and show it unto you." In John 14:26 we read, "He shall teach you all things, and bring all things to your remembrance, whatsoever I have told you." This He continues to do in our hearts. When we are tempted to do evil, He shows us the all powerful One who is our Savior, who is able to succor them that are tempted. He presents before us the many precious promises and the power to follow. He enlightens us and shows us the way of escape. He witnesses before us. "This is the way, walk ye in it", Isa. 30:21.

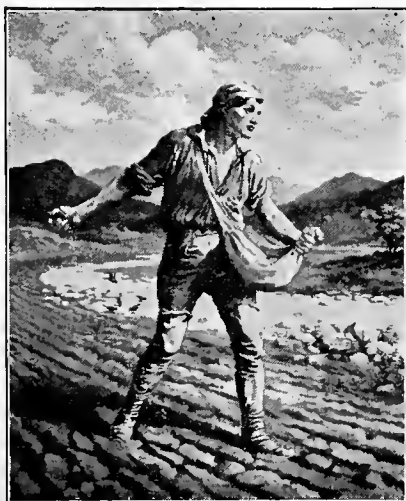
Our part is to walk by the Spirit's guidance and

to yield obedience to the light given. This is walking in the Spirit, which is also called "Walking in the Light", and walking in the light is walking in fellowship. This kind of walk in accord with I John 1:7 will bring perpetual cleansing and demonstrate to others that we are "Walking in love"; "God is Love" and so is the Spirit who sheds abroad the love of God in our hearts. He shows us the will of God to do, to say, to act and urge us to walk in the love.

What is the walking in the Spirit? It is the way of a holy life that will deliver us more and more from the will of the flesh. It may be said that we must strive to enter in but it is also a constant striving against the flesh after we have entered in order to grow into the full likeness of the Lord Jesus Christ. We walk with our eyes fastened on the Author of our Salvation. The more we look to Him the more we will become like Him and our life will become a life of liberty in the living, loving Savior who by His Spirit dwells ever in the believer. Brethren, the promise, "If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you" is to us. The Spirit's breathing, the Son interceding the Father's will, these three become one in us.

THERE are a great many false conceptions today of what genuine spirituality is. There are those who seem to think the evidence of the spiritual life is revealed in loud claims, much noise, and highly emotional demonstrations regardless of daily acts of life and the requirements of God's Word as set forth in its commands. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in Heaven."

"As men  
sow,  
so shall  
they  
reap"



## Spiritual Prosperity

*Rev. L. A. Myers*

Of the spiritual man, Paul in Rom. 8:6 says, "To be carnally minded is death but to be spiritually minded is life and peace." In the eleventh verse of the same chapter he says, "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." This is divine power belonging to God and communicated in Christ to men, by virtue of which men become spiritual, that is, recipients or organs of the spirit. In chapter 6:4 of this same book we have Paul saying, "Therefore we are buried with him by baptism into death that like as Christ was raised from the dead by the glory of the Father even so we should walk in a newness of life." The spirit of these texts is the Personal Spirit that convicts

men of righteousness. He imparts the elements of His own spirit to the human spirit, leaving with it his own nature. Thus this human spirit becomes divinely spiritual. He is so effected in nature that his thoughts, decisions and general intellectual nature, all act in harmony through its behavior and activity with the behavior of the divine spirit. This is the result of the divine nourishing the human until the human becomes divine in nature, disposition and conduct. This is growth in grace.

Spirituality then signifies relationship, likeness, naturalness, to the divine spirit. It always pertains to God. John says, "They that worship him must worship him in spirit and in truth." These are Jesus own words to the woman at the well. The elements that make up God's spirit are the powers that control His action. He therefore acts according to His desires, will, judgment and eternal intelligence. Likewise the elements that make up man's spirit are the same powers that control his action. He acts according to his desires, wishes, volitions and emotions. When the elements of the divine nature are present in sufficient number and greatness in the human, then he is clean, loving sympathetic such as God is, in proportion to the degree of divine nature and spirit he possesses. Thus the attributes of God's spirit are love, purity, justice, patience, power and greatness. Isaiah says, "He is almighty, he is wonderful counselor, he is the mighty God."

It was Jesus' will that His people should be spiritual as He was. He therefore commands His disciples to tarry at Jerusalem until they were endued with power from on high. Such an endowment was to equip these disciples with qualifications to the extent that they could go out into His service and meet any challenge that faced them. He said to His disciples, "When the spirit of truth is come upon you he shall teach you all things and bring to your remembrance whatsoever I have commanded you." Here we have a memory stimulant to call our attention to His commands that possibly we might have forgotten. They were all to teach them and reveal the necessity of obeying them. They were to be examples of influence as well as spiritual centers. Ye shall be witnesses of me. These are all the measure of spirituality. Lofty claims can only be real by the one who makes them and exhibits them through his life of service, every day.

This is the spiritual man, or group of men or denomination of men, even Brethren. These spiritual qualities determine their power of cooperation, their qualification to understand God and each other, the disposition to love one another sympathize with one another, and above all to follow their God in all things He commands. It is in the light of these qualifications that all progress must be made. It makes no difference whether this is progress in the individ-

ual life or the progress of the church to which he belongs. In fact there must be prosperity and advancement within the lives of the members of the church before the church as a church can reveal many forward steps.

Jesus said, "If ye abide in me and my word abides in you, ye shall ask what ye will and it shall be done unto you." These words illuminate the personal highway that leads to fields of prosperity." Before you can prosper you must have the means of prosperity. No person or church can ever prosper by just entering the area in which opportunities lie. You must take power and have understanding to use it. Thus one must be in constant touch through an abiding reliance with the source of all Christian help. "If ye abide in me and my words abide in you." These words imply a companionship with one who relies upon the other. Jesus says, "These things have I spoken unto you, that my joy might remain in you and your joy might be full." This is continued abiding and constant endurance. To abide in Christ and His Word abide in us is to always be in touch with the source of the abundant life that flows as a steady stream from Him.

The measure of this source lies in the words of the Lord Jesus; "Ask what ye will and it shall be done unto you." This liberty in asking expresses freedom in receiving from God whatsoever He chooses to give. "Ask what ye will." The fruit of this reciprocal relation will be true to the source from which it comes. If you ask God to make you a producer of fruit it will have to be the fruit of righteousness. Any other fruit lies outside His domain and is not within His power to give. Ask Him to become a useful disciple of His and He will provide you with the means whereby you become the strongest disciple it is possible for you to be. Whatever we are going to be, it must originate in our faith, ambition and desires to fulfil its requirements. At least we must furnish God a place to begin.

Moses was the Law Giver of God because he had always lived in that atmosphere and breathed the breath of that faith. John the Baptist was John the baptizer and fore-runner of Christ because his sole ambition was to know God and love Him. Thus, whatever we find to be true with God and His individual disciple is likewise true of him and his church in their fellowship one with the other. Thus the way of prosperity lies before the people who are willing to seek and to find the means of usefulness to God.

The Brethren Church today occupies a more important position in reference to usefulness, progress and advancement than at any time since there has been a Brethren Church. The world in all of its hatred, division and treachery needs someone to reveal a natural spiritual force that can express itself

through real brotherhood. The whole Gospel that we embrace is our text book, to teach us these principles. Not since there has been a Brethren Church are there more evidences of mutual understanding, sympathy and a feeling of common brotherhood than now. Has there ever been a time when all have felt the common faith, hope and ambition in a common Father more than today? United we

stand before a world that needs the influence of true spirituality. Yet one question we all may ask as individuals is this, are we sufficiently alive and in touch with the source of power to enter the field before us—the world—and prosper in the resources of this field, given to us? As a church can we enter and go forward?

Oak Hill, West Virginia

## *Some Outstanding Experiences in a Ministry of Fifty-five Years*

*Third of New Series*



**First Brethren Church, Bryan, Ohio**

*Dr.  
Martin  
Shively*



THE men and women about whom I wrote in my last article, were members of my first pastorate, located at West Independence, Ohio. After serving there for almost four years, during which time I taught in the public schools, worked on the farms and with a threshing crew. All of this pretty well occupied my time, so that during the entire period I preached only 143 sermons in all.

In spite of the comparatively little time which was left over for personal work and kindred tasks, without my record book before me as I write, I had the privilege of receiving into the fellowship of the church not far from one hundred persons, practically all of whom came into the church by baptism. This was due quite as much, if not even more, to the faithful cooperation of the laity than to the work of the young pastor.

At the end of the pastoral work there, we accepted a call to the pastorate of a group of congregations in northwestern Ohio, with Bryan as headquarters.

There were five preaching appointments in this group of churches, three of which were in the country, and the other two in towns, one in Bryan, where the pastor lived and the other at Pratville, Michigan. In this pastorate the average of sermons was almost five per week, so that during the first year the total of sermons preached was 237. I shall not attempt to make my readers believe that each was a new sermon, for I frankly admit that such was not the fact. Here in the Bryan congregation I found some of the best people whom it has been my privilege to meet anywhere. There was Dr. Samuel Keiser, known and addressed affectionately by every body as "Uncle Sam", than whom the church never had a more loyal son. He, together with "Aunt Sarah" his good wife, has left an impress on the church and city as well as the whole Ohio conference, which he never failed to attend. They were charter members of the congregation, and they with members of their family, and another Keiser whom we yet call Sammy, Wm. Wineland, Fred Hineman, the Kerr broth-

ers and their mother, and Brother Schadd, whose wife was Minnie Keiser,—these were not only loyal to the services of the church, but their attitude toward the stranger who came to the meetings gave the church the name of being a friendly church. This made the way open in a large way for its growth, and it was a growing congregation, and continues to be so. Only Mrs. Schaad and Sammy Keiser and Brother Wineland are left of that early group, but in them their elders, who are gone to their eternal reward, continue to live.

The three country congregations have been absorbed by the Bryan Church, but I am sure that the communities in which they existed still bear the impress of such men as Abner Brown, Ora Kanauer, Richard and Ira Martin, John Eberly, Joel and Adam, his brothers, and the Elder, D. M. Rittenhouse and his dear wife Amanda, and others. There were some great souls too at Pratville, Mich., but unfortunately the seventh day advents finally took over the work there and The Brethren Church has become extinct. Only Bryan is left of the group of congregations which I served almost fifty years ago, part-

ly because of the difficulty in reaching them, though now the difficulties have practically all passed away. The better roads would make it possible now to reach them all quickly by auto but then it was vastly different. For I have a very distinct recollection of the fact that in one winter during my pastorate there, in making two trips to reach the preaching points, I walked 45 miles. The first time because the mud was so deep and sticky that it was all but impossible to get a team on the road, and the next time, because the ground was so frozen and terribly rough that one could not travel except on foot.

In mentioning this, the reader might be led to think that the preacher is inclined to remember the hard things which he experienced, which may be true, but he does not forget the wonderful Christian folks among whom he worked, and to whom credit is due for the successes which attended his effort with them. Only a very few are left to continue their service, but they are faithful and look with confidence for the reward which awaits the children of God.

# A Challenge

*Arthur Delozier*

## For Home Mission Work

The following paper is the product of the son of our late Brother A. L. Delozier and as you read you will readily see that he has left the indelible imprint of the missionary spirit in the life of this, his son. Missionary spirit grows even as it is cultivated.

One of the first things in missionary work is to have a vision. With courage and vision inspired by our great leader, Jesus Christ, we can say, "My Father worketh hitherto and I work." As never before men are crying for a religion that will satisfy. We Brethren, who have the whole Gospel, should be able to satisfy their needs.

The challenge comes to all followers of Christ to put His kingdom FIRST and not only regain territory that may have been lost, but to make new conquests. We do most for ourselves when we are trying to do something for others. The church was most vigorous during the period of its greatest missionary activity. If the church loses its missionary passion it will dwarf its own soul. The seriousness of the situation calls us to a new consecration. The words of W. P. Merrill come to us with irresistible force:

"Rise up, O men of God,  
The church for you doth wait;  
Her strength unequal to her task;  
Rise up and make her great."

Every Christian is called to have a share in establishing the kingdom of God on earth. We are not to think of missions as merely a division of church work. Every Christian has a mission—to carry out the Great Commission of making Christ known to the world by word and deed. During the first century of the Christian era, followers of Jesus sold their possessions, surrendering their all to carry out the commission of the Lord, "Go ye into all the world and preach the Gospel." They preached, lived, sacrificed and many died for their faith. The church grew in power and spread in influence.

But those disciples left an unfinished task. All through the succeeding centuries there have been faithful followers to carry on. Now it is your turn and mine. It is a thrilling thought that each of us may have a part in the work of making the world Christian.

According to a pamphlet recently issued by our General Secretary, Rev. J. Ray Klingensmith, there are nine mission churches that we are supporting and this is a challenge for all of us to give more lib-

erally. How much shall we give this year to missions? The amount that we give will depend on our consecration and our love for Christ and His cause. In addition to giving, let us pray for our Home Missions and our Field Secretary. The more we pray about them, the more we will want to give.

I ran across this little story the other day and I think it is worth passing on to you. It is called "What Changed the Offering."

A pastor was taking a missionary collection recently when he said, "I want each of you to give today as though you were putting your money in the

pierced hand of Jesus Christ." A lady came up afterward and said, "I was going to give you a half-dollar, but I did not do so."

"Why did you not do it?" the preacher asked.

"Do you think," replied the lady, "I would put a half-dollar into His pierced hand? I have \$10 at home and I am going to give that."

If we were putting our money into the pierced hand of our Lord, our contributions would amount to millions, and the world would be evangelized in ten years.

Ashland, Ohio.

## The Editors Speak

"For whereas there is among you jealousy and strife, are ye not carnal, and do ye not walk after the manner of men?"

Carnality in the Church's life destroys much of her testimony. Though it can be present in many ways, the Holy Spirit here puts the finger on an all too-prevalent form. It is that of jealousy and strife in the church, an extremely grievous state and a distinct mark of carnality.

In the Corinthian church it arose over factions that had grown up around the ministry and persons of certain men. Some said that they were of the one; some said they were of another, that is, in the fostering of their Christian lives and experiences. No doubt each sought to make out that his position was thus better than that of those who had not enjoyed his special privilege. So they wrangled and jangled about their churchly experiences and allegiances and thereby gravely injured their churchly testimony.

Paul might have been flattered by those who clung to praises of his ministrations. He might, also, have been vexed by those who exalted the ministry of Apollos. Yet neither emotion is apparent at all in his words. He only has gentle chiding and warning against the carnality of all such things.

Neither Paul nor Apollos seem to have taken any part in the difference. That is highly praiseworthy of them. Any bit of encouragement from either man would have added much fuel to the fire and would have made an already-bad situation worse. What is more shameful than for servants of the Lord to aid and abet such party feelings amongst the laity for the satisfaction of their personal prides? Yet it is repeatedly done, consciously or unconsciously, by men who sincerely desire to be good men. The servant of the Lord must reckon himself nothing that the spirit of brotherly love might rule in the church

## Carnal Jealousy and Strife

and that the Gospel of Redeeming Grace might go forth with a clear testimony.

Carnality comes of worldly ways and thoughts subtly fastening themselves upon the churches. It happened in Corinth and, though Paul might have profited in personal flattery by aiding and abetting this particular case, he was wise enough, and big enough and Spirit-filled enough to take the godly course and rebuke it. Satan probably succeeds in destroying the usefulness of more Christian workers through subtle flattery of their self-pride than in any other one way.

Self-pride, brethren, has cost the church a bitter price in recent years. For certain sins one pays, and pays and keeps on paying. It were the better part of wisdom to seek after the Lord in humility and in penitence that perchance He might turn again and bless His people.

So, casting off all things that make for carnality through jealousy and strife, let us pursue after the fruit of brotherly love and a generous appreciation of one another. Then, wholly united in the Spirit, we can declare the Gospel with greater force and fruit.

As Paul, the wise servant of the Lord, great in the dignity of the Spirit, put to rest the carnal strife of Corinth as becomes a godly man, so let all the servants of the Lord do. Ministerial aiding of carnal jealousies and strifes is shocking proof of lack of God's Spirit. And it is doubly so when the motive is the flattery of a self-pride. The Brethren ministry must be too big intellectually and too Spirit-filled to ever harbor such carnality.

Frank Gehman, Stockton, Calif.



DR. W. I. DUKER  
President

DR. L. E. LINDOWER  
Treasurer

## The National Sunday School Association of the Brethren Church

REV. E. L. MILLER  
Vice-President

REV. N. V. LEATHERMAN  
General Secretary

### *How to Produce* *MISSIONARIES*

Chester F. Zimmerman, Mission Education Director of the National Sunday School Association.

Is yours a spirit of defeatism? Do you say it can not be done in our church and Sunday School? Are you one of those who think that there are no missionary prospects in your whole group?

This is the easy road to travel. But it is not God's road for His chosen people. It is His plan and purpose for every group of believers to bring forth those who will devote full time to the work of evangelizing the world. Great is His disappointment when the years pass and no one consecrates the life for service.

A Sunday School has not done its part when only one or at the most two individuals enroll for service in God's work over the period of a generation. This is more than most Sunday Schools accomplish. But this does not give any school with a missionary serving for them any chance to boast. The only time we can boast is when every member is a missionary. And then there will be such a humility and self-forgetfulness that boasting will not be thought of.

An air of expectancy should pervade and permeate every Brethren School. If pastor, parent, superintendent, and teacher were expecting the youth of the church to volunteer for service there would be a marked increase in recruits for the service. A single department in which the air of expectancy does not exist will nullify the fine spirit in all the other departments. From the very first each pupil should have the missionary spirit inculcated into his very being. This must be carried on through the succeeding classes. When this is done we will have an abundance of workers ready to serve wherever God may lead them. Then the church will have real power.

How may this be done? There is no single recipe that may be given. One recipe will move some individuals and fail to make any lasting impression on others. Just as the ladies must bake many different cakes to please and move the men, so we must

use various missionary "cakes" or methods to reach all. Each teacher must determine just which methods will work with her pupils. If a chosen method does not produce the desired attitudes then it must be rejected and another substituted. This is only a common sense attitude. Yet a glaring mistake many teachers have made in past years is to go on using the same methods and materials when no missionaries are produced. In this most important work God has given us to do we must be wide awake, aggressive, and ever willing to serve Him best. This we can not do with outmoded ideas, plans, and programs.

New ideas are clamoring for admission to our minds from magazines, reports, newspapers, and the publications of the Missionary Education Movement. There is no legitimate excuse for our not using them when they are so easily accessible. For a detailed list of available materials for your group just drop a card requesting them to the author. Secular agencies are grasping eagerly for the new and novel ideas no matter how bizarre they are that they might gain another customer or make another dollar. We need not go to such extremes in our efforts. But surely we must do more than we are doing or we will be accounted poor servants by the Lord Jesus Christ.

It is true that there are many difficulties in the way of an aggressive missionary program in any Sunday School. But the one who is lead of God will through faith accomplish the seemingly impossible.

The proper educational methods will not only produce better results. They will lighten the teacher's burden. For when we can see we are really accomplishing a specific task is it not much easier to work?

This effort to make each individual missionary-minded must not be allowed to degenerate into a mere mechanical method. The spirit of prayer must be present in great power. More prayer partners must daily intercede with God for the youth of the Sunday School if we are to see the missionaries go forth in service. This side of the work can not be overemphasized. God is ready and willing to answer our prayers if we will just come to him in faith. The schools that have produced missionaries in the past have had some who were powerful in prayer. Let us hold up the youth of our churches in prayer without ceasing. Then, and only then, will the supply of consecrated individuals meet the demands for workers.





# Worshipping Day by Day

(Family Altar)

## Sunday

### THE LIVING BREAD

Matthew 4:1-11

How poverty stricken would be the man who would attempt to live on merely physical bread. It is true that we cannot live a physical life without taking into our bodies that which will sustain physical life.

Neither is there any possibility of living a spiritual life without taking (systematically) into our spiritual being that which will sustain us spiritually. Therefore Jesus tells us that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Are you feeding on His Word?

## Monday

### TAKING A MEAL WITH JESUS

John 21:12-17

If we are to eat to the value of our spiritual lives we must have the proper food.

Did you note that Jesus issued a gracious invitation to "Come and dine"? They knew it meant more than merely the taking into their bodies prepared fish and bread. He had told them (John 6:35), that "I am the Bread of Life."

To His flock today He still says in just as gracious a manner, "Come and dine."

## Tuesday

### INTO HIS MARVELOUS LIGHT

I Peter 2:1-12

Have you paused to think how closely you are related to the King of kings?

Peter says, that we are "chosen", "royal", "holy", "peculiar". These are not terms of darkness—they are terms of light.

We are called "out of darkness" into not merely light, but into "marvelous light." Out of "Blackness" into "Whiteness."

There are no "Black-outs" in the realm of spiritual light.

## Wednesday

### SEARCH THE SCRIPTURES

John 5:39-47

Do we really search the Scriptures, or do we read them superficially? Jesus tells us that they testify of Him.

It takes the entire Bible to tell of Him, not just a book or two. From Genesis to Revelation we find Him.

He tells us distinctly what to do—"Search"! Not merely read—but search. We will find life-giving words there for He says, "The words I speak unto you, they are spirit, and they are life."

## Thursday

### TESTED FAITH

Luke 22:31-34, 54-62

Ernest Wareing once said, "Faith is to be tested as well as trusted."

Note the words of assurance, "I have prayed for thee," not I "will" pray for thee. It is an act that has been completed. It now becomes our part to believe and accept.

There are many things that Jesus might have prayed for—our health, our strength, our wealth—but He was content to pray that it be our "faith" that fail not.

## Friday

### ARE WE ASLEEP?

Matthew 26:36-43

How could the disciples be so indifferent to Jesus' need. We seek to excuse them by saying that they did not understand.

But can we make that excuse for ourselves in these days of more complete knowledge? Yet we look about us and find many asleep in the face of present opportunities.

May we, as disciples, awake that we may be better prepared to face the issues of Christianity as they confront us today!

## Saturday

### WHO STANDS AND KNOCKS?

John 10:1-9

The "knocker" on our heart's door is continually sounding. And do you know that Jesus is not the only one who knocks?

For Fame, Selfish Consideration, Ease, Material Wealth, Ambition and many others stand there and knock.

We need remember that the Master only comes in when the others are denied entrance. When He is in there is no room for any of the others.

Let Him in, in all His fullness.



## Christian Endeavor Topics for Young People

REV. W. ST. CLAIRE BENSHOFF, TOPIC EDITOR

Topic for May 4, 1941

### "AN EVENING OF RELIGIOUS POETRY"

Scripture, Psalm 107:1-8

For the Leader

The Bible contains a considerable amount of first class poetry, although it is not readily apparent in the King James Version in popular use today. Difficulties in translation make it hard to keep the poetic form in translating the Bible from one language to another.

Nevertheless, our Bible contains many beautiful poems. The Books of Job, Psalms, Proverbs, Song of Solomon, Lamentations, etc., all are epics of poetry.

Poetry is intent upon lifting man out of the wearisome toils of life to a level of inspiration and lofty thought. A beautiful poem can change a dark day into a bright one. We see the sunshine when we take our faces away from the ground and look upwards. The reading of a good poem will aid us in looking upwards to see the divine and the heavenly.

#### Discussion

**BIBLE INCIDENTS AND POETRY.** One of the first requisites of a good poem is to have a good theme. The theme or "story" must be such that when written in poetic form it will attract the attention of the reader. The greater poets of the past have turned to the Bible for their poetic material. Many of our lasting impressions of Bible stories have come to us from reading some poem written on that story. Milton's "Creation", Alexander's "Burial of Moses", and Whittier's "The Crucifixion" are all splendid examples of Bible incidents expressed in poetic form. There are many others.

In reading poems based on Bible incidents it is well to be perfectly familiar with the Bible accounts because there is a possibility of places where the poet did not stick entirely to the Bible truth. A poem on a Bible incident is an expression of the poet's theology, and we need to check him against the Bible. However, the great poems based on the Bible can well receive our attention, for they will aid us in understanding the Scriptures and in lifting our thoughts upward.

**POEMS AS ILLUSTRATIONS.** It is helpful to us, when someone is giving a sermon or address, if that person will occasionally intersperse his remarks with a few lines of meaningful poetry. For example: we may be asked to give a talk on "Companionship with God." Among other things, we could emphasize the necessity of taking God with us everywhere we go, and of going to Him in prayer. Our talk would be much more effective if we were to read or quote a poem similar to the following:

"Begin the week with God,  
And cast on Him thy care;  
Strength to sustain thy daily load  
Will recompense thy prayer.

"Begin the day with God;  
Its hours in vain are spent  
On which His favor is not sought  
Nor benediction sent.

"Live thy whole life with God;  
Each moment with Him stay,  
Until thou reach the blest abode,  
Where shines the perfect day."

By so doing we will have summed up our talk with thoughts which will not soon leave the minds of our listeners. Poetry has the power to write with indelible ink.

**POEMS OF PRAISE.** The Bible contains many passages which are poems of praise unto God. Many of our Psalms are praise songs. The Hebrews used these Psalms as songs set to music in their worship of God. In reading the 111th Psalm we find that the Psalmist gives great praise to God, from His whole heart, in the assembly of the upright and in the congregation. In this he exhorts the people to attend the worship of God's House. Next, the Psalmist reminds the people of the honorable and wonderful works of God. The care of God for His people is his next consideration.

Praise is given to God for the steadfastness of His works, and for the gift of redemption. He upholds the knowledge of the Lord. This Psalm contains sufficient subject material for a number of sermons, and no doubt the Psalmist prepared the Psalm for the enlightenment and uplifting of the people of his day. At any rate, by his use of the poetic form, he expresses his thoughts so that the people would surely know what he meant. We cannot describe the full beauty of a Psalm-poem such as this one.

**HYMN POEMS.** The great hymns of our present church are poems set to music for our use. While the writers of the words did a splendid job on many of them and even the reading of them gives us inspiration, we cannot find full expression of our hearts in just reading the words. So the words have been set to music. This gives us two ways of giving expression to the inspirations of our hearts as we think of God and of Christ.

We should pay more attention to the singing of hymns, both to the music and to the words. Most of us sing words without any conception of the thoughts contained in them. As we sing, let us watch the meaning of the lines, and sing them as we realize their meaning in our hearts.

#### Suggestions for this Meeting

1. Have your members bring their favorite poems to the meeting. Have them read just before the close of the hour as you have time. Suggest that they tell why they chose the poem they did.

2. Enlist one or two of your members to read the 23rd and 24th Psalms as they appear in the American revised version.

3. As you see fit, have selected poems read between the topics tonight, paying close attention to meaning, and expression.

4. On your hymns, read a verse or two in unison before singing.

5. If possible, engage your High School English teacher or some other capable person (perhaps one of your own group) to come to your meeting and give instruction on the proper reading of poetry.

6. Advertise the meeting well.

7. By the way...What's your C. E. doing this spring? The National C. E. Board would like to know, so get your secretary to write a letter to the News Editor, Dorothy Carpenter, R. D. 3, South Bend, Indiana, this month.

BRETHREN CHRISTIAN ENDEAVOR  
IS GOING AHEAD!  
ARE YOU IN LINE?

**On Advertisement:** Are you getting your C. E. ads in your Church Bulletin? This is an effective reminder from week to week. Your Topic Editor would appreciate if you would send him copies of Bulletins which contain your C. E. announcements.

**A Public program:** Arrange with your pastor for a public program in which you will show forth the work which your C. E. is doing. This should be given either at a Sunday morning or Sunday evening church service.



## Our Children's Department

MRS. LORETTA CARRITHERS,

SUPERINTENDENT



Dear Children:

I once heard a story about God's Garden. Would you like to have me to tell you that story? It started out by talking about weeds. And what are weeds? Nice or bad plants; nice plants where they do not belong—like ox eye-daisies you pick the petals off, saying, "Poor man, rich man, beggar man, thief," or buttercups or dandelion in the hay field or vegetable garden—or bad plants—like the poison ivy or smart weed—ugly and ill everywhere. And the trouble of weeds? This. They choke and kill the good plants. They use the place and strength of soil which would grow wheat or potatoes or pretty flowers.

Are weeds much bother? You would not ask that question if you had taken care of a garden. They peep up as soon as the flowers and vegetables and they never give you a day's rest. You must hoe them out. Some of them you must pull out by hand. Maybe they are so close to the corn or beans or radishes or onions that you can scarcely pull up the weeds without pulling up the good plants. The best way to get weeds out is to pull them up roots and all. If they are cut off at the ground they will grow right back up again.

Where do weeds come from? They come from seeds. Often weed seeds are among good plant seeds and get planted with them. The dandelion weed has a tuft for a parachute and sails its balloon away over from its corner until it lights in some other corner and puts its hooks into the ground and stays. That burdock burr—well, if it gets into your stockings or your horse hair, you will see how it sticks. After a while the seed will come out of the burr and grow.

Are there any other weeds than these? Yes, thoughts, evil words, harmful habits. These are weeds. Sometimes they are so like the good that boys and girls have to look hard to tell them apart. They spring up all the time. Some people have weed thoughts, right in church. Some Sunday School trained boys and girls let the wicked words or habits get in—and how they spread and stick tight. Sure enough, many come with the good seed—just an evil grain here and there in the day school, the book or in one's play. God gives us teachers, parents as teachers, Sunday School teachers, everybody as teachers, who sow only pure seed!

How may we get the weed thoughts or words or habits out of our way? By clean cultivation, by cutting down the first peeping weed—that is one way. By pulling them up by the roots—by taking out the evil thing, the wicked wish, the selfishness that causes them. God will help us uproot these, if we will only ask Him to. He tells us in Proverbs 4:14, 15, "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away." If we will do this which He tells us we will be able to keep His garden—our lives—much cleaner. If we hide God's word in our hearts, love and trust Jesus as our Saviour, and live for Him we will crowd the weeds out of His garden.

"My heart is God's little garden,

And the plants that I grow each day

Springing thoughts that I let harden,

And the words He hears me say."

Please let me hear from many more of you boys and girls.

With love, in Christ's Name,

Aunt Loretta,

513 Bowman Street,

Mansfield, Ohio.





## The President's Message

March 8 and 9 saw the gathering of the San Joaquin County C. E. Union in the Stockton U. B. Church for the 48th Annual Convention. I was not able to attend every session, but I was very much inspired and encouraged by those sessions which I did attend. And one saw a good many Brethren Christian Endeavorers. In fact, the Manteca Brethren Juniors carried off the loving cup for the largest number in attendance in that department.

My outstanding feeling about the Convention was one of unbounded joy at the realization that C. E. in at least some places—is far from dead, and that it can and does strike an evangelistic note in at least many instances. It was a happy experience to listen to the speakers. Their general adherence to the rich truths of God's Holy Word was alone a great inspiration.

It has given me a new courage for our Brethren C. E. That is what we want to be in ever greater ways—faithful to the great Salvation truths of the Scripture and faithful in soul winning. Nothing will inspire us more than to see our C. E. societies active in leading lost souls to our Lord and Saviour, Jesus Christ. A strong evangelistic note will give to us all new encouragement, vision and zeal. What a glorious thing for Christian Endeavorers to have a part in winning to Christ their chums whose spiritual lives have so often been neglected in their homes and so very, very often betrayed in the school room.

We are still waiting to hear the news of YOUR Society. And we hope that when you write this news for our C. E. columns you can and will relate how your Society has had some active part in that great ministry of pointing lost souls to the Lord. Send your news without delay to Dorothy Carpenter, R. R. 3, South Bend, Indiana.

Frank Gehman, National C. E. President.

## PUBLICATION OFFERING for THE NEW BUILDING

We are glad to report that the offering for the new building continues to arrive. A former report was credited to John R. Griffith for \$5.00. The credit belongs to D. W. Simmons of The Second Church of Johnstown, Pa.

Balance as reported April 5, 1941 ..... \$5000.10  
Ashland, Ohio\*:

Dr. E. E. Jacobs ..... 5.00  
Glenford, Ohio ..... 10.00  
Goshen, Indiana ..... 30.45  
Hagerstown, Maryland\*:

Mrs. W. E. Emmert ..... 5.00  
Masontown, Pa.\*:

Harry Martin Brown ..... \$ 25.00  
Undesignated ..... 5.00 30.00  
North Manchester, Indiana:

Mr. and Mrs. Geo. Conrad ..... 5.00  
Oakville, Indiana\* ..... 10.00  
Pittsburgh, Pa.\*:

|   |       |       |
|---|-------|-------|
| Ira C. Wilcox .....                         | 2.00  |       |
| Miss Malinda Bird .....                     | 1.00  |       |
| Mr. and Mrs. W. J. Bierley .....            | 1.00  |       |
| Elmer Bierley .....                         | 1.00  |       |
| Mrs. Anna Bole .....                        | 1.00  |       |
| Mrs. Mary Garland .....                     | 1.00  |       |
| J. W. Garland .....                         | 1.00  |       |
| George Garland family .....                 | 1.00  |       |
| Clyde Garland Sr. ....                      | 5.00  |       |
| Mr. and Mrs. John Rishel .....              | 3.50  |       |
| Edward Sefton .....                         | 1.00  |       |
| Miss Alice Sefton .....                     | 1.00  |       |
| Primary and Beginners' Department ..        | 1.00  |       |
| Junior C. E. ....                           | 1.00  |       |
| Benevolence Fund .....                      | 30.50 | 52.00 |
| Mary Wise, Middlebranch, Ohio .....         |       | 10.00 |
| A. B. Horner, Johnstown, Pa. ....           |       | 1.50  |
| Jonathan Kels, Johnstown, Pa. (Third) ..... |       | 1.00  |
| Mr. Hershel McEntire, Compton, Calif. ....  |       | 2.00  |
| Mrs. H. B. McEntire, Compton, Calif. ....   |       | 1.00  |

Total to date ..... \$5,163.05

\* Additional

We certainly appreciate this splendid offering.  
Again thanks! We hope to start construction soon.

W. E. R.



## Among the Churches

### Post Card Publicity

Hagerstown, Md. From my bed I am sending a few church notes, which might have been appreciated earlier.

The pastor of this church having been overtaken with failing health some months ago has been graciously granted a leave of absence, by the good people of the Hagerstown Church, in the hope that a much needed rest may restore him to his usual strength and vigor.

During the pastor's period of disability Dr. W. D. Furry has most kindly and capably taken care of the pulpit of the church and will continue to do so during the absence of the pastor and family. All who remember Dr. Furry in past years in our denomination, and know his ability and rare personality will recognize how fortunate both pastor and people have been to have had him serve the pulpit regularly and his promise to continue until the pastor's return. Dr. Furry is a consistent Christian scholar and is greatly beloved by all who know him.

In spite of the frequent changed church plans, because of the pastor's illness, our work has held up in a manner reflecting much credit on both our people and Dr. Furry.

In addition to many things that have already transpired plans are going forward for a fine Easter service and the observance of Communion on the Sunday following Easter.

The pastor and family hope to leave soon for Eaton, Ohio, where they will be with their daughter and family.

As a family we covet the prayers of our friends.

William H. Beachler.

**Vandergrift, Pa.** Our pre-Easter revival services closed last evening, April 4. We had fine crowds each evening. The church was nearly filled at each service. During these five evening services, many saw what changes have taken place in Palestine during the last several years and seven confessed Christ as their Lord and Saviour.

We are planning a Week of Prayer from April 20 to 27, with your humble servant planning to do the preaching. We will have a baptismal service in the afternoon of Sunday, April 27, and Communion service in the evening.

Yours in His rich grace,

Elmer M. Keck.

**Teegarden, Indiana.** Our revival meeting closed with twelve additions to the church. Yesterday, March 30, it was my privilege to receive into the church the following additional members: a father, seventy-seven years old; his son with his wife and daughter. It is not often one has the joy of receiving a grandfather, son, daughter-in-law and grandchild to the church at one time. May a great Christian joy permeate this home.

H. E. Eppley.

**Lakemore Brethren Church, Akron, Ohio.** With the attendance up to 49 now the Lakemore Brethren Church looks forward to their pre-Easter revival services. A new set of hymn books were presented to the church by Mrs. Harvey Mangle. We are thankful for this gift and we will give them good usage in our revival services.

Three high school boys expressed their desire last night to join the church. This makes a total of eleven now awaiting warmer weather so that we can hold our baptismal services on the lake.

We are going as a group to join in the sunrise Easter services in the Rubber Bowl, on April 13.

We ask for the prayers of the brotherhood as we continue our work faithfully on.

In His name,

E. F. Beekley.

**Oakville, Indiana.** Family Day was observed by the Oakville Brethren Church on March 23. All members and Sunday School scholars were to be present at all church services with their families, sitting as household groups. More such observances, or the regular family pew arrangement, would increase the spirituality of both the individual members, their home life and the church.

**Elkhart, Indiana,** First Brethren Church reports the organization of a new Junior Choir which meets each Friday evening for practice. With the aid of the young voices and the Senior Choir the services of this group surely should be enriched. Active young people stay with the church, enjoy its messings, and grow into active workers in years to come.

**North Vandergrift, Pa.** Our second month with these brethren closes with March. The work is going forward in fine way. One Sunday the attendance at Sunday School was 108. The average for the month was approximately 90. Our gain for March over February was 12 percent in attendance. We have a Bible Class for children, with an enrollment of 37, which meets right after school on Thursday. Girls for the Junior Sisterhood of Mary and Martha met at the parsonage the last Saturday of March and organized. The morning church service attendance shows an increase of 10 percent.

Rev. O. E. Phillips is with us to show pictures of Palestine and what the Jews are doing there in their land. He will be

with us from March 31 to April 4. Pray with us that there will be a great ingathering of souls.

Elmer Keck.

## PLEASANT HILL, OHIO, REVIVAL

On the third of March we went to Pleasant Hill, Ohio, to help in a revival meeting. This was the second meeting in which we have had the privilege of working with these good people in recent years. So, when we received a call from them to come for a second meeting, we felt that we were acquainted with them and were not going among strangers, either with the pastor and his family or among the people. We remembered with a great joy and pleasure the fine welcome we received when we knew what to expect and we were not disappointed.

We were met at the parsonage door with a warm welcome and a happy smile, and it was a joy to be one of the family. The Adams family are held in high esteem in the community, and it was a real joy to work with them.

Brother Adams began the meeting on Sunday and we arrived on Monday. We were greeted by a good attendance in spite of a basket ball tournament that was in progress. But from the very first evening the attendance grew until we had the house filled to capacity, for, despite the cold weather the last evening, the house was crowded. We never had a dull moment and the Lord blessed the efforts of the church and the community and the evangelist. A number of fine young people accepted Christ for the first time, while others who have come since the meetings closed. Brother Adams will make a report and give the number that came as a result of the meeting.

There was a fine cooperation on the part of the pastors and churches of the community which was appreciated. There was a very fine community spirit. Some of our own pastors and their people attended the services. Brother Bell with some of his people from Dayton; Brother Grisso and some of his people from New Lebanon, and Brother and Sister Whitted from Gratis attended.

The membership of the church was very loyal to all the services. They have a mighty fine group of people there. They opened their homes to us and were very hospitable and supported the meetings in a wonderful way. It was a pleasure to work with them.

We praise the Lord for giving us the privilege of working with them again and for such a good meeting. May God continue to bless them in their work.

C. A. Stewart.

## NEWS FROM LOST CREEK, KENTUCKY

The mail had arrived, always a daily, interested event at Riverside. In this particular mail there was a letter from some of our former Lost Creek folks asking us if we would come out near Cincinnati and visit their father, who had been stricken with heart trouble. We made the visit, spending the day with this brother and holding a service in his home before leaving in the evening.

Four days later, another mail arrived. In it a letter from this brother. This letter gave me a thrill—a great thrill. I handed it to Mrs. Drushal, asking her to read it. I wish you could have seen her face brighten as she read this letter from Brother Delaney Roberts, of Erlanger, Kentucky. In part it read as follows:

"That mule and tractor that we talked about when you were here has been continually on my mind. (In our conversation he asked about the farm here, etc. Our reply was that we wanted to work at least part of it, if we were enabled to get a small tractor or a mule.) So I have decided

that if you and Mrs. Drushal can give your whole lives for the uplift of God's kingdom at Lost Creek, I certainly can give you a good, stout, gentle work mule. So, if you decide he will answer instead of a tractor, you can send a truck after him any time." "Praise God from whom all blessings flow." Psalms 126:3.

Then—how would we get him here, for the mule was then about one hundred and eighty miles from us? Again we prayed about that, and on the following Monday night the mule arrived, brought here by the truck of a man who was elected County Judge of Breathitt County the year we came here. He told me that he would not charge us anything for bringing him, as he was in Cincinnati and could stop off and get him. Thus a great gift—and greatly appreciated.

The mule, (Dick is his name), has been worked in different situations, and we are finding him to be just as our dear brother said he was, "a good, stout, gentle work mule." We have now planted some things and he works fine anywhere. Certainly "The Lord hath done great things for us, whereof we are glad." G. E. Drushal.

## BENEVOLENT OFFERING REPORT

for March

Gifts from Aug. 1st to Jan. 31 ..... \$ 267.58  
February Report (Previously reported) ..... 416.70  
March:

|   |       |
|---|-------|
| La Verne, Calif. ....                       | 34.20 |
| Burlington, Ind. (Additional) .....         | 1.00  |
| Cambria, Ind. ....                          | 3.75  |
| North Manchester, Ind. ....                 | 52.80 |
| Gratis, Ohio ....                           | 9.50  |
| College Corner, Indiana ....                | 17.00 |
| Mrs. E. G. Goode (Harrisonburg) .....       | 2.00  |
| Bryan, Ohio ....                            | 30.73 |
| Ida Himiller (Washington C. H., Ohio) ..... | 2.00  |
| Waterloo, Iowa ....                         | 44.50 |
| Berlin, Pa. ....                            | 31.00 |
| Milledgeville, Ill. ....                    | 7.00  |
| Rev. Cecil Johnson (Udell, Iowa) .....      | 6.00  |

Johnstown, Pa., First:

|   |       |
|---|-------|
| Mr. and Mrs. Earl Benshoff .....          | 5.00  |
| Mr. and Mrs. John Fitt .....              | 10.00 |
| Mr. and Mrs. Earl Fitt .....              | 10.00 |
| Mr. and Mrs. James Benshoff .....         | 5.00  |
| North Manchester, Ind. (Additional) ..... | 5.00  |
| Portis, Kansas .....                      | 7.52  |

West Alexandria, Ohio:

|                                   |       |
|-----------------------------------|-------|
| H. J. Riner .....                 | 25.00 |
| Offering .....                    | 19.50 |
| Oakville, Ind. (Additional) ..... | 19.00 |

Johnstown, Pa., Second:

|                                 |      |
|---------------------------------|------|
| Mr. and Mrs. Geo. Griffin ..... | 5.00 |
| Offering .....                  | 8.00 |
| Gretna, Ohio .....              | 5.00 |

Canton, Ohio, Brethren Church:

|                           |       |
|---------------------------|-------|
| Family Circle Class ..... | 25.00 |
| Offering .....            | 49.75 |

Waynesboro, Pa.:

|                       |       |
|-----------------------|-------|
| Mary A. Senger .....  | 10.00 |
| Annie C. Martin ..... | 10.00 |

|   |       |
|---|-------|
| Dutchtown, Indiana .....                                | 9.00  |
| Vinco, Pa. ....   | 45.10 |
| Mr. and Mrs. David Hegler (Washington C. H. Ohio) ..... | 20.00 |
| Tiosa, Indiana .....                                    | 7.13  |
| Ashland, Ohio .....                                     | 96.47 |
| Mexico, Indiana .....                                   | 27.43 |
| Dayton, Ohio, Brethren .....                            | 52.10 |
| North Liberty, Indiana .....                            | 13.00 |
| Peru, Ind. Brethren .....                               | 6.58  |
| Huntington, Indiana .....                               | 3.35  |
| Sergeantsville, N. J. ....                              | 24.00 |
| Smithville, Ohio:                                       |       |
| Mrs. Nora Swinehart .....                               | 25.00 |
| Offering .....  | 75.00 |
| Hagerstown, Md.:  |       |
| Mrs. Ella Bovey .....                                   | 15.00 |
| Offering .....  | 61.60 |
| Lathrop, Calif. ....                                    | 13.77 |
| Mr. & Mrs. Leonard Hummel (W. Homer, Ohio) ..           | 5.00  |
| S. I. Miller (Hamlin, Kansas) .....                     | 2.00  |
| Pleasant Hill, Ohio .....                               | 8.30  |
| Linwood, Md. ....                                       | 10.50 |
| Terra Alta, W. Va. ....                                 | 3.11  |
| Rittman, Ohio, Brethren:                                |       |
| Mr. & Mrs. E. O. Frank .....                            | 20.00 |
| Mr. & Mrs. I. V. Kime .....                             | 5.00  |
| Cavalry, N. J. ....                                     | 8.00  |
| St James, Md. ....                                      | 4.10  |
| Mt. Olivet, Va. ....                                    | 12.16 |
| Mr. & Mrs. E. H. Gillin (Conemaugh, Pa.) .....          | 2.00  |
| Highland, Pa. ....                                      | 5.00  |

Total for March ..... \$1039.95

Total to date ..... \$1824.23

Leading Churches to Date:

(This included all offerings for year beginning Aug. 1st)

|                              |          |
|------------------------------|----------|
| Ashland, Ohio .....          | \$109.97 |
| Smithville, Ohio .....       | 100.00   |
| New Paris, Ind. ....         | 91.00    |
| Canton, Ohio Brethren .....  | 88.75    |
| Nappanee, Indiana .....      | 88.00    |
| Oakville, Indiana .....      | 71.35    |
| N. Manchester, Indiana ..... | 62.80    |
| Dayton, Ohio Brethren .....  | 57.10    |
| Turlock, California .....    | 50.00    |
| West Alexandria, Ohio .....  | 49.50    |
| Vinco, Pa. ....              | 45.10    |
| Waterloo, Iowa .....         | 44.50    |
| Elkhart, Indiana .....       | 36.00    |
| Louisville, Ohio .....       | 34.75    |
| LaVerne, California .....    | 34.00    |

We will give leading churches again at the end of the month of April. It is interesting to see how churches add to their offerings and go ahead of other churches. Several gifts have come in since the close of March which will make some take a step backward. Send in your offerings at once so we can give another good report for April. We still lack about \$500 from reaching last year's goal. IF all churches report we should go much above it.

L. V. King, Treas



# The Brethren Evangelist



ASHLAND COLLEGE,

April 26, 1941

## The Good Shepherd



He lives, He cares, He guides;  
He dares not vaunt --  
Through faith I simply trust;  
I know I shall not want.

**I sleep in confidence, and rise at morn to do His will.**

"If nobody cared just a little for you,  
And nobody cared about me;  
And we all stood alone in the battle of life...  
What a dreary old world this would be."

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## The Brethren Evangelist

Published fifty weeks of the year at

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ASHLAND, OHIO

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## CONTENTS

|  |    |
|--|----|
| Interesting Items .....                                  | 2  |
| Rules for Conduct—Editorial—F. C. V. ....                | 3  |
| Holy Weapons—Rev. George Pontius .....                   | 4  |
| The Church Immortal—Dr. E. G. Mason .....                | 6  |
| Further Analysis of the Dayton Decision—Dr. W. S. Bell . | 8  |
| To the Church at Thyatira Write—Dr. C. F. Yoder .....    | 9  |
| Children's Department .....                              | 11 |
| Christian Endeavor Notes for Young People .....          | 12 |
| Worshipping Day by Day (Family Altar) .....              | 13 |
| The Brotherhood in Action—Rev. C. Y. Gilmer .....        | 11 |
| If I Were A Boy—by One Who Is Not .....                  | 14 |
| Publication Offering for New Building .....              | 15 |
| Among the Churches .....                                 | 15 |
| May Day at Ashland College .....                         | 16 |

## INTERESTING ITEMS

IN CONVERSATION WITH Rev. L. V. King, pastor of the Oakville, Indiana, Brethren Church, and Dr. L. E. Lindower, who was present at the Oakville Church during the pre-Easter Gospel Team services, we glean the following very interesting facts.

1. A Gospel Team from Ashland College, composed of Fred Haag, Frank Good and Dr. Lindower held a successful series of meetings beginning Monday evening, April 7 and closing Sunday evening, April 13.

2. One fine young man made the noble decision to follow Jesus through the remainder of his life. At the Easter morning service Brother King consecrated three young children to the Lord.

3. There were forty present at the Sunrise service; thirty-six young people at the Easter breakfast, and 205 present at Sunday School.

We trust that these services will be more fully reported later.

**LAYMEN TAKE NOTICE.** Indiana is forging to the front in the matter of the Layman's organization. Brother King reports that the Oakville Layman's Association now has fifty-one men signed up as members of the organization. Why not organize your men in this great movement?

**THE BRETHREN PUBLISHING COMPANY** takes this opportunity to thank all the various Sunday Schools for their support in the matter of Sunday School quarterlies. We make the following announcement with both regret and enthusiasm. Here it is: "Every Youth's Quarterly has been sold. There are none left on hands." This shows a very fine spirit of cooperation on your part.

Then, too, our stock of Adult Quarterlies is diminishing to an alarming extent. So if you should need extra copies of this quarterly, we suggest you order at once.

**GOSPEL TEAMS FROM ASHLAND COLLEGE** have held pre-Easter meetings in the following places: Hagerstown, Md.; Maurertown, V., Krypton, Ky., Lost Creek, Ky., Oakville, Indiana, Mexico, Indiana. We hear great reports from all of these meetings and trust they will all be fully reported. We might just say that there were many confessions at Lost Creek, Kentucky.

These consecrated young people, both young men and young women, are doing fine work in these meetings. If you have not had a Gospel Team you are missing something.

### WHERE TO SEND YOUR OFFERINGS

#### MISSION OFFERINGS

To Rev. J. Ray Klingensmith  
General Secretary of The Missionary Board  
Ashland, Ohio

#### BENEVOLENCE OFFERING

(For Superannuated Ministers and  
Brethren Home)  
To Rev. L. V. King, Treasurer,  
Oakville, Indiana



# EDITORIALS



## RULES OF CONDUCT

Charles E. Wilson, who recently succeeded William S. Knudsen as president of General Motors Corporation, has laid down six principles, which he says form the elementary rules of conduct. "If these are followed," he says, "one will be able to lead a happy and useful life."

### Here They Are

1. "Be your own driver. Determine to do the things that should be done, rather than the things dictated by the impulse of the moment."
2. "Be fair with the other fellow. We cannot live successfully unless we are willing to judge ourselves by the same rules we use in judging others."
3. "Be governed by facts. Facts are facts, no matter how they affect you personally."
4. "Live up to your word. People are judged not only by what they do, but by the extent to which they fulfill what they have promised to do, or said they could do."
5. "Remember that work is a normal part of life. Out of our work we may expect to receive, on the average, just about what we contribute to it. Few satisfactions are equal to that which comes from a job well done."
6. "Keep your chin up. You must remember that life cannot be completely planned, that things seldom turn out the way you expect them to. Play the game, even when the rules are not to your liking and your position on the team is not the one you would choose."

### So Far, So Good

These rules for conduct, as laid down by Mr. Wilson, are good and full of meaning. They are worthy of acceptance in any and all lives. But has he gone far enough?

May we venture to add some essential things to these rules, seeking to do so without destroying their content and material value?

Material evaluation of life is a fine thing, but since merely living on earth, among men, is not sufficient, we should seek to add the spiritual note to these altogether useful and right-to-the-point principles thus laid down.

We are in no way seeking to destroy the implied

spiritual values, only endeavoring to add weight to the ideas thus set before us.

### Higher Rules of Conduct

Mr. Wilson calls his outline the "elementary rules of conduct." To call a thing "elementary" usually implies that there is a "higher" value that, while it is built on the elementary, it surpasses it.

Without taking away any of the basic content let us add a few thoughts to these rules.

1. Let Christ be your "driver." Things that are done under the guidance of the Holy Spirit will never miss the mark. Remember the words of the mother of Jesus, "Whatsoever HE saith unto you DO IT."
2. "Love thy neighbor as thyself." If this word of the Lord is consistently followed there will be no question as to being "Fair with the other fellow."
3. Live in the "Truth". "Fact" is not an exact synonym for "truth", Truth carries a higher implication. Jesus never said, "I am the Way, the Fact and the Life." He said, "I am the Way, the TRUTH, and the Life." Facts are relative. Truth is absolute.
4. "Live up to your word." We would not change this one iota. "Let your yea be yea, and your nay, nay." Our promises should be as steadfast as God's promises.
5. "Work" is also a normal part of spiritual life. Jesus said, "My Father worketh even unto now, and I work," He tells us, his disciples, to "work for the night is coming when no man shall work." Not work merely with our hands, but with our heads and our hearts.

6. "Keep yourselves steadfast." "...steadfast, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord." Remember that Jesus set His face steadfastly toward Jerusalem. So must we keep our faces "set" toward the mighty objective of life...salvation in the Lord.

### We Like It

We like Mr. Wilson's six points, but the Christian must go beyond the realm of the physical and on into the realm of the spiritual. This we must do, lest we, meeting the Master, may find Him saying... "One thing thou lackest."—F. C. V.



# Holy Weapons

*Rev.*

*George*

*Pontius*

**A**S we select a text for this important and very interesting subject, our thoughts naturally turn to that familiar passage of Scripture, where after suggesting the armour that the Christian needs, we note that this weapon is the sword of the Spirit which is the word of God." Eph. 6:17. It leaves no doubt as to what that sword is: where or how we might procure it and how it should be used. The sword of the Spirit IS the Word of God.

From the emphasis that is placed upon the Christians' armour and this weapon, we must note that it is important that we realize that we are engaged in a warfare and that warfare is raging continually though many do not recognize it. A little examination of the world round about us; a little introspection of our own lives and a little thinking about the carelessness and indifference even within the church, will lead us to the place where we will want to put on the whole armour of God; take the sword of the Spirit and enter into active service for our Master. Paul must have realized this continual warfare in his own life when he once referred to himself as "the chief of sinners", I Tim. 1:15. At another time he said, "for the good that I would do, I do not; but the evil which I would not, that I do", Rom. 7:19. So today that battle rages in our lives: from within: from without. Anything that would keep us from being yielded wholly to HIM: anything that breaks the rich fellowship that we might enjoy; anything that lessens our interest in Him or His work, are things that we must guard against in this great warfare of life.

So today as our thoughts turn toward war and preparedness for war, we remember the recent conscription of the youth of our land; that they might be trained and be ready when actual war should come. In this spiritual warfare we must not wait for conscription. No period of training is demanded by that One who urges us on and who goes before

us. He simply offers us immediately all that is necessary as we go into the battle. A more literal rendering of this passage of Scripture would suggest the thought of receiving rather than taking the sword of the Spirit. There is no age limits for this great army; there are no physical disabilities that would release us from service; there are no classes of special deferment. All are called to battle, and when we realize that we are in a world lost in sin, surrounded by temptations continually, we shall be glad to take any help that is offered, that we like Paul might stand "no longer under condemnation" but that we might walk in the light, knowing that He that is for us is greater than he that is against us.

Then as we take the sword of the Spirit which is the Word of God, we find out who the enemy is; we are warned against the enemy and the workings of the enemy; we find help to meet the enemy and we find the assurance of final victory through One "who loved us and gave His life for us". Paul speaking of this warfare says, "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of wickedness in high places," Eph. 6:12. It was Jesus who said to Peter, "Satan hath desired to have you, that he may sift you as wheat", Luke 22:31. Notice also I Peter 5:8, "Because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour". Thus from these passages and many others we see that our warfare is against spiritual wickedness; against sin and satan. We need not hunt for the enemy. He has been clearly pointed out and should we fail to arm ourselves with the sword of the Spirit, be sure that the enemy will find you out.

The sword of the Spirit also warns us against the enemy. "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both body and soul in hell", Matt. 10:28, is the sage advice of the Master Himself. And yet with this warning before us, many go on being ambushed on every side by the forces of evil, only too late realizing their perilous position. We need only to turn to the Word to find many illustrations of God's warnings. Jesus warned Peter of the temptation that was to come to him. Of

Noah it is said, "and being warned of God". The Wise men were warned of God not to return to Herod. Joseph was warned of God, to flee the wrath of Herod with Mary and Jesus. And many times in God's dealing with His children we are made aware of how He warns of impending dangers through the Sword of the Spirit, the Word of God. Even as to the attitude of the world toward the Christian, the child of God is not left in doubt for we read again (John 15:18), "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen ye out of the world, therefore the world hateth you." We know something therefore, as we go into the battle, of the dangers that we shall meet. Therefore let us be forewarned, for to be forewarned is to be forearmed. Take therefore the Word of the Spirit which is the Word of God, with its warnings against those who would war against us.

The sword of the Spirit also helps us to resist the assaults of the enemy. "Resist the devil and he will flee from you", is the advice of God's word. But as we take this weapon and go into the battle we need some help or counsel as to how we should use it. How pitiful sometimes the way this sword is used. The Word is misinterpreted, misused and many times proves ineffective against the enemy because of our failure to understand its proper use. We find the outstanding example of the proper and effective use of the sword of the Spirit as we study the life of Christ and His use of the Word, in his warfare against satan. You will recall how Jesus was baptized in the river Jordan and very soon was led of the Spirit into the wilderness. It was there that satan met Him and it was there He withstood temptation. But how did He do it? Listen as He takes the sword of the Spirit and answers the tempter: "It is WRITTEN, man shall not live by bread alone." The sword has been effective and satan immediately tries something else. And Jesus said when tempted for the second time, "It is written again, Thou shalt not tempt the Lord thy God." Again the sword has been effective and satan must pursue some other course. So the third time he tries, and for the third time the answer comes, "Get thee behind me satan; for it is WRITTEN,..." Note the following verse, "The devil leaveth him and behold, angels came and ministered unto Him," Matt. 4:1-11. If we can face the powers of evil, the forces of unrighteousness, the carelessness of individuals, the sinfulness of the world, we, too, can expect to share in the kindly ministrations of heaven.

The effective use of this weapon likewise gives us the assurance of final victory. A few verses of Scripture will emphasize this thought. When the battle seems to pressing and the enemy seems to be

closing in round about us, we remember, "that where sin abounded, grace did much more abound," Rom. 5:20. When it seems impossible to go on we hear Him say, "My grace is sufficient for thee." And when we see some fall by the wayside; some giving in to the enemy, we listen to the assuring words: "Ye are of God little children, and have overcome them; because he that is in you is greater than he that is in the world", I John 4:4. If we should hesitate to trust the weapon that God has given us we should read again 2 Cor. 10:4, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." So we press on toward that final victory until we like Paul shall be able to say, "I know in whom I have believed and am persuaded that He is able to keep that which I've committed unto him against that day," 2 Tim. 1:12. So that battle goes on. It is not our battle alone, but it is that age-long battle of sin and unrighteousness against right and righteousness. But let the battle rage. We will rally under that blood-stained banner of the cross and in the Name of Christ go on with full assurance of victory. As long as we stay close to Him we cannot fail, Rom. 8:35 "Who shall separate us from the love of God? Shall tribulation, or distress, or persecution or famine, or nakedness or peril or sword?.. Nay in all things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord."

Sure I must fight, if I would reign;  
Increase my courage, Lord;  
I'll bear the toil, endure the pain,  
Supported by Thy word.

Thy saints, in all this glorious war,  
Shall conquer, though they die;  
They view the triumph from afar,  
And seize it with their eye.

When that illustrious day shall rise,  
And all Thine armies shine  
In robes of victory throughout the skies,  
The glory shall be Thine.

Warsaw, Indiana

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"The saddest failures in life are those that come from the not putting forth of power and will to succeed."—Whipple.

# The Church Immortal



This article is designed to uphold the immortality of the Christian church and to propose sensible and practical procedures for communicant members to follow in maintaining and perpetuating the immortal status of the church.

The word "immortality" means a deathless existence. If the church is immortal it will never die or pass out of existence. Jesus said, "And I say unto thee, that thou art Peter, and upon this rock I will build my church and the gates of hell shall not prevail against it." (Matt. 16:18). Jesus intended that His church should live through all time and Jesus made no idle statements. The church is more than a passing fancy, it is a deep rooted institution that exists not only in congregations, organizations and buildings, but as an ideal of life, hope and progress in the minds of men. Like democracy it can not be eliminated from man's thought and action as long as a man remains upon earth.

## The Church

The church itself is characterized in the Scriptures by various terms. It is called an "assembly of saints", a "body of believers", a "building of God", a "city of God", "friends of God", "family of God", "fold of Christ", "house of God", a "pillar of truth", and "worshippers". These are only a few of the many Biblical references to the church and each represents it as a group or body of worshippers working together with a common interest. This may mean a single congregation of worshippers or believers under a single roof on the one hand, or an organization of such congregations working toward a general goal or objective on the other. For the sake of clarity let us look upon the single congregation as the church (with a small c) and the organization of a number of congregations as the Church (with a capital C).

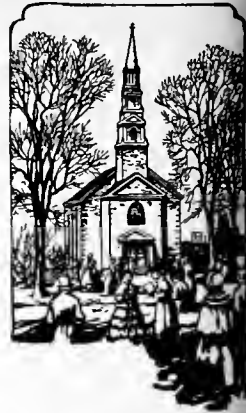
For a Church or a church to justify its existence it must have a worthy purpose. For the purpose to be worthy, it must make a sensible and practical appeal to the men and women whom it serves and for whom it exists. If God, the spiritual Father of all mankind and the source of all power in the universe in which humanity resides, sent His only Begotten Son to the earth to dwell among men in order to teach them the true way of life, He meant that the

Dr. E. G. Mason

President Ashland College

and

Chairman of the Budget Committee



Church or the church should uphold Christian ideals and that it should spread these ideals and principles among men to influence their lives and behavior. We believe that the Church is a definite part of God's great plan. It is one of the tangible results of Jesus' work and influence as an earthly citizen. Since its inception, the Christian Church has nurtured and fostered peace and good will among men. It is the one powerful force at work today that advocates peace, good will and understanding among men. Therefore, the Church or the church must live if we are to escape chaos and ruin. The drift of men away from Christian ideals as taught in the Church has resulted in the unsettled and unstable state of affairs in which the world is embroiled today.

The purposes of the Church are clear and how can their justifiability be questioned when the teachings of Jesus are directed toward the kind of world in which men shall live in peace and harmony?

But purposes are of little value unless they are carried out. How are the purposes of the Church or the church worked out? Man must find a way to do this. He must be interested in seeing them carried out first. His interest must be great enough for him to work at the task. He must spend time and effort upon it. He must give money to accomplish the things that he himself can not do. He must work willingly with others to accomplish the purpose, thinking of the goal and not of himself and the enhancement of his own position. In order to emphasize this point three ways and means of working out the purposes of the Church emerge:

1. By effecting a Church organization by means of which the ideals of Christ shall be upheld and spread;
2. By developing an attitude and spirit of cooperation, or willingness to work with others; and,
3. By setting up agencies or internal organizations to carry out certain phases of the work of the Church or the church.



## Agencies

Ordinarily, and this is especially true in The Brethren Church, the agencies may be listed as (a) the ministry, (b) the missionary interests and activities, (c) the Sunday School, (d) the Christian Endeavor, (e) the Related Work programs of the Boys, Girls, Women and Men of the Church, (f) Benevolences, (g) the Publishing interests of the Church, and (h) the Educational interests.

These agencies or internal organizations constitute the Church machinery set up to carry out its purposes. They are the working parts of the Church or the church. All are essential to the growth and development of the Church. No one is more important to the Church-at-large than the others. Some agencies loom larger in the minds of the church members than others, but all are essential. Some require more workers or greater financial support than others, but all are essential. The carburetor is a small and rather inexpensive part of an automobile, but an automobile will not run without it. So it is with these agencies. Look them over again, not one can be left out of the organization of the Church if the Church is to grow and make substantial progress toward the task of upholding its ideals and principles and spreading them through the world.

To succeed, that is to uphold its ideals and to transmit them to others, the Church, that is the whole Church, or any single church in the denomination must include all of the agencies in its program of support. The extent of the work of each may be small within the community in which the church is located but the work is there to be done. If the work of any one of the agencies is lacking or doing nothing the work of the Church as a whole is retarded. The whole program must move forward before the church is rendering its fullest and most efficient service.

If the Church at large, the larger organization to which the church (local) belongs, is to move forward and fulfill its purposes it can do so only when all the above agencies are functioning.

To illustrate, the Church must have a trained and devoted ministry. The ministers must agree upon the essential beliefs of the Church and each must be tolerant and charitable toward the human shortcomings of the others. The entire Ministry must work together for the advancement of the whole Church because personal and individual differences in opinion are subordinate to the larger interests of the Church. Missions at home and abroad are essential parts of the work of the Church in spreading the ideals and the principles of Christian living for which it stands. The Sunday School is the feeder to the church and without it the church would lose its vigor and vitality. The Sunday School is the recruiting ground for the church and the training

school for future active membership. No church can continue long without it. The Christian Endeavor is a kin to the Sunday School as is the Boys work, the Girls work and the Women's and Men's or Layman's work. All these are practice fields for Church or church workers. There are always the poor and aged in our midst and the Church must provide for their care and comfort if it is to recognize its full responsibility.

Whether we admire the Mormon Church or not we can not ignore the great work that Church has rendered to its poor. We ought to emulate such effective service.

Without a source of supply of printed literature peculiar to its needs, the Church can not grow as it should, and it is unable to keep its membership informed of its progress. A church can not provide an extensive supply of its own literature, it must secure it from the Church Publishing House if it wants to put its ideals and principles in print. In other words, the Church must have its own literature if it is to develop its ideals and set them before its people.

Finally, every Church needs educational facilities to provide for the education of its ministers and lay leaders and workers. If education is a general thing separated from denominational ideals, then ministers and laity could be trained in any educational institution. But is that the kind of education a Church needs? Is there a general pattern for the training of ministers or laymen? If so, then why have a denominationally supported educational institution? Does not each denomination have its own peculiar emphases upon religious ideals and principles, and can a general pattern include these emphases? The answer of course is, No. The fact remains that the largest investment of funds within The Brethren Church is found in Ashland College and Seminary. It, therefore, should be and stands ready to be the most influential agency of the Church in providing the training that is deemed so necessary to church leadership.

The argument advanced in this article as stated in the opening paragraph is to show that the Church includes all of its agencies and that if the Church is to be immortal it can be made so only by including all of its agencies and organizations. Each is essential to the healthy growth and development of the whole Church.

For the years past, The Brethren Church has created and supported all these agencies through its General and District Conference organizations. But it has never provided a method of supporting all agencies. After setting up the agency the General Conference left each to shift for itself as to ways and means of securing financial support. Each agency

worked out its own program of appeal and launched its appeal among the churches. The strength of the appeal and the interest it aroused determined the support given. Whether we have thought about it or not, each agency was thus forced to compete with all the others and had to be satisfied with whatever it received. Such a procedure may have been accepted as satisfactory in the past, but, nevertheless, the work of each agency was limited to the extent of its resources and, therefore, may have been unable to make the contribution it should have made to the growth and development of the Church as a whole.

### Proposed Budget System

There has been a growing awareness of this condition within the Church for some time. It crystallized into action at the last General Conference. A special Budget Committee was appointed and charged with the responsibility of working out a detailed plan of procedure to be presented at the next General Conference. The committee has drawn up a general plan that has been tentatively approved by all the organizations involved. Further work on the detailed report will be ready for presentation to the Conference this fall.

Roughly, the plan provides for the creation of a general board by General Conference whose responsibility it will be to canvass the anticipated needs of each organization requiring general church support, and after careful consideration of these needs in the form of requests, to set up a General Budget. When the total amount needed is ascertained and properly and fairly distributed among the organizations publicity will be given to the Budget and the churches challenged to meet it. This plan, if adopted, will in no way interfere with special appeals or special gifts, but is designed to combine all the interests of the Church as a means of promoting the maximum growth and progress of the Church as a whole.

This plan will eliminate competition between or-

ganizations and enable all interests to receive an equitable share of Church gifts. It will be a business-like administration of the affairs of the Church and should result in greater church unity and a feeling of pride in accomplishment. It is based upon the philosophy that the Church is a complex organization all of whose parts and agencies must function efficiently if the Church is to prosper and grow.

This plan can not go into effect, if adopted, before next year. This year each organization must make its separate appeal as it has done in the past. Each of the agencies seeking support from the Church at large has made its separate appeal this year with the exception of the Educational whose turn is next. Now, since the Easter appeal is over, Ashland College and Seminary is presenting its appeal for the support of the churches.

### Educational Day

Educational Day usually comes in June, but this year the date is set for May 11. Pastors should announce this date early and urge all members to plan for a good offering. These are trying times for colleges and seminaries, and no improvement in conditions is in sight. The draft and the prospect for jobs that promise good pay will undoubtedly affect college attendance. In addition, the trend of income from endowment investments is definitely downward. All colleges need financial help now more than it has been needed in the past few years. This is true of Ashland College and Seminary in particular.

Our goal this year before the Budget Plan goes into effect is \$1.00 per member. If each member of The Brethren Church plans for it the goal may be reached. This means some saving and sacrifice, but it can be done. Some will give much more than \$1.00, but the average should be \$1.00 per member. Let us take hold of this project and see what we can do in the name of Christian Education.

## Further Analysis of the

### Dayton Decision

#### PREAMBLE OF OHIO DISTRICT HANDBOOK

This Preamble reads as follows: "The General Conference of Brethren Churches TO SECURE A UNIFORM METHOD OF PROCEDURE IN THE ORGANIZATION OF NEW CHURCHES AND THE ADMINISTRATION OF THE CHURCHES ALREADY ESTABLISHED, adopts the following Manual of Procedure. What is herein contained, except section (2) of chapter (2), referring to General Conference is advisory and not mandatory."

### Dr. W. S. Bell

The above preamble was copied from the General Manual of Procedure and placed in Ohio Handbook to show the limitation of General Conference, designated as section (2) of chapter (2), which deals only with General Conference and that the remainder of manual was advisory by General Conference and not mandatory.

The Ohio Handbook omits that part of General Manual that deals with General Conference and its rules referred to as Section (2) of Chapter (2) in preamble and contains only "The Rules and Regulations of BRETHREN CHURCHES — THE OHIO

CONFERENCE — ORDINATION OF MINISTERS — OHIO MINISTERIAL ASSOCIATION." This Handbook and its rules and regulations was adopted by the delegates of Ohio Brethren Churches in the Ohio Conference in 1921 at Dayton, Ohio.

(And thus the section referring to District Conferences became mandatory for the Ohio District.— W. E. R.)

We cannot agree with the lower court who in interpreting this Preamble, re-wrote and changed the last sentence of Preamble to read as follows: "WHAT IS HEREIN CONTAINED, EXCEPT SECTION (1) OF CHAPTER (2) REFERRING TO THE DISTRICT ANNUAL CONFERENCE INCLUDING BY-LAWS OF OHIO CONFERENCE OF BRETHREN CHURCHES, IS ADVISORY AND NOT MANDATORY."

It will be noticed that the Court in making this change in Preamble as he thought it should read MADE TWO IMPORTANT CHANGES — (First) SUPPLYING THE NAME DISTRICT ANNUAL CONFERENCE FOR GENERAL CONFERENCE. (Second) MAKING CHANGE OF SECTION (2), TO READ SECTION (1) OF CHAPTER (2).

We feel very sure that the above changes of the Court would never have been accepted by the Ohio Conference. The Ohio Brethren Churches have operated harmoniously over a period of nearly twenty years under the Ohio District Handbook until the present controversy took place.

May we ask the question — "Does not The Ohio Conference have the right to write its own Rules and to interpret same?" This Conference and its churches have over a period of twenty years interpreted this Handbook by following its rules and by resolutions of the Conference.

We raise another question as to purpose in Preamble, which states "TO SECURE A UNIFORM METHOD OF PROCEDURE IN THE ORGANIZATION OF NEW CHURCHES AND THE ADMINISTRATION OF THE CHURCHES ALREADY ESTABLISHED." If the local Church is a law unto itself and "STRICTLY INDEPENDENT", HOW CAN THERE BE UNIFORM METHOD OF PROCEDURE AND ADMINISTRATION? To us, if this interpretation is to be accepted, The Ohio Handbook is practically meaningless and without authority to enforce its rules.

## The Editors Speak

### TO THE CHURCH AT THYATIRA WRITE

Dr. C. F. Yoder

LET readers of this article first open their Bibles and read in Revelation chapter two. Beginning with verse 18, we have the message to Thyatira. The message may be applied to any individual, any local church, or to any group of churches, having the characteristics mentioned in the message.

The Spirit begins each of these seven messages with a reference to the prophetic vision of ch. 1:10-20. The reference in this fourth message to the eyes of flaming fire and the feet of fine brass indicates the wrath and the judgment of the Lord to be manifested on account of the grave sins that are mentioned.

Let it be noted that the good works to the credit of this church are duly appreciated, but they cannot atone for the sins committed. The repetition of the word "works" with the distinction that the last were greater than the first, may indicate that the works of the law were the first and the works of charity of the church were the last. But both may be superficial, and the "Lord looketh upon the heart."

Thyatira was trusting in her 'superficial works while tolerating a sinful condition of the heart. This

is judged as being her true works and the most terrible punishment is contained in the law of judgment: "I will give unto every one of you according to your works." vs. 23.

The message of reproof reads: "Nevertheless I have a few things against thee", but when we try to make a list of these few things, behold we find but one: "Thou sufferest that woman Jezebel." The rest of the accusation is directed against "Jezebel," and in the accusation against her we find the "few things" that are condemned in the church. By tolerating Jezebel the church became guilty with her.

Who, then, is Jezebel? and what are her sins? Jezebel was the wife of the infamous king Ahab, of whom it is said that he caused Israel to sin more than anyone before him. And Jezebel was worse than he. She was the pagan daughter of a pagan king, a fanatical worshipper of Baal, who tried to force all Israel to forsake God and follow the abominations of her own religion. She established the inquisition of her day with such rigor that the true teachers had to hide away in caves to save their lives. Yet she called herself a prophetess and her abominations were all the worse because committed in the name of religion.

Two things are specified: "to seduce my servants to commit fornication and to eat things sacrificed to

idols." These are the two things which, in vs. 14, are attributed to Baalam, who refused to curse Israel when hired by king Balak (Num. 23), but did what was worse by advising inter-marriage with the Canaanites, thus breaking down the separation of God's people and opening the way for the adoption of the heathen customs. He was the fore-runner of those who seek to harmonize the church and the world by accepting social union with the world and the adoption of its customs. The church is said to commit fornication by the union of church and state, in order to reign as a queen instead of being content to be the pilgrim bride of Christ, faithfully abiding the time of his return to reign with him.

Note the historic progression of this sin. It began with Ephesus when the church left its first love (vs. 4), and in the church where the beloved John was so long the pastor, there arose one named Dotrephes who "loved to have the preeminence" and imposed his own will upon the church (3 John). This was the beginning of the "deeds of the Nicolaitanes", the rise of the rule of the priests. This was soon combined with the "doctrine of Balaam" (vs. 14), which became popular in the church of Pergamos when the church and state united, and reached its climax in the dark ages. This was the time of the church of Thyatira, the time of the supremacy of the pope and the establishment of the inquisition to force the entire church to accept his rule. Hundreds of thousands of faithful Christians became martyrs during this period. No wonder that John was shocked when in his vision he saw the church, pretending to be the bride of Christ, seated as a scarlet woman upon the beast of world power, and "drunken with the blood of the saints, and with the blood of the martyrs of Jesus" (Rev. 17:6).

Drunken? Yes, the thirst for power, like the disease of drunkenness, grows with indulgence until it becomes incurable. Therefore we read, "I gave her space to repent and she repented not." The Lord is patient, but his patience has limits.

Nations and world organizations are institutions which count life by ages, and the patience of God with them is likewise marked by dispensations. He was patient with the Amorites for four hundred years after their land was promised to Abraham, before finally driving them out by the hand of Joshua because they had proven themselves incurable. He has been patient with the papacy for four hundred years since the warning of the Reformation, but the end is at hand. The hypocrisy of the Scribes and Pharisees, rulers of the Jews reached its climax when they, with pretended piety, said, "Better that one man should perish rather than that the whole nation should be destroyed." They incited the multitude to cry "Crucify him! crucify him! His blood be upon us and upon our children!" With that cry

they identified themselves with the Jezebel of their day, and their judgment became the type of the judgment to come upon the apostate church. It has committed spiritual fornication by uniting with the state and giving to it the lordship which belongs to Christ, and with the fall of the state it must also fall.

"And I will kill her children with death." The children of those Jews are suffering persecution and death to this day because they do not repent of the age-long sin of their race. And the message to the apostate church in Rev. 18:4 is, "Come out of her my people that ye be not partakers of her sins, and that ye receive not of her plagues." The sins of Jezebel are imputed to her followers. The subjects of the beast receive his mark and the followers of the man of sin, sincere though they may be, receive "a strong delusion that they should believe a lie." 2 Thes. 2:11. The reason is that such people become "tarred with the same stick." Boastful of a superficial piety they become so blinded that they no longer discern truth and error, right and wrong, and are, therefore, condemned together.

This is a solemn warning for those people of our own day who are the children of Jezebel who sincerely follow false leaders who pose as prophets and apostles and defenders of the faith of the fathers only to lead away followers and exalt themselves.

When such leaders acquire great political power they do not hesitate to use the methods of the inquisition, such as concentration camps, exile, prisons, torture and death, to compel submission. Lacking such power they resort to religious pressure under pretense of loyalty to the Gospel, or to social pressure by inciting loyalty to a group. Not allowed to torture the bodies of those who resist them they torture their minds instead. By insinuations, threats, half truths, and unscrupulous slanders, they seek to rob them of their reputation and good name. In spite of the Lord's patience, and his fervent prayer for unity and peace, they do not hesitate to sow the seeds of hatred and intolerance.

The spiritual children of such are truly being led to spiritual death. Readers of this article need only to look upon the church of today to see many who were once good Christians, but have been induced to follow ambitious leaders, and these have made them to be contentious, arrogant and dishonest like themselves. Such leaders use such followers to peddle their doctrines, to do their calumniating, and to furnish the money for their enterprises. And altogether shall receive "each one according to his works", vs. 23.

Let those who are wise, who maintain "the unit

of the Spirit in the bond of peace" in the true church which is the body of Christ, be comforted by the words, "He that overcometh and keepeth my works unto the end, to him will I give power over the nations."

Then there is added for them the same prophecy which is applied to Christ, the "man-child" of Rev. 12:5, He and they shall "rule all nations with a rod of iron." As the children of Jezebel are lured by the thirst for control, whether of the church or the world, and must enter with her into the second or spiritual death, (Rev. 20:14), so the children of the kingdom enter into the joy of their Lord to reign with him in his glory.

"And I will give him the morning star" (vs. 28). The star is Christ himself (Rev. 22:16), He "whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of His holy prophets since the world began."

Brethren, let us not despise prophecy. It is twisted and abused to suit the opinions of domineering interpreters, of whom we must beware. But its rich and comforting truths are a light in this confused age for those who humbly and prayerfully and perseveringly study God's Word for their own spiritual guidance. Therefore, "He that hath an ear, let him hear what the Spirit saith to the churches."

230 Blvd Lugones, Cordoba, Argentina.



## Our Children's Department

MRS. LORETTA CARRITHERS,

SUPERINTENDENT



Dear Children;

This is such a lovely bright morning that it makes one want to get out into the nice warm sunshine. Let us pretend that we all go out on a big lawn together. Before we start playing games let's see if we can find some early spring flowers. Around on the sunny side of the house we find that the crocuses have all faded and are starting to get ready for blooming again next year before any other flower. They like to be the first, so they start very early. We look a little farther and see several flowers—the blood root, daffodil, narcissus, tulips, and the hyacinth are in full bloom. How pretty they are with the green grass for a back ground.

As we walk along in the grass we see that a certain green leaf is growing all around. The more that we look the more we see of these leaves. We soon discover that they are dandelion leaves. Soon they will have yellow flowers. A dandelion loves to have her own way, just as you and I do. She loves to grow up tall, with a fine stem, nodding and shaking her head and swaying merrily in the wind and sunshine. When the storm comes beating down, she draws her green water proof cloak up over her head, and while the thrush sings so cherribly, she makes merry with the rain drops—gay little dandelion.

But the dandelion cannot always have her own way, sweet as it is, for there is the gardener who comes and cuts her down with the lawn mower. But the dandelion is not discouraged. In a wise little brown heart she considers how she may best adapt herself to such circumstances as gardeners and lawn mowers.

The next day she comes up as light and friendly as ever, only with a shorter stem. Again she is cut down, and again she springs up bravely with a still shorter stem.

At last she is trampled upon and bruised and crushed under

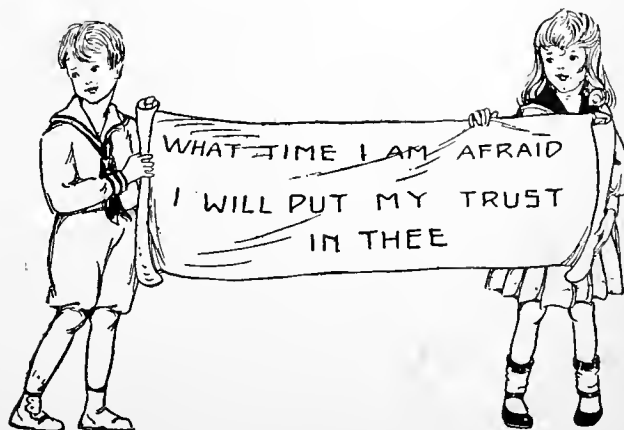
foot to the earth, but the brightness and gladness and beauty are still there in her faithful brown heart, and gazing steadfastly into heaven, she sends up one trustful little bud without any stem.

The lesson which we can take from the dandelion is given to us in Galatians 6:9, "Let us not be weary in well doing." Certainly the dandelion, which is so willing to try and try again, never gives up. We too, should not be weary in well doing and never give up. It is to keep sweet and beautiful in life no matter what the adverse, or difficult circumstances may be. God has promised that our trying shall not be in vain. God always keeps His promises.

With love, in Christ's Name,

Aunt Loretta,

513 Bowman Street,  
Mansfield, Ohio.







## Christian Endeavor Topics for Young People

REV. W. ST. CLAIRE BENSHOFF, TOPIC EDITOR

Topic for May 11, 1941

MUSIC, A GIFT OF GOD

Scripture Lesson—Psalm 100

For the Leader

Music plays a very important role in all of our lives. "Music hath power to charm" and our moods, reactions and impressions are often determined by the tones of music which we hear. Each person has some music in them. A person may be a monotone, or be incapable of carrying a tune, or be unable to play an instrument, and yet have a heart full of music.

Music is an expression of the soul. Apparently the Maker designed mankind with the capacity of producing and appreciating music. We can be thankful that we are so made, because it would be a very dead world if all the music (including music of the soul) were taken away.

It is further evident that man was given this capacity of music for the purpose of giving praise unto God. The Maker's original purpose in making man was to have a being which could see and hear the beauties of the universe, and then to have this being give praise and adoration to Him.

As all other divine attributes incorporated in man have been used to the destruction and sin of man, so has his capacity for music. It is well for us to check to see that we are using our musical ability as we should.

### Discussion

**MUSIC IN THE UNIVERSE.** God has built His universe around music. When the heavens and earth were created "the morning stars sang together" (Job 38:7). When Jesus was born in Bethlehem, the angels sang in the heavens. The courts of heaven are filled with praise and song. Coming down to our every day life we find God's universe full of music. We hear the music of the birds and their carols. Walking along a stream we hear the music of the rippling waters. Even the wind passing through the trees makes enjoyable music.

Truly it is God's Symphony of Music, for all of Nature's music is intent upon one thing: that of giving praise to God. The only discordant note is man. He has taken his musical ability and centered it upon himself. The popularity of "blues songs, swing, and jazz" are all indications of the depth to which sinful men have gone in their desire for lust and sin. Most of these "accomplishments" cannot be called music. Music is a POWER which LIFTS us UPWARD in inspiration to the very portals of HEAVEN where we may seek out our MAKER and PRAISE Him. It is well for us to make a distinction between "noise" and real music.

**OUR CHOICE OF MUSIC.** As music is an expression of our thoughts, so our choice of music tells the conditions of our mind. Watch people who will listen to nothing but jazz or swing; watch them when they play or sing; note their "favorites", and you can know the level of their intelligence.

It takes no brains to "enjoy" jazz, but it takes real intelligence to listen to good music. The ballads, "old melody favorites", marches, symphonies, hymns, etc., all require a good listening ear. This does not mean that we must be educated and understand music, but it does mean that we must spend time learning to appreciate the finer music. The type of music we listen to is a big "bill board" advertisement of the kind of person we are inside.

**MUSIC IN THE WORSHIP SERVICE.** God's services are meant to be "filled" with music. Nothing can more readily put us in the proper frame of mind for worship than effective music. But church music must be done right. How many times have ministers despaired preaching soul-inspired sermons because the hymns, specials, etc., have been "run through" much in the manner of the dance band the night before.

For effective church music it takes first, a consecration to the work by the participant. If we have no personal interest in the Lord how can we sing songs of praise to Him? Second, it takes an understanding of the mood of the music. Some pieces are to be spirited, and others are to be at a slower tempo. But how many times has a preacher ended a well delivered sermon, asked for a hymn such as "Take Time To Be Holy" and then to have the organist and choir director go through the piece as if they were trying to "get it over with."

Accompaniment should be fitting to the piece. Specials should be in keeping with the service. One lad played a trumpet solo of a concert arrangement of "The Fight Is On" in the midst of an impressive worship service one morning. The pastor never did get the audience back into the right worship spirit. The number would be all right in its place, but a little more tact should have been used in selecting a piece for such a service. Two things should be kept in mind in choosing a special number for a church service (and this includes preludes, postludes and offertories, too). The first is, What type of service is it? and the second is, Will the rendition of my special number add to the service rather than detract?

**IMPROVEMENT IN SINGING HYMNS.** We Christian Endeavors can help the musical part of our church services by our attention to details. First to unite with the choir. There are very, very few choirs which do not need the full support of people our age.

Second, we can pay attention to the words we sing. How many of us can tell the thought of the first hymn sung in this service tonight? If we can't, our singing meant nothing to us. Singing a hymn without attention to the words is like reading a book without knowing what is being read. It will pay us to check the words carefully as we sing, and note their meaning, and then pronounce them distinctly.

In the third place, we can put our hearts into it. We receive inspiration by participation. How discouraging it is to look back over an audience, announce a hymn such as "All Hail the Power of Jesus' Name", and then to see some people looking out the windows, others staring blankly, some talking, and a few others mumbling words, and then still a few others endeavoring to sing "in order to make the song go". How much better it would be if each person would take a book and join in with the meaning of the words. Christian Endeavorers, we have a great opportunity here. Let us make use of it. Sing with inspiration.

### A Suggestion

Conditions of congregational singing vary in churches but most places are afflicted with poor singing. Let us take it on ourselves in each church to band together and sing from the heart. Others in the church will note our enthusiasm and will join in. It will help a lot. It might look funny at first (to be singing enthusiastically) but it will work.





# Worshipping Day by Day

(Family Altar)

## Sunday

### CLEAN HANDS—PURE HEART

Psalms 24:4

On a certain radio program the master of ceremonies cries out, "Are your faces clean? Are your hands clean?" And the audience gleefully cry back to him as one man, "YES!" How often we have wondered how many in that vast audience have thoughts only for outward cleansing?

The psalmist very distinctly associates the idea of cleanliness with more than merely the body. It is the heart-cleansing that needs stressing these days.

So along with the faces and the hands, we add the all-embracing word—heart. Is your heart clean?

## Monday

### FIND OUT THE FACTS

Nehemiah 2:13

There is something pathetic about a broken down wall. There must be some contributing cause. We should go out looking for the reason that is behind men who are broken—for there is always a reason.

Too many times we resort to conjecture as to what is behind and underneath the sin-cursed and broken life of one with whom we come in contact. Seek to find out the facts. For it is only by the knowledge of FACTS that we may be able to lift up and help the fallen. Search out facts—not mere fancies.

## Tuesday

### EARNEST EXPECTATION

I Corinthians 9:10

Now is the time of ploughing. Now is the time of reparation of the ground to receive the seed.

Did you note that Paul said, "we ought to plough in hope?" So often we miss the opportunity of seeding the field after the ground is made ready. It is then that Satan comes in and plants his seeds most easily. The mind is made ready for the seed, but we neglect the planting.

As we plough in the field of God, let us also plant the "Good" seed. Seed that springeth up unto eternal life.

## Wednesday

### THE WITNESSING PERIOD

Acts 1:8

"Ye are My witnesses." Who are to be these witnesses?

Youth witnesses through energy, old age through experience. Youth gives us initiative, enthusiasm and action, old age gives us the steady testimony of a tried faith. Youth experiments, old age believes. Argument is over, assurance reigns.

Whether young or old, our Lord expects everyone to witness according to his inner experience and desire. "Ye ALL are My witnesses."

## Thursday

### DEALING DIRECTLY

John 21:15-22

Christ's answer to Peter recalls to us how God deals directly with us as individuals. It is the direct dealing that counts for so much in our lives, especially when that direct dealing comes from the lips of our Master.

To all of us Jesus says, in moments of entanglement, "What is that to thee?" He bids us to forsake the habit of trying to follow other men's experiences, and to begin to follow Him.

## Friday

### GOD'S SERVICE FLAG

Numbers 24:17

It was a beautiful thought of the little child when, seeing the evening star glowing out brightly on the dark blue sky, she exclaimed: "There, God has hung out His service flag, and there's only one star on it."

Our minds are turned to think of the One who, for our salvation, "endured the cross, despising the shame."

## Saturday

### WELL DONE THOU FAITHFUL SERVANT

Matthew 25:14-23

The "well done" was not spoken of "half-done" work. The best out-put of your life is the only thing that is worthy of presentation to Him who has given unto you every talent, every opportunity, every obligation.

It is well to study again the full import of these words which are recorded by Matthew. He gives us an insight into that which the Saviour demands. Carefully consider, today, your talent or talents whichever it may be.

## With the Brotherhoods

### THE BROTHERHOOD IN ACTION

C. Y. Gilmer

I have been asked to relate something of the Brotherhood activities of the Vinco Brethren Church. We have two brotherhood organizations, one for our boys and one for our young men. Their meetings are held monthly in homes by invitation. Our programs in detail consist of suitable group singing, Bible lesson and prayer, missionary story, business and offering, and Bible games.

#### Bible Lessons

Our Bible lessons for the entire year are based on Daniel the Prophet. Each chapter is sufficient for a lesson. From the first chapter we learned that God wants us to stand, like Daniel and his friends, apart from the world's defiling ways. The second chapter teaches us the times of the Gentiles in the form of four great world kingdoms and their end when the Stone falls from heaven. The boys enjoyed pictures of the image of Nebuchadnezzar's dream entitled, "The Old Man's Feet Are Giving Out."

In the chapter on the Hebrew children and the fiery furnace we had a sidelight from archaeology confirming such a furnace. The prophetic side of the account is that it is a typical scene picturing the trial and deliverance of the faithful remnant that will refuse to worship the image to be set up by the Anti-Christ in the Time of the End. In the case of Nebuchadnezzar's humbling in chapter four we saw a picture of all Gentile power in its final subjugation to God when Christ shall return in glory. Thus the prophetic side of the lessons is readily grasped as well as the many moral, historical and devotional truths.

#### Bible Games

In connection with Belshazzar's impious feast we learned archaeological and historical facts of ancient Babylon through play. The facts used contained many figures of distances, dimensions, evaluations, etc. A generous supply of digits on squares of cardboard were passed out to two teams. As the facts in figures were stated by the leader those having the necessary digits which made up the number read stepped out in line in the proper order or laid the digits on a long table. The team which gets the digits properly placed first scores. After the game is played a few times the players know the facts from memory. We have adapted this game to the memorization of Bible facts such as the years of Babylonian captivity, Egyptian bondage, the age of Methuselah, etc.

The fourteen names of persons in the first chapter can be learned by the games of tangled or changed words, "Know Thy Neighbor," in which each player assumes one of the Biblical names in the chapter, and by matching and identifying exercises. I shall describe two additional games whose purpose is to aid the memory and at the same time furnish a great amount of pleasure, in that interest inspires effort. The first is called "Reading the Bible." The group is seated in a circle. One starts the game by saying, "I was reading in chapter one about Daniel." The one to the left repeats what the first said and adds another character to it. Each person in turn repeats all that has been said adding one character each time. Anyone making a mistake drops out of the game.

The game continues until all have made a mistake. The scope of names can be enlarged to include all proper names in the chapter, and later on in the entire book of Daniel.

Another game is "Identifying Famous Men." The leader calls out the name of some man in the lesson such as Nebuchadnezzar. The players identify him by calling out his office or anything that he may be noted for which would identify him. The one who is first in calling out the largest number of correct answers is the winner. The game may be reversed by using the "Who Am I?" plan. For instance, the leader says, "I purposed in my heart not to defile myself with the king's meat. Who am I?"

#### Missionary Stories

Our missionary stories are sometimes read by each brother taking a paragraph or by oral reports. We are using "Christian Heroism in Heathen Lands" by Rev. Galen B. Royer. This book contains missionary biographies. A check-up on the story by true-false or multiple choice exercises adds to the interest.

Route 1, Conemaugh, Pa.

### IF I WERE A BOY TODAY

by

#### ONE WHO IS NOT

If I were a boy today, do you know what I would be? I'd be a Christian boy. Oh yes, you say, tell me something new: I have heard that before. Have you? Fine! Then you know I have told you something new. This is not just a jest. It is the most earnest thing you have ever heard in all your young life. To be a Christian is as new as Christ. If you think Christ is old, because He lived on earth long years ago, (much like other men lived, only better) but does not live in the hearts of men today, then I am telling you something new. For if you don't know that, then you don't know what a Christian boy is. Do you? Does He live in you? That is the best way He has of expressing Himself on earth today. Do you ever feel mean and ugly, cross and spiteful, dark and gloomy, bitter and hateful? That is not Christ expressing himself. That is the other fellow. When Christ is in there at work He will show himself through your warm smile, your friendly handclasp, your courteous greeting, your gentle enthusiasm, your helpful deeds, and your overcoming evil thoughts, emotions and acts. Are you letting Him do this kind of business in you? Great! He'll be seeing you in glory. "Christ in you the hope of glory." Find this text in your New Testament.

### Preliminary Notice to

### Indiana Churches

### Indiana District Conference

at the

### Brethren Retreat, Shipshewana

June 17 - 20

## PUBLICATION OFFERING for THE NEW BUILDING

There are not so many gifts to report in this issue but we still continue to add each week to our total amount.

|   |            |
|---|------------|
| Balance as reported April 19, 1941 .....          | \$5,163.05 |
| Mrs. G. L. Horner, Johnstown, Pa. (First) .....   | 10.00      |
| Bethlehem Brethren Church, Harrisonburg, Va. .... | 7.00       |
| Wesley Hoover, Meyersdale, Pa. ....               | 1.00       |
| Elizabeth Shank, Hudson, Iowa .....               | 5.00       |

Total to date ..... \$5,186.05

Keep the good work going! W. E. R.

In cycles of seven we move and change. Seven days and another week gone. Seven years and our bodies changed. Seven times seven and life's maturity passed, then the fiftieth year of jubilee—half a century gone. Age seventy and the allotted "three score years and ten" have ended, after which is borrowed time." Babyhood, childhood, youth, maturity, decline. "But Thou art the same, and Thy years shall not fail." Unlike our failing years, may our spirit—in His image—remain unchanged, in unyielding constancy.



Laid  
to Rest

**SMOUSE** — Mrs. Mary Jane Smouse, widow of Rev. J. W. Smouse, was born at Tylersburg, Pa., February 15, 1852, and departed this life on March 23, 1941, aged 89 years, 1 month and 8 days. Her husband preceded her in death twenty-two years ago. His first pastorate was held at the Vinco Brethren Church from 1886 to 1889. The funeral service of Sister Smouse was held from the Vinco Brethren Church with the writer in charge and with Rev. Richard Meyers and Rev. J. L. Bowman assisting.

C. Y. Gilmer.

**MILLER** — Charlie L. Miller, of Smith County, Kansas, died March 13, 1941, at the age of 74 years. He, with his parents, lived most of his life on the homesteaded farm on Crystal Plains and was a member of The Brethren Church of Portis, Kansas. Funeral services were conducted Sunday afternoon, March 16, from the Crystal Plains Church by an old friend of the deceased, the Rev. G. J. Wolters, assisted by the Rev. George E. Cone of Portis. An adopted son, Sammy Miller and four grandchildren and numerous friends survive his passing.

G. J. Wolters.

**WAMPLER** — Joseph C. Wampler, aged 65, died on March 29th in Kittanning, Pa. He was born in Armstrong county on March 10, 1872, and was the last surviving son of the Rev. J. B. and Eliza Beer Wampler. Brother J. B. Wampler was one of the early ministers of The Brethren Church, and his tireless efforts as a minister of God are still remembered by many throughout the brotherhood. Five other brothers and two sisters preceeded him in death. He is survived by one sister, Mrs. W. A. Sowers of North Apollo. Funeral services were conducted at the King Funeral Home in Apollo on Tuesday afternoon, April 1, at 2:00 o'clock. Special musical selections were rendered by Mrs. Eva Davison and Mrs. Grace Rosensteel of the North Vandergrift Brethren Church. Services were in charge of the writer and burial was made in the Apollo cemetery.

Elmer M. Keck.



## Among the Churches

### Post Card Publicity

**Masontown, Pa.** Easter Sunday was a good day for the Masontown Brethren Church. One was baptized at the close of the morning Sunrise service and received into membership at the morning church service. Thirteen came out at the morning church service.

There were three hundred and three present at the Sunday School hour and three hundred and ten present for the morning church service.

The choir rendered the Easter Cantata, "Hosannah" in the evening and this service was well attended and the cantata well received.

Our evangelistic meeting began on Monday night, April 14 and closes Sunday night, April 27, the pastor doing the preaching. It is planned to hold our Spring Communion on Sunday night, May 4.

Freeman Ankrum.

**Vandergrift, Pa.** We wish to praise the Lord for a beautiful Easter and for what He has done for us. The morning service was well attended and in the evening the program was given to a well filled house. At the close of the evening service we rejoiced to see 12 coming to take Christ as their Lord and Saviour or to unite with us in Christian fellowship.

Seven (7) came forward at the pre-Easter service, April 3, and 4, and now 19 will be ready for Baptism on Sunday, April 27.

We are praying that there will be others who will take Christ as their Saviour at our week of prayer service from April 20 to 27. Brother Floyd Sibert will preach for us on Friday evening, April 25. Then we will have our baptism in the afternoon of April 27 and Communion in the evening. Pray for the work here and that our Lord may use us in His service for the winning of souls.

Last Tuesday, I preached for Brother Sibert at the revival in the Pittsburgh Brethren Church. Then on Good Friday we had a three hour service at the Lutheran Church.

May the Lord bless you in your work, is our prayer.

Yours in His rich grace,

Elmer M. Keck.

P. S. Our average attendance for Sunday School for April is 114.

**New Lebanon, Ohio.** Passion Week was a week of great blessing to the church here. Our guest preachers were Brethren Bell, Whitted, Adams and Vernon Grisso. Each brought us great messages and true to the Word.

Our Bible School attendance for Easter Sunday was 295, with about as many at the worship service.

It is too early to report the offering for Foreign Missions, but we have reason to believe that it will go beyond former years.

We are encouraged with the apparent progress all along the line. Our Bible School attendance at West Alexandria is nearing the 100 mark, which is nearly double what it was a year ago.

We join our brethren in every quarter in Praise of Him who is blessing The Brethren Church in a great and marvelous way in these days. Faithfully, C. C. Grisso.

#### ROSARIO, ARGENTINA

Our church here is growing day by day. The Sunday Schools, both in Neocochea street and Boulevard Segui, are growing rapidly. Tuesday evening we had our brother Masurgueli present and many people had to listen from the street for lack of room inside.

We are very grateful to you for sending us a pastor who is a faithful guide and pastor. Brother Zeche is teaching us many very helpful things for the spiritual life.

We are eager for your coming for special meetings as we plan to have baptisms and celebrate the Lord's Supper when you come. Ana Maria Garcia.

The above is the latest item of news I have from Rosario. I am to preach there March 18 to 27 and then preach a week in Buenos Aires, four days in Veinte Cinco de Mayo and four days in Villa Dolores.

Miss Garcia is organist of our mission and a candidate for our Missionary Training School. Some Sunday School or Christian Endeavor Society should adopt her for support.

C. F. Yoder.

#### CARLETON, NEBRASKA

Dear Brethren,

Just a few lines to say we left Mulvane and our people in

fine condition spiritually. God gave us two to baptize and a wonderful Love Feast to conduct, after a two years wait as no one was here on the field to administer.

We arrived here in Carleton, February 14th, and began on the 15th a two weeks' meeting which was a grand success. The Brethren here were scattered as sheep without a shepherd, with much discord and sickness. Yet there were a few faithful members and friends. The Methodists and their fine pastor cooperated with us till God received the glory and the Methodists two new members and our group ten, all young folks, one an eleven year old boy. All of these ten have been baptized and taken into our church. We are in need of your prayers that God's Spirit might move upon this town wholly given to worldliness. There are a faithful few who are on God's side and for that reason I have accepted the call and will be with our folks here for a while till they can get a man pastor. I hope it will be very soon.

We are expecting to put on an Easter pageant which the writer wrote, after which I expect, soon afterwards, to go to California for a trip, then on east unless God sends a call elsewhere.

We have two services Sunday including Sunday School, also a Prayer Meeting Wednesday night. The evening services are not well attended as I am told people go to shows and dances out of town. You see the need for a Prayer Meeting, as most people prefer the "Supper Room" to the Prayer Room. So we need to pray all the harder and longer so that God may hear our cry and answer. Our church is the only one out of three in this town that has a Sunday night service and it's good to hear the bell ring and some fine young people and adults come and praise God and hear His word preached.

Our folks and the rest who farm have had no crops they say for seven years, as the weather was too dry. This winter God gave much moisture (snow and rain) so we ought to praise Him more and more. We hope to send an Easter gift to Ashland. God bless you all. E. M. Aboud.

## May Day at Ashland College May 17

Reigning over the annual May Day festivities at Ashland College May 17, will be Edith Wilson, junior co-ed from Stockton, N. J. Elected by the student body Edith will receive her crown from last year's queen, Marilyn Carpenter.

Miss Wilson is the daughter of Mr. and Mrs. E. R. Wilson. Her father is a former student of A. C. and is now the mayor of Stockton.

The new queen finds her life on the campus a busy one for she is vice-president of the Women's Athletic Association, a member of the A Cappella Choir, the Y. W. C. A. and the Language Club. Majoring in business administration she aspires to a career as a secretary.

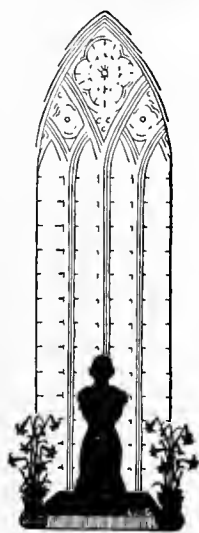


Edith Wilson

Former May Queens of Ashland College are: Mrs. Hilda Price Carpenter, Mrs. Carrie Wolford Oppelt, Mrs. Beulah Root Amstutz, Miss Ruth Teeter, Mrs. Trulah Keener Stoffer, Mrs. Fredia Price Stoffer, Mrs. Helen Price Johnson, Mrs. Edna Walters Echelberger, Miss Eulala Tombaugh, Mrs. Marjorie Price Kimmel, Mrs. Opal Rupert Donley, Mrs. Hattie Cope Sheldon, Miss Ethel Baum, Mrs. Candis Studebaker Moll, Mrs. Mary Ann Scarborough Plank, Miss Gwendolyn Ogle, Mrs. Charlotte Teeter Dotson, Miss Dorothea Shaffer, Miss Rosemary Ferguson, Mrs. Janet Brubaker Hoekstra, Miss Rita Damm, Mrs. Inez Deardorff Carlisle, and Miss Marilyn Carpenter.

The May Day celebration over which Miss Wilson will preside as queen promises to be full of activities of interest to the alumni. In the morning the coronation and the campus play presented for the queen will be the center of interest and at noon there will be an alumni banquet for which reservations should be made in advance through the Alumni office. A baseball game and the play given by the Footlighters will complete the activities of the day.

# The Brethren Evangelist



Vol. LXIII, No. 18

May 3, 1941

## Motherhood



Life's Sacred Trust

A Mother is a Mother still, the holiest thing alive. - Coleridge

What can a mother give her children  
More than a faith that will not dim?  
Take it, my dear ones = hold it forever:  
A lamp for a lifetime = faith in Him.

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## CONTENTS

|  |    |
|--|----|
| Interesting Items .....  | 2  |
| Crime and Character—Editorial—F. C. V. ....  | 3  |
| In Honor of Mother's Day .....   | 4  |
| "The Mothers We Need"—Dr. G. S. Baer .....   | 5  |
| What Have They Done With My Lord?—<br>Rev. J. M. Bowman .....                                    | 5  |
| Ideal Prosperity—Rev. D. C. White .....  | 6  |
| Analysis of the Dayton Decision—Dr. W. S. Bell .....   | 7  |
| Ohio Five Year Corner .....  | 8  |
| Fixing—R. S. Ramsey .....  | 9  |
| Children's Department .....  | 10 |
| Christian Endeavor Topics for Young People .....   | 11 |
| Some Outstanding Experiences in a Ministry of<br>Fifty-five years—No. 4— Dr. Martin Shively .... | 12 |
| Worshipping Day by Day (Family Altar) .....  | 13 |
| The "Fighting Spirit" as a Defeatist Philosophy—<br>Dr. L. L. Garber .....                       | 14 |
| Reports from Christian Endeavor Societies .....  | 15 |
| Communion Notices .....  | 15 |
| Among the Churches .....   | 16 |

## INTERESTING ITEMS

GLEANED FROM THE ELKHART, INDIANA BULLETIN. February and March additions to the church amounted to twenty.

During the week of May 18-25 the Elkhart Church is promoting a program of evangelistic ingathering, by which is meant: personal workers will do calling in the fore part of the week; then special services on Wednesday, Thursday and Friday evenings. Decision Day will be observed on Sunday in the Bible School. Such a program is expected to be promoted once during each quarter.

THE FOLLOWING NEWSPAPER REPORT, together with a letter from Mr. John G. Smith, came to the Editor's desk this past week and we are glad to pass the information along to the readers of The Evangelist.

Dr. William H. Beachler, pastor of the First Brethren Church, Antietam and Mulberry streets, has been granted a leave of absence by the congregation on account of illness. Dr. Beachler, who underwent an operation at the hospital last fall, has been in ill health for some time. During his illness the pulpit has been ably filled by Dr. W. D. Furry, who will continue to take care of the work. On orders of his physician, Dr. Beachler was removed to the home of his daughter in Eaton, Ohio, where he will consult the surgeon who operated upon him some years ago for a goitre.

Dr. Beachler has been in Hagerstown for almost three years, where by his affable disposition he has made many friends both outside and inside the church, who will be wishing him a speedy recovery and an early return to this community and the church.

Under the able leadership of Dr. Furry the church is going forward with a splendid program. Last Sunday evening the choir gave an excellent rendition of the cantata, "The Story of Calvary" by Thomas Adams. Monday evening the Ashland College Gospel team, of Ashland, Ohio, presented a fine program of song and lecture. On Wednesday, Thursday and Friday evenings special Holy Week services were held. Saturday afternoon at 4 o'clock the ordinance of baptism was administered to a number of candidates. Easter Sunday morning new members were received into the church. Dr. Furry used as his sermon subject, "Immorality: A Prophecy or a Possession" and the choir sang the anthem, "Easter Song" by Paul Fehrmann. At the 7:30 evening service hour the Senior Christian Endeavor presented the pageant "He Is Risen." Holy Communion was observed Sunday, April 20 at 3 and 7 p. m. The Rev. A. B. Cover, of Linwood, Md., a former pastor of the Hagerstown church, assisted Dr. Furry in conducting this service.

We also note that Educational Day is to be observed at Smithville on May 18, with Dr. E. G. Mason, President of Ashland College, as the speaker.

IT WILL BE OF INTEREST, especially to the women readers of The Evangelist, to know that Mrs. Ira D. Slotter, Business Manager of the Woman's Outlook, who was compelled recently to submit to a major operation in the Samaritan Hospital in Ashland, is recovering nicely and will soon be able to be about her usual duties.





# EDITORIALS



## CRIME AND CHARACTER

We are prone to ask what these two terms can have that will link them together. What has character to do with crime and why speak of them in the same breath? For we have been in the habit of speaking of character in the "good" sense, forgetting that there are characters that are bad as well as those that are good.

So we ask, "What is the cause of crime" and "What is that which makes character?" There must be something beneath each as a contributing cause. Crime comes from a distorted view of life; character is built upon a philosophy of life. The one always is bad—the other may be either good or bad. We are usually what we believe. We build upon our beliefs and our character is judged by the evident results.

### Contributing Conduct

We are contributing to the world each day. We are doing this either making the world better, or worse, whichever way our contribution lies. We may not think deeply about this as we go along the pathway of life, because we do not realize as often as we should that we are a part of the warp in the loom of life. That our individual conduct is observed by one or more individuals and, that this conduct is becoming a pattern, is not often evident on the surface. We would be more than surprised if we were to have our eyes suddenly opened to the truth of this statement as reflected in the lives about us.

### Continuing Consequences

Long after we have assumed a mood of indifference or forgetfulness with reference to our past conduct, we must remember that the results of words spoken or actions indicated are continuing on and on in the lives of others. Thoughtless expressions, or indiscrete actions, or even the lack of action at the proper time and under the proper circumstances, may be contributing causes in the lives of others that will lead them into places and experiences that will have a lasting, devastating effect upon their whole existence.

### Careless Conceptions

How much of the present tendency toward crime in the lives of the youth of today has found its way into their hearts because of the failure of parents to properly assume the responsibility of parenthood?

Brother Frank Gehman sent a page from the "Stockton (California) Daily Record" to the office and we feel that a part of what is contained therein is worthy of passing on to the readers of *The Evangelist*. The author of the article is A. L. Banks and he labels his story, "Moral Instruction a Start in the Right Direction." He calls attention to the fact that in an attempt to pass a bill through the Legislature of the State of California that will provide for "moral instruction in the Public Schools" that the state is on the right track and that truly "something ought to be done about it."

### Crime Conditions

We take occasion to quote from his article, under the paragraph head of "Youth Crime Wave." He says, "Dead-End kids, and juvenile delinquents of both sexes constitute a deadly peril in the United States today. These unfortunates are the fruit of the moral and spiritual decay that developed in malignant form at the close of the last war.

"We are hanging mere boys. We are sending them to prison. With sickly sentimentality we are glossing over the delinquencies of girls. Boys and girls figure in every kind of crime, from killing of their parents down to sneak-thief offenses. In many instances, their heinous crimes are practically condoned by sections of the press and public. The moral spinal column of a large group of elderly people needs osteopathic treatment. They are accessories both before and after the offences.

"We say we must rehabilitate morals by restoring moral training for youth. What, may I ask, are morals without the authority of religion? Without Biblical foundation, morals are little more than conventions, social customs or fashions as variable as climates and peoples.

"Religious instruction gives a boy or girl a background of stability and an anchorage of moral security, for moral instruction is based on religious authority."

We wish that space premitted to quote more extensively from this very interesting and thought-provoking article. Needless to say that there is a need today of direct Moral Instruction, backed by authority that is really MORAL in its content. What are we doing about it?

F. C. V.

# In Honor of Mother's Day



CHRIST TAKING LEAVE OF HIS MOTHER.

B. FLOCKHORST, 1825—

## A PRAYER FOR MOTHER'S DAY

Father in heaven, we pray Thee to give power and strength to all ministers on earth who preach and teach Thy Word today, to preach perfectly and completely the Gospel of Jesus Christ.

We pray Thee for special inspiration on this day, so that those who hear Thy Word will have a full and true understanding of the great responsibility and debt the highly honored position of womanhood owes to the teachings of Thy Son. Before the advent of the Christian Church all womankind was held in bondage, and like slaves, were the burden bearers of the family and the community. Through the example of Thy Son, Jesus, and through His teachings, woman has gradually found her rightful place in the home and society and motherhood is receiving the

homage the recognition this divine mission so richly deserves.

We pray Thee to accept the gratitude of all the Mothers present for that which has been accomplished in Thy name, but every mother's son and every mother's daughter surely knows how grateful they, too, should be for the great good that has come through the teachings of the Christian faith. All that has been done to raise the standard of the Christian home; all that is done to show homage and consideration for the Mother who loves us with more than human love; all that is done to gain for women generally a well-merited opportunity to use God-given talents in the service of Christ and His people on earth, are reflected in the characters and lives of the men and women about us. In this, too, the old proverb, "Tis more blessed to give than to receive" holds true.

While we celebrate Mother's Day, each in our own hearts, and publicly pay homage to the Dear Mother who guided and and taught us, the glory of the celebration is reflected in the loving eyes of the Mothers about us, and in the lives of those who come in contact with them. For this we thank Thee, our Father.

We thank Thee for the gift of understanding of Thy principles which makes this day possible in our community; we thank Thee for every mother today and for the sons and daughters who revere them; we thank Thee for the manhood of our community which upholds the standards of fine Christian homes. We thank Thee for the love which exists in our homes and among our neighbors, sent to us from Thee and through Thee, and we pray Thee to foster this love in our hearts to the end of Thy great glory here on earth, and take us to Thyself in heaven when Thou art through with us here on the earth. Amen.

One of the strongest men I have known had on his desk the proverb, "A soft answer turneth away wrath." Whenever tempted to swear or use force under provocation, he looked at his motto with a smile and patiently restrained himself. It won him success.

## THE MOTHERS WE NEED

George S. Bear

'Tis mothers our days are needing,  
Those of prayer and Bible reading,  
Whose lives are true  
As skies are blue,  
And whose souls are God-ward leading.

For mothers the youth are pleading—  
Such mothers as show good breeding,  
Whose lofty ways  
Are all of praise,  
And whose minds on truth are feeding.

'Tis mothers our homes are needing,  
Their holy office acceding  
With heaven-sent grace  
And love-lit face,  
And ne'er from faith receding.

For mothers our land is bleeding  
With crime and sin's misleading—  
For mother's sway  
That leads the way  
To the Throne with interceeding.

On mothers who know God's leading  
Hangs the key to the kingdom's speeding;  
As the child is taught,  
Their work is wrought,  
Thus hastening or impeding.

Thank God for motherhood's heeding  
The myriad voices pleading;  
For her love and care  
Wrought everywhere.  
May glory be her's exceeding.

## A MOTHER'S CREED

I believe in my own husband to the exclusion of all other men upon the same terms of love.

I believe in my own home, its significance, its common task of nurturing, developing and directing the four-fold life of all its occupants.

I believe in my own children, their problems, needs, education, character and possibilities.

I believe in Jesus Christ as my Saviour, with power to forgive sin and bring peace in the world.

I believe in the Church, its Divine origin, its present benefits, and its unfailing future.

I, therefore, believe in my own personal obligation to my husband, our home, our children, our Christ and His Church, and these obligations I will fulfill though all others fail both me and them.—F. F. Walters.

## What Have They Done With My Lord?

*Rev. J. M. Bowman*

"He is not here, for He is Risen." (Matt. 28:6), (Luke 24:6), (Mark 16:6). "She had seen the Lord." (John 18:25). "Woman why weepest thou?" "They have taken away my Lord, and I know not where they had laid him." (John 29:13).

GARDEN of Gethsemane was past. Golgotha with its agony of soul and body was over; storm-swept heaven was clear, and the morning star shone brightly. The sound of a woman's voice: Heart-broken; broken; repeating tones; "They have taken away my Lord, and I know not where they have laid him." "Oh, Jesus, where are you?" How her heart must have throbbed in her agony and grief.

Thousands sit today at an empty tomb. The cry, "Oh, miracle-working, prayer-answering, Jesus, where are you?" They have taken away our Lord; taking away the preaching of the old-time prayer meeting; altar calls; saints bowed; and the all night long prayer meetings for a revival of Spiritual Power? Hundreds were converted. "But they have taken away our Lord."

Mary was heart broken; not willing to have the modern fads, like the husks the swine did eat. She wanted the ambrosia of the Lord's fulness in her life. Jesus, tender Shepherd, forgave the vilest sinner, healed the sick, cast out demons, raised the dead, and set the captive free. Is it any wonder that she wept for him? called for him? and cried, "They have taken away my Lord."

God knows the number of Marys today before the empty tomb, mourning the need of the old time power, preaching a Christ not dead but risen. Why take away the Lord of the Bible? Many have been weeping and praying for the Glory of preaching a Christ not dead, but risen. Moving pictures, parish house, chicken suppers, preaching community uplift, social reform do not fill the empty void, nor still the heart broken cry: "They have taken away my Lord." The voice of the angel. "Why weepest thou?" "They have taken away my Lord."

As day was breaking over the garden, a clad form with seamless dress appeared. She hears his voice: "Woman, why weepest thou?" A peace like the dawning of a glorious day after a storm. Surely the garden was never so beautiful before.

This voice resounded through the garden: One Word, "MARY" She turned, fell upon her knees, face radiant with joy. "Master is it you?" "Yes, Mary, it is I. The One who was dead and is alive evermore; because I live, ye shall live." Oh, the sweetness of that voice, radiating through the beautiful garden. No sweet tone instrument could improve it; no writer could express it; no speaker could herald it from the sacred desk.

O, Marys of the Redeemed Church! Why not cry

out, in the Power of the Blessed Holy Spirit: "They have taken away my Lord." Yes, sad! He does not have his seat in the church, as in Pentecostal times. Pray, Oh pray for the old-time blessings of the "Early Church," until you find the Lord.

O, Marys of the church today, turn your backs to the empty tomb of the church, and face the RISEN LORD.

Halleluiah to His Holy Name.

—Harrisonburg, Va.



*Rev.*

*D. C. White*

III John 1:2-4

**B**ELOVED, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." If we were to analyze the mind of the people of this present age we would no doubt find the same line of reasoning as was prevalent in the mind of the disciples in the day of our Lord's earthly habitation. They considered prosperity as a mark of God's presence and blessing and were very much surprised and amazed when Christ said, "That a rich man shall hardly enter into the kingdom of heaven," and they asked the question, "Who then can be saved?"

This type of reasoning has caused a great wave of apostacy in the church today, resulting in carelessness, Indifference and Disobedience. This trinity of evil leads to lovers of pleasure rather than lovers of God. We would gather then that that which man calls ideal prosperity, God calls an abomination.

In Luke 15:12 Christ said, "Take heed, and beware of covetousness: for a man's life consisteth not of the abundance of the things which he possesseth." Again showing or proving to us that material possessions are not the Ideal Prosperity. In this Scripture our Lord is saying some things which the church has not yet learned. For He implies that the length of our life, our comfort, our usefulness and our happiness does not depend upon the abundance of the things we possess. Very often when a man

## Ideal Prosperity

has an abundance of possessions he ceases to have piety and humility.

Jesus knew that no man could adjust his mind to temporal prosperity whose piety would not conform with it. He also knew that the increase of temporal prosperity would lead to the loss of the spiritual, while on the other hand the loss of the temporal would bring the gain of the spiritual.

Every true child of God knows that to keep their souls "steadfast, unmovable, always abounding in the work of the Lord," they must have the mind of Christ to guard against the dangers of earthly prosperity which very often brings us worldly minded friends.

When the trees are full of blossoms and sweetness, the bees come in crowds and hum among the branches in good temper and gather the sweetness from the flowers. "This," said Gotthold, "is an image of temporal prosperity. So long as there is sweetness in the blossoms the bees will come and fill the trees with their music, but when the blossoms are past, and the sweetness gone, they will not come." The same is true among men. When we have earthly prosperity friends are many. When temporal prosperity disappears so do these so called friends. Praise God we have a friend who will not forsake us in our sorrow, pain or distress if we truly seek Him.

Enough has been written upon the thought of temporal prosperity, its uncertainty, its lack of power to give peace and comfort to the unsaved soul. So we will turn our thoughts to the larger, brighter and more edifying part of this Scripture which is the Ideal Prosperity, or the mark of a prosperous soul.

The soul is prosperous in which the truth dwells richly. John the elder, or oldest of the apostles, testified to the indwelling faith of one of his converts, Gaius. The brethren testified also in the third verse of this first chapter and in the fourth

verse John reveals his greatest joy when he says, "I have no greater joy than to hear my children walk in truth."

If this is not the greatest joy of ministers and laymen alike then we have not caught the inspiration of that Scripture which says, "He that winneth souls is wise," and God adds to this in Daniel 12:3, "And they who be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars forever and ever."

No wonder John's greatest joy was to hear that his converts walked in truth. To walk in truth we must have a possession of the truth not only in our intellect but in our hearts and then we will walk in the grace of God and in the knowledge that Christ is our Saviour. "For out of the abundance of the heart the mouth speaketh." Thus a Christian's life and conduct must measure up to the light he has received from God.

This one, Gaius, to whom John directs his letter was very careful that while he walked in the truth he maintained good works or was obedient to the truth he possessed. John had expressed his wishes for his beloved convert in affectionate and fervent language of which all who have read and studied his writings know he was capable of doing. In verse two he wishes above "all things" that Gaius may prosper and be in good health. We are assuming that Gaius was in poor health or had been brought to a weakened condition through persecution. But notice that through it all his SOUL PROSPERED and had Ideal Prosperity. Oh, that we, too, may have distinction in spiritual things.

No doubt John wished for God to give Gaius health that his valuable life might be spared or lengthened and his mind, which was a mind to do God's will, might prosper. Not until Christian people have this mind will their usefulness prosper.

Prosperity of the soul makes temporal prosperity desirable and safe. Temporal prosperity backed up with soul prosperity will make the face of one who walketh in truth to shine.

God can trust that His tenth will come back into the work of the church when it gets into the hands of one who has a prosperous soul.

When temporal prosperity finds its way into the life of one spiritually prosperous it secures the common good of others. The weak are lifted up on strong shoulders, the crippled are carried, the Christian is edified and God through it all is glorified.

In conclusion. It promotes the general good of the church. One can scarcely come in contact with a song without singing, unless that soul is dark. Just as truly, one cannot come in contact with a prosperous soul without saying, "God give me that prosperity."

"What shall it prosper a man if he shall gain the whole world and lose his own soul?" May we translate it thus? What shall a man have at the end of life if he should win all of this world's temporal prosperity and in eternity have no prosperity of his soul? Soul prosperity is the Ideal Prosperity. Then let us wage a Spiritual warfare for a prosperous soul.

—Mt. Pleasant, Pa.

## Further Analysis of the

### Dayton Decision

Dr. W. S. Bell

#### IS THE BRETHREN CHURCH ONE OR TWO DENOMINATIONS?

By the decision of the lower court, The First Brethren Church of Dayton, Ohio, has not departed from the organization of the denomination.

Such a decision we cannot understand, when the First Brethren Church is in no way associated with, or recognized by the General and District Conferences of The Brethren Denomination, but has joined a new organization, which is hostile to, and competing with, the original organization of the church and has no relationship with it.

WE HAVE TWO SEPARATE ORGANIZED GROUPS OF CHURCHES, acting independently of each other, with no community interest. They are as separate, so far as organization is concerned as the Methodist and Presbyterian denominations.

How can it be said, that the seceders "have not DEPARTED FROM THE ORGANIZATION OF THE BRETHREN DENOMINATION", when they have no relationship to the original institutions and Conferences, is beyond our power to comprehend.

WHAT CONSTITUTES A DENOMINATION? Is it not a group of people and churches with like faith, organically organized and cooperating together under a unified program controlled and directed by delegated conferences?

How can it be said the First Brethren Church belongs to a denomination and at the same time be classified as it was by the court in that group of churches of (Watson vs. Jones, 13—Wallace 679) described as follows: "WHICH BY NATURE OF



ITS ORGANIZATIONS IS STRICTLY INDEPENDENT OF ANY OTHER ECCLESIASTICAL ASSOCIATIONS." If it be STRICTLY INDEPENDENT, it most surely could not have denominational relationship and associations.

The Brethren Church is recognized as a denomination and so classified by the Government in its statistics and classification of church denominations.

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## OHIO FIVE YEAR CORNER

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In order that the churches of the Ohio District may receive the impulse of the Five Year Program of the District, we are setting aside a corner in the next several issues of *The Evangelist* for the purpose of presenting the needs of the various parts of this program. The first of the short articles comes from the Director of Evangelism.

Fred C. Vanator, General Director.

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### EVANGELISM IN OHIO

One of the nine points of our Five Year Program of advance, covering all the major interests of the church, is evangelism. This program was worked out a bit hurriedly, but we believe it is adequate and practical. This is now the second year since it has been launched and we believe that much progress has been made, as every point has been given emphasis, more or less in every congregation.

The writer has been named as the Director of Evangelism, and we have been urging and insisting that every church place a renewed emphasis upon the great work of soul-winning. We need not offer any apologies here, for we will agree that this is after all the most important, and accordingly should be the easiest to promote. We believe that for the most part our pastors are evangelistic. Our churches are evangelistic. The Brethren Church was born in an evangelistic atmosphere. The early leaders of our movement were evangelists of their day. Fortunately for us we have retained a great deal of that evangelistic fervor to our day. Our churches have grown and prospered wherever the evangelistic note has been kept to the forefront.

The Loyal Brethren have never made any other contention than to remain loyal to the organized Brethren Church, its conferences and institutions—IT ASKS NO MORE NOW. We have always insisted that if changes and adjustments were to be made in the work of the church, it should be done through the regular channels of our conferences and not by revolutionary methods and secessionists acts.

We believe too, that there is in our day a revival of evangelistic preaching. There is being trained in our Seminary a new race of pastor-evangelists. Our churches too, are being trained in soul-winning. Our Bible Schools are emphasizing soul-winning and much emphasis is being laid upon every pupil, personally and definitely, accepting Christ as Saviour. All of this is as it should be and from it we will not be surprised in gathering a harvest of souls.

Yes, Brethren, this is the one supreme task to which we have been called. If there are some things that must be neglected in the church's great program of various and varied activities, we dare not neglect this one.

I am not making suggestions concerning any particular method of evangelism here. I know that God does not change and His great plan of salvation does not change, but men do. And the changed conditions often make a readjustment of our methods necessary. At any rate and at any cost, let us see to it that our church places the work of evangelism where it ought to be, and that is first. What the world needs is Jesus.

C. Grisso, Director of Evangelism and  
Moderator of Ohio Conference.

With men and women, girls and boys,  
There are some folks who make the noise.  
It's other folk who do the work.  
They seldom talk, but never shirk.

---

### IT SEEMS TO ME

History holds the solution to many present perplexing problems, but men either do not know history or do not appeal to its hardly acquired wisdom. Thus their decisions are usually made in the shortened perspective of their own day. History teaches us most of all that history teaches mankind nothing. Or so it seems to me.

The Mentor.



# Fixing

R. S. Ramsey

The mid-week prayer service has often been referred to as "the spiritual thermometer of the church." If this is so, then many of our churches of all denominations need to have their little tubes of spiritual mercury overhauled and adjusted, else, why, for example, does a church of, say, 1200 net active members (not "side-roll" members) have a prayer-service attendance of only 12 to 30,—1 percent to 2½ percent of its membership? Why do many of the larger city churches, with net membership lists of 1700 to 2000, have only about 50 to even 70 of that total membership present at the Wednesday evening services? 3 percent to 3½ percent?

That these estimates are not exaggerated I think most pastors will agree. Applying the acid test of cold logic to this condition, we must conclude that an overwhelming proportion of members of our churches feel that "a sermon a week" is sufficient to sustain their spiritual energies without the additional source of spiritual power,—the mid-week prayer service.

After fifty years of active lay service in my own Presbyterian Church as Bible teacher, pastor's helper, to say nothing of the duties of the Eldership, I feel qualified to offer at least, a partial remedy for this too-evident trouble with the church thermometer.

Perhaps I had best blend the suggested remedy into a brief story of a certain small church which I have been attending during the past two years because partial invalidism made attendance at my own church quite difficult. This "little church around the corner" is the First Brethren Church of Pittsburgh, Pa., located on Dearborn St.

Rev. Floyd Sibert, the efficient and energetic pastor, took up the leadership here about two years ago, January 4th, 1939, being the date of his first prayer-service, at which EIGHT persons were present, or about,—4 percent of a total gross membership of 200 odd persons. The real active list, exclusive of those who had moved away or were very irregular in attendance, was about 150, but I am basing my comparisons of attendance between this church and others on a NET basis only in the final analysis,—on a GROSS basis on figures to follow.

Rev. Sibert and his good wife and others got busy on the problem of increasing the attendance at prayer-services. One feature of the program for

Wednesday evening which surprised me was the substitution of MASS participation in prayer, instead of the "two-or-three opening prayers" by individuals, to which I had been used to. After a couple of opening hymns, the people arose and stood while A LARGE PERCENTAGE OF THEM ENGAGED in prayer, remembering the sick, the bereaved, the interests of the church, the success of the prayer-services and other prayer themes. This participation by so many people impressed me greatly.

Another feature of the program likewise surprised me greatly,—about a third of those present were young people from nine and ten years of age to twenty-one. These all took part, finding and reading references when asked to and some even leading in prayer... Well, the pastor and his wife worked and got other folks to working to increase the attendance at the important mid-week service. Individuals had handed to them the names of those who should be regular attendants and these workers nearly always "got their man"—or woman.

The pastor called his service an "Open Bible Class" and gave very interesting and helpful talks on some definite Bible subject. During the past few months the pastor's talks have been on the Book of Revelation and the people have been so interested that the clock was not noticed.

Attendance soon jumped to 25-30, FIFTEEN PERCENT of the gross list of members. Many of the members lived quite a distance from the church, but only very inclement weather slowed down the attendance. Rev. and Mrs. Sibert still worked,—the people still prayed,—the attendance went up to 35 and when 40 was reached, it was TWENTY PERCENT of the gross membership list regularly attending the service. When 60 persons took up the study of the Bible, there was great rejoicing but the work of trying for higher increase went steadily on, though THIRTY PERCENT was chalked up beside the church thermometer. Thirty degrees of spiritual temperature. It sounds small when we read the opening chapters of Revelation and it is a wonder that many churches can survive the spiritual cold, but The Brethren Church mercury has been rapidly rising until, on the evening of March 19, 1941, SEVENTY-SEVEN persons were present, THIRTY-EIGHT PERCENT of the total membership and FIFTY PERCENT OF THE NET.

A new goal of 90 was at once set and I have no doubt but that this goal will be reached soon.

Now, why has this small church, unpretentious and even working under handicaps, shown such a remarkable record? I believe the reasons are five-fold.

1. The people themselves give 100 percent co-oper-

ation to the pastor in his efforts, both by prayer and in actual service.

2. The people are not afraid to stand out before their fellows and PRAY for the success of these meetings.

3. The pastor relies on no sensationalism or "catchy" programs to attract the people. He just teaches the Bible in simplicity and in wonderful clarity and most interestingly.

4. The people consider the service as "theirs" and are jealous for its success, as well as zealous in their work for that success.

5. The pastor stresses the need of a deeper spirituality which, after all is said and done, is what makes the spiritual temperature in any church rise.

This 38 percent or even 50 percent AND GREATER, may be and CAN BE attained by some such program as outlined above and if those responsible for the mid-week services in other churches can find, in this true story, any helpful suggestions the writer will be glad. I think all our churches would do well to looking to the condition of their spiritual thermometers. This article does not reflect any boasting on the part of this small Brethren Church. It is simply a well-deserved commendation from a Presbyterian to a church of another denomination.

301 N. Winebiddle Ave.,  
Pittsburgh, Pa.



## Our Children's Department

MRS. LORETTA CARRITHERS,

SUPERINTENDENT



Dear Children:

I hope each of you boys and girls had as happy an Easter as we had. Indeed, it was the happiest Easter we ever had, as we saw several souls saved. The joy and peace that God gives to us as we have a part in helping some boy or girl, man or woman to find Christ somehow takes away every sorrow, heartache and problem of this world.

In doing some of this personal work we did considerable driving. On one occasion we took a "short cut" through the park. The road run close to a small lake. We could see two beautiful swans swimming around on the water, with their proud heads held high into the air. Seeing these swans reminded me of a story that I once heard about some swans in the moat of the palace of the Bishop of Wells, England. The gatehouse, with its gray, ivygrown walls, still stands, and the swans sail up and down the waters of the moat, which centuries ago was a defense of the castle.

The peculiar thing about these swans is that they ring a dinner bell whenever they are hungry, and they expect to have it answered at once. A long string hangs out of the gatehouse window and, as the story is told, when the swans are hungry, the leader swims gravely up to the bell rope, pulls at it, and then waits quietly for the lodgekeeper's wife to bring out her basket of bread.

It is said that fifty years ago the daughter of the bishop who lived there then, taught the swans this trick with great patience and care. The swans that have come since then have apparently learned the secret of the bell rope so that one is able to perceive the connection between the pulling of

the string and the appearing of the bread-basket has always been among them. That the swans communicate their demands for bread to their leader, who is always the one to ring the bell, is evident from the fact that after the black swans were introduced into the moat the ringing became so frequent that the house keeper had to take the string in to secure herself a little peace. Evidently the swans were hearty eaters.

In God's Word we are taught to pray for our "daily bread", just as the swans would ask their friend, the lodge-keeper's wife, for the bread. Matthew 6:11, says, "Give us this day our daily bread." The swans knew that when the string was pulled they would receive an answer. Prayer is our way of talking to God, who is the maker and giver of every bite of our food, and of every thing that we have. Although the lodge-keeper's wife pulled the string in because there were so many who rang the bell, God is able to answer every call that goes up to Him. He does not pull in the string by which we talk to Him. He always answers us, even though He has to say "no", if we should ask for something that is not according to His will. If we talk to Him and let Him talk to us, He will show us His will. We are taught, "Ask and ye shall receive." Let the swans teach us this lesson—the lesson of prayer.

With love, in Christ's Name,

Aunt Loretta,

513 Bowman St.,

Mansfield, Ohio



## Christian Endeavor Topics for Young People

REV. W. ST. CLAIRE BENSHOFF, TOPIC EDITOR

Topic for May 18, 1941

### "HOW TO READ OUR NEWSPAPERS"

Scripture Lesson—Ephesians 4:25-32

For the Leader

Newspapers are a great asset and benefit to modern civilization, if they are used properly. The great invention of the printing press has made possible the daily paper plus all other forms of printing, such as books, magazines, and Bibles. But too often this very thing, invented to help mankind, has been used to destroy him. False propaganda, lies, misrepresentations, etc., coming from the printing press have caused wars and hatreds between countries and individuals.

It is without question that our daily newspapers and news magazines are heavily controlled and censored. What we read each day in our papers is just what one man or a group of men want us to read. We should be critical enough of our newspapers to be able to distinguish between the absolute facts of an article, and that which is added to give us a biased impression.

#### Discussion

**CHOOSING OUR READING.** Much can be told of a man's character by observing what he reads. A person who reads the common "low-caliber" "love-story" and "western-novels", etc., cannot very easily aspire to noble thoughts. Nor can a person rise any higher intellectually than the reading food he feeds on.

And yet, on the other hand, too much "high brow" reading of the classics, etc., will make intellectual "morons" out of us. There must be a middle ground in this matter of reading. We cannot call cheap novels and cheap magazines good reading, nor can we claim a classic diet as fully satisfactory. Our reading diet should be balanced. All low-type, cheap reading should be avoided as harmful and detrimental to our mind. There should be enough of classical reading to maintain a high standard of education and reading ability. The bulk of our reading should center on that pertaining to the practical side of life. We should read enough of our newspapers to know what is going on. There should be general reading in the arts and sciences. Our occupational field should receive a large part of our reading time. Our Bible must be of first import, and it should be read with the thought of seeking a closer relationship with God. In addition, we should choose with care a Christian magazine or two. Above all, we Brethren Young People should be diligent readers of our own *Brethren Evangelist*.

There is no general rule to follow, but it is well to think before reading any book or paper as to whether or not it will improve our understanding of life or make us better Christians.

**TIME SPENT ON THE DAILY PAPER.** We all want to keep as well informed on the happenings of the world, and that we should. We should read our papers and the accounts which they give of current affairs. But the daily paper should not be a Bible to us. There is a certain class of people who "live and die" with their newspaper. They are the group which knows nothing except what they read in their paper. The sad part of this is that these people believe

everything printed in the papers as being the absolute and unvarnished truth. Nothing is farther from the truth because every article is edited by the "owner" of the paper.

The average intelligent person can read any daily newspaper in not more than five minutes. In that time he can scan all the war news fit to read, and enough of the national and local news he needs to know in order to keep himself informed.

Whereas some spend hours reading the daily paper we can best devote but a few minutes to it, and spend more time reading and studying our Bible. Whereas some spend all their reading time on matters of this every day life, we should spend just enough time on these matters in order to keep informed, and devote more time to the study of eternal events and happenings. It will give us a brighter outlook on life.

**DETERMINING PROPOGANDA.** Not all material published in newspapers and news magazines and other magazines is intended just for the purpose of telling us the news. Too often there is the motive of propaganda back of the articles we read in these papers.

In a certain state a certain political party lost out in the last fall election. The popular vote of the people put the opposing party in power. A short time later the defeated party began publishing a magazine which was to contain criticisms of the way the new administration would operate the state's affairs. The intention is to change the minds of the voters during the next two years so that the defeated party might again come into power.

Propaganda is the weapon of a vicious, evil-intentioned, plotting person or group of persons. We will do well to carefully weigh all statements presented to us. Each of us should have a mind of his own to seek out the truth from its cloak of falsehoods.

**FILLING OUR MINDS.** It will never be possible for us to learn all we ought. Our minds will never reach the "saturation" point. By "filling our minds" we mean that reading which we indulge in freely and keep uppermost in our minds.

Our bodies are temples of the Holy Spirit, when once we have accepted Christ as our Saviour and have been baptized. The Spirit then continues to live with us. He expects us to live a Christian life, and to do and read the things which are in keeping with the Christian life. But we see too many Christians who are filling their minds with evil reading and doubtful picture magazines. People of the world thrive on such reading. We Christians should avoid all of it. Yes, such reading looks attractive and is easy reading. (It would have to be so in order that low-minded people of the world could understand it.) But such reading amounts to nothing but harm. Our minds can be never quite so pure after "sinfully indulging" in worldly reading. We are to keep our hearts and minds pure and clean. It is possible for us to avoid undesirable reading by just closing our eyes to it.

Paul says, "Whatsoever things are pure... think (and we add "read") on THESE THINGS." Time spent in filling our minds with good fiction or non-fiction stories, science, inventions, music, nature, etc., and the Bible, is time well spent, because this type of reading increases our education.

# *Some Outstanding Experiences in a Ministry of Fifty-five Years*

*Dr. Martin Shively*

## Number Four

After spending two years in serving the congregations in northwestern Ohio, we accepted a call to serve a group of three congregations in southwestern Ohio, and in the spring of 1892, we moved to Gratis, serving the congregation there and also at West Alexandria and Farmersville. I found there, as I have found in every other community in which I have served, a group of laymen and women who were not only the backbone of the congregations in which they lived, but were really what their Lord had said of all such,—“the salt of the earth.” And the Lord added to them from time to time such as would be saved.

At Gratis was the Stover family, Uncle Jake and Aunt Catherine, with John and Naomi, and associated with them were the Stewards, Johnsons, Hendricks, Browers, Barnharts, Morris and the Pence family, and the Fochts, and others; as fine a group as any man could find to assist him in the work of the church. And also the Zimmermans, a family still wonderfully represented by L. R., whose loyalty and service is still giving expression to the qualities which led to the progress and stability of the work which the Lord entrusted to His people.

The congregation at West Alexandria had also a group of Christian men and women which laid the foundation for a church which has endured until the present. Perhaps the leader of the group there was D. R. Wampler, whom every one addressed as Dave, and his wife, Lizzie, whose door was always open to the preacher, and with them the Gilbert family, and the Kings.

In this congregation there was one man, an old man, whom I had received into the church, Andy Dearth, who was never absent from even a single service during my entire pastorate there. I do not recall that as much could be said of any other member whose pastor I had the honor to be. All of this group has gone to join the silent majority, and over all that was mortal of them, it fell to my tearful duty to pronounce the solemn words which consigned their bodies to their graves to await the coming of their Lord.

In this congregation there was one man whose conversion stands out in my memory, and he, too, is gone now. This man was Wm. Saylor, in the home of whose uncle, John Bear, I was visiting one day, and he told me in the course of our conversation that his nephew was suffering keenly, so keenly that his family felt he was on the point of becoming insane.

But, said the uncle, “I believe he is under conviction of sin.” I suggested that we call on the young man whose background had not been at all a happy one, and this we did. I talked to him about his soul and the salvation which his Lord offers to all who will call upon Him, and then asked him if he believed. He assured me that he did, but doubted if he could be saved, for, said he, “I have committed every sin in the catalogue except murder.” I pointed him to the promises of Jesus, and then asked him if he were willing to accept them and quoted to him the statement of the Lord, “He that believeth and is baptized shall be saved.” After a moment of thinking he said, “Let us go.” And the same hour he received baptism in Twin Creek, and like the man in the Gadarene country, he came into his right mind at once, and began a service in and for the church which was terminated only by his death.

The congregation at Farmersville was never numerically strong, and has ceased to be as I write, but there were in it some names which I shall never forget. Two families especially were the stand-bys—the Gilberts and the Henkles. Josh Gilbert was not only a faithful Christian man, but as I stood over his silent form I said, “Josh Gilbert was the best father I have ever known.” To the last he remained a boy with his four sons, all of whom, except the youngest, have joined their father and mother in the silent cities of the dead. Many years have passed since I enjoyed the frequent hospitality of this home, but the memory of the pleasant days I spent there will always live in my soul. Whenever I happen to be in that vicinity, I always go there, but I find it hard to suppress my tears as I think of the dear folks who made it such a happy spot. Then there was the home, too, of Dr. George Henkle, who with his faithful wife remained loyal to the end.

At Farmersville the tempter came to me while in the midst of an evangelistic campaign, the service which were very largely attended, and a man prominent in the business of the community came to me and said, “If you will announce this evening that this congregation will give up the ordinance of feet washing, a large group of us will join the church now.” It took me only an instant to remind him that our Bible said, “That from him that taketh away from the sayings of this book, from him shall be taken away the right to the tree of Life.” Of course neither he nor those for whom he had spoken came into the church, and now the congregation is no more, but it did not stultify itself, and I am convinced that it did not serve in vain.



# Worshipping Day by Day

(Family Altar)

## Sunday

### THE HIGHEST MINISTRY

Proverbs 10:11-13

Henry Drummond once said, "I wonder why it is that we are not all kinder than we are? How much the world needs it. How easily it is done. How instantaneously it acts. How infallibly it is remembered. How superabundantly it pays itself back—or there is no debtor in the world so honorable, so superbly honorable, as Love."

What the world needs today as never before is a real return to the kindness that should be embodied in genuine Christianity. The Word says, "Be ye kind."

## Monday

### GOD'S LEADING

Deuteronomy 8:2

When God leads He has one of three reasons for it. He leads to humble us; or He leads to test us; or He leads to develop our character.

How seldom do we appreciate that which God does for us when he stoops to lead us. Note the words of our Scripture: "To humble thee, and to prove thee and to know what is in thy heart." To find ourselves in His keeping ought to humble us; to realize His confidence in us ought to prove us, and to know He knows should keep us careful of our actions.

## Tuesday

### GRATITUDE TO GOD

Psalms 103:1-5

Thankfulness is the duty of all at all times. But there are special and extraordinary occasions when thankfulness becomes more than a mere duty.

Have you been delivered from some especial danger? Have you been restored to health by the hand of providence? Have you been provided for in a particular manner? Have you turned your heart to God in a particular thankful measure? Or have you just taken it for granted?

## Wednesday

### PERSONAL CROSS BEARING

Luke 14:25-33

Disciple and discipline—these two words are interestingly and closely related. Discipleship implies discipline. One must live a disciplined life to be a disciple of Christ.

How few of us know anything about discipline these days. Life is taken too easily. One takes the line of least resistance. But in this day of complexity of life we must truly practice restraint.

Personal responsibility and personal cross-bearing go hand in hand.

## Thursday

### CHRIST'S CALL TO THE THIRSTY

John 7:37

All human needs, all human desire, is expressed in the one word, "thirst." Thirst for pleasure; thirst for knowledge; thirst for happiness; thirst for righteousness; thirst for life and love.

Note the word of Jesus, "If any man thirst, let him come to ME and DRINK." He is the only true source of life-giving, soul-satisfying, everlasting satisfaction.

Remember He said, "He that drinketh of THIS water shall NEVER thirst."

## Friday

### PEACE IN CHRIST

John 16:33

The peace which Jesus wishes His followers to enjoy is of a peculiar sort—"that in Me ye might have peace."

It is not that of unconsciousness, it is not that of self-confidence, it is not that of ritual observances, it is not that of exemption from earthly troubles.

It is peace from union with Himself. Not only peace FROM Him, but peace IN Him. Have you this peace?

## Saturday

### OUR ACCOUNT

Romans 14:12

Here is a broad statement of truth. Every one of us is accountable to God. Responsibility is one of those great words which, if it is dwelt upon, shapes the thoughts, the wills and the lives of men.

It invests life with a great solemnity. And when we realize that this accountability is TO GOD, it makes it even more startling.

Responsibility is the law of human society. Every man is responsible to some other man—but there is one Being to whom we all must give an account. Isn't it time we paused to take a trial balance?

## THE WAY, the TRUTH, the LIFE

By L. B. Rittenhouse

I am the Way, the Truth, the Life;  
In me alone be free;  
While in this world of sin and strife,  
Your refuge is in me.

I am the Way—the road is safe;  
I builded firm and true.  
If you would dwell with God above,  
Keep this Highway in view.

I am the Truth—all else is false;  
My word alone can guide  
You safely through life's perils here,  
And land you o'er the tide.  
I am the Life—around you here  
Death stalks o'er all the land.  
Would you have Life? Let me be yours,  
And take me by the hand.

By me, alone, to God you come.  
I am your great High Priest.  
Through me your prayers to God ascend—  
Your blessings are released.

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## THE LAYMAN'S PAGE

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### The "Fighting Spirit" as a Defeatist Philosophy

Dr. L. L. Garber

The human spirit ever longs to be free. But, strange to say, when it is not the victim of tyrant kings, of autocratic dictators, or of domineering overlords, it invents false ideologies, false philosophies, false mythical gods to fetter and frustrate its God-given energies, thwart its hopes, and sadly limit its successful achievements.

In former articles we detailed how the belief in an evil-unchanging-human nature thwarted noble human effort, and how the "race fiends", believers in the superiority of certain races, fomented wars and prevented that happy, considerate cooperation which is the essence of Christian living and an essential element of all happy and enduring civilization.

Here we consider another "defeatist philosophy", a manufactured "myth", that has been, and still is, immensely harmful in preventing correct thinking and wise conduct in many departments of life. This myth, as most or all myths, is, as Davidson avers, "an effort of the uninformed mind to account for natural phenomena." Though the Chaldeans were first to create a notable series of myths in relation to the starry heavens and the operations of nature, the Greeks far outran them in both number and splendor of their creations. They

created a beautiful charming and terrible group of gods to whom were assigned the various operations of nature and the varied activities of men. There was the god of war, of beauty, of poetry, of love, of power, of winds, of the sun, the moon, of vengeance. But it remained for the 19th century to build up and discredit in the main, a more personal and harmful mythical philosophy or series of myths.

This mythical defeatist philosophy has greatly hindered and perverted education, distorted Christianity, and furnished an excuse of justification for militarism and war. It is known as the "instinct" philosophy. Countless pages have been written and imposed upon a long-suffering world in a mostly futile effort to explain, to elucidate, to direct how to utilize, to side-step, to thwart the complex activities and promptings of these good and evil spirits, the supposedly inevitable and inescapable inheritances of the human race. One fertile-brained university professor listed some thirty. Others, fewer. But none could answer definitely just how many, nor state with precision in just what direction they led or pushed the human spirit. Classifications were legion, and all efforts to explain origins proved lame and unconvincing.

At present, the instinct-fighting-spirit philosophy is, with informed persons, as other defeatist philosophies, "going with the wind." But with those who have not had the opportunity to know the truth, it is still a mighty force for misunderstanding and monstrous evil. The apparently well educated who still hold to this theory are usually the dyed-in-the-wool or blown-in-the-bottle evolutionists who assume that all the characteristics of the lower animals are carried up into the higher human animal, created in the "image of God." This belief, this assumption, has been proved false by both scientific observation and experiment. The fact is that all the higher activities of man, social, moral, religious, are appraised, evaluated, motivated by considerations developed in the human cortex, the upper and outer part of the brain, of which unique structure the lower animals have little or none. "Man is bigger and better than a rat," and also different. The rat's cortex can hardly be discovered; Man's weighs pounds. Hence, all inferences, conclusions or analogies based on comparisons between man and the lower animals, with respect to higher social and moral relations, are inconclusive or false.

Have a care! When you assert that you instinctively did thus and so, unless you are speaking of one of the few very fundamental physiological processes, you are speaking in terms of myths or false philosophies, which is a matter of large significance and great possible social evil. Of such thinking evolves materialism, infidelism, racism and militarism, German and otherwise. With these, the living Church is fighting an apparently losing battle on many fronts.

We are especially concerned here with one particular instinct-myth, the "fighting-spirit." Believers in this instinct assume that all of us are born with an ineradicable impulse to fight, an impulse which, in spite of all that can be done, will break out in aggression, quarrels, fighting, wars and destruction. They assert that the best that can be done is to cover up this impulse with a thin veneer of habit that may save us from too frequent and too violent outbreaks in wars and armed conflicts. These false leaders of the uninformed go further. They assert that the fighting instinct is the basis of moral courage and other noble virtues, as though the mother who willingly dies for her child, the scientist who gladly gives his life to further the truth, the missionary who gives his life to promote Christianity, were each motivated by a brute instinct.

The "fighting spirit" instinct is the darling theory of the



professional militarists. Believing as they do, they logically insist on compulsory military training in High School, Colleges and elsewhere, so that the civil authorities may have trained fighters against the day when the fighting spirit breaks out in civil conflict or in unexpected invasion by enemies. Not a few notable characters, such as the late Theodore Roosevelt, ex-President, are enthusiastic supporters of this war-creating and war-justifying philosophy, and not infrequently deride anti-war religious sects and despise and berate men of humane sentiments as "soft-hearted molly-coddles." Millions of others who do not yet understand the falsity of this philosophy, tamely submit to the burden of a war regime, and support wars not justified on the basis of the lesser of two evils, or of dire necessity.

The supposedly convincing arguments in support of the "fighting spirit" have been overthrown. The moral-courage argument was effectively refuted in, "The Moral Equivalent of War," a famous essay by the late William James. If the "fighting spirit" were instinctive, a birth-gift, it would exhibit itself somewhere along the line of the child's development. But no such time or period has ever been found or discovered. On the contrary, the activities of numbers of children have been studied from day to day, from birth to maturity, and no such innate propensity has been found. Further, if the "fighting spirit" is instinctive, as claimed, it would be the common possession of all persons. But thousands of examples show that such is not the case with men and women in general.

All specific human propensities to moral-social activities are the results of human contacts and human training. The purpose of military training is both to train efficiently in the use of the tools of war and to submerge the human sentiments and sympathetic emotions so that mass murder and destructive activities may be carried on apace. A contrary type of training would produce different specific propensities, different individuals, different nations. "Man is man and master of his fate," and not a "poor puppet jerked by unseen wires" of any sort.

Such is the essence of the following stanza from a too little known poem of our best-beloved poet, Longfellow:

"Were half the power that fills the world with terror,  
Were half the wealth bestowed on camps and courts,  
Given to redeem the human mind from error,  
There were no need for arsenals and forts."

## Preliminary Notice to Ohio Churches

### Ohio District Conference

at

New Lebanon, Ohio

June 24 - 27

## Reports from Christian Endeavorers

### FLORA C. E. PRESENTS PLAY

Five members of the Christian Endeavor of the First Brethren Church of Flora, Indiana, under the direction of Mrs. Marjorie Grisso, presented a play during the Christmas holidays entitled "The Empty Room".

This play was so well received by the community that the C. E. group decided to give a full length religious drama. The four act drama, "Follow Thou Me" was chosen and thirteen young people, with their director, presented the play to a capacity-filled church, Feb. 23.

The locale of the play was the sitting room of Pilate's palace in Jerusalem. The play vividly portrayed the events leading up to the crucifixion of Jesus and was climaxed by the resurrection of Christ.

The difficult roles of Pilate; Claudia, his wife; the young people of Pilate's court, and the religious leaders of the Jews were portrayed by Vernon Grisso, Rose Pullen, Marjorie Brown, Vernabelle Pope, Merle Kuns, Devone Humbarger, Freda Allbaugh, Betty Oaks, Dena Scott, Garnet Musselman, Francis Brown, Elver and Ora Pullen.

A tapestry-decorated stage, colorful and rich costumes, and extensive lighting helped to make the play a professional presentation.

Plans are now in progress to give a repeat performance in Flora, and to present the play in our neighboring church at Loree, Indiana.

We feel that these plays have added much to the interest in our C. E., and that they have offered inspiration and spiritual uplift to the casts and the audience.

### MANSFIELD ENDEAVORERS REPORT

The Christian Endeavor of The Brethren Church in Mansfield, Ohio, is glad to report on what we are doing.

We do not have a large group, but we are fulfilling our duties. We are planning outside visitations, also.

Signed, Martha Longshore.

## Communion Announcement

The church at New Lebanon, Ohio, will observe the Holy Ordinances on Lord's Day evening, May 4, beginning at 7:00 o'clock. All those of "like precious faith" are invited to share in the blessings of this sacred service with us.

C. C. Grisso, pastor.

HOLY COMMUNION is to be observed by the Smithville, Ohio Brethren Church on Sunday evening, May 4. Surrounding churches please note.



## Among the Churches

### Post Card Publicity

**Roanoke, Indiana.** We baptized four on Easter Sunday. One was received by letter. And then a young man came out, confessing the Lord, on Easter Sunday at our special service and will be baptized later.

Two others letters were received some time ago.

S. C. Henderson, pastor.

**Falls City, Nebraska.** The Easter season brought evidences of the work of the Holy Spirit at the services of the Falls City, Nebraska, Brethren Church. There were services each night during the Passion Week.

During the period of Palm Sunday to Easter we had nine confessions of faith in Christ and nine baptisms. We have received a total of twenty-six members this winter. The hand of fellowship was extended on Easter Sunday.

We held our Communion on Easter Sunday evening. There was a good attendance. More would have come if roads had permitted. It is not easy for folks to yield to the Lord these days. We rejoice that there are a few who do take the stand for Christ.

R. F. Porte.

**Elkhart, Indiana.** Easter Day began with the sunrise service, followed by the Bible School with an attendance of 624. The auditorium was filled for the worship hour. A very wonderful offering was given at the various services of the day. An Easter cantata by the choir followed by baptismal services brought the day to a fitting close.

Thursday evening, April 10, we enjoyed one of our largest Communion services.

Even with our new, large church many of our class rooms are filled each Sunday for Bible School and the auditorium is well filled for the worship hour. There is responding in a very wonderful way to the leadership of Brother Flora, and his sermons are an inspiration. This inspiring leadership plus our new and larger building adds courage and zeal to our people.

Our mid-week prayer service continues to be the center of power and the urge to go forward.

Edna Nicholas.

**Gratis, Ohio.** We would like to express our new appreciation for *The Brethren Evangelist*. It fills a very unique place in the spiritual life of the church. It should find its way into every Brethren home.

Our church experienced a very happy Easter. Our choir of 22 voices presented the Easter cantata, "Our Living Lord" by Wilson at the 10:30 hour. At the close of the service one young man surrendered to this Lord who lives and will be baptized this week and taken into the church. His wife was a former teacher in our Children's department. The offering for the day amounted to something over \$120.

The pastor and wife expect to leave about the 28th for our old home in Kansas, having been given a three weeks' leave by the church. Our son-in-law, J. Garber Drushal, will fill the pulpit in our absence. We expect to preach for the home

folks at the Old Bethel Church at Mulvane while in the vicinity.

Remember us in prayer that His will might be done in every way. May the summer be a fruitful one for the church.

A. E. Whitted.

### MEETING AT WATERLOO, IOWA

The gracious invitation to Mrs. Locke and myself to come to Waterloo for a meeting was extended to me quite a while ago. In accepting the invitation I little dreamed of what a joyous two weeks it would mean.

The Waterloo Church surely cannot be outdone by any when it comes to hospitality and real support of an evangelistic campaign. These are great Brethren and the old Brethren grace of hospitality still flourishes among them. They were so nice to us that it made us feel mighty humble and unworthy of such kindness.

A number of persons had perfect records of attendance during the meeting. Among them were Brother Dan Lichty who drove about a third as far as I did coming from Virginia to be there every time. And Maynard Miller, the youngest person with a perfect attendance, and Marilyn Wisner, daughter of Mrs. Frank Wisner of our College Trustees Board, were present at all services. Many special meetings were held during the two weeks. The S.M.M. had a lovely tea, the W.M.S. held one meeting following a fine luncheon and observed the Day of Prayer with a very helpful program in which many took part.

People do not seem to get old in Waterloo. We attended a dinner at which Brother McCartney celebrated his eightieth birthday. Following the dinner for my edification he kicked as high as the head of a man standing nearby, which is higher than most men kick, if they kick at all at 80. He did it with ease. I immediately invited myself to his one hundredth anniversary celebration. Brother McCartney is the father of Mrs. L. O. McCartneysmith who, with her husband, Dr. McCartneysmith, are well known throughout the brotherhood. It was fine to have them with us during the meeting and to have the opportunity to become better acquainted.

Brother Benshoff saw to it that we had enough to do, but not too much. We enjoyed fine fellowship with the Benshoffs and had the pleasure of seeing Rev. St. Clair Benshoff and Mrs. Benshoff at the services one night. Brother St. Clair brought with him the pastor of The Church of the Brethren of Milledgeville.

Under Brother W. C. Benshoff's direction and in his new car we were really shown the country, the Indians, and the Little Brown Church. But the great meat packing plant was the most unusual.

The Waterloo Brethren have had their difficulties and saddening experiences, but we received the impression that they have weathered the storms very well and are making a sound and consistent progress. The church does not lack for talent and ability. The pastor is a courageous preacher of the Word of God. The people are loyal. So Waterloo has good days before it as a church.

We were the guests of Clyde S. Miller and Mrs. Miller. They really made us at home. Their home was lovely and their hospitality unsurpassable. We became much attached to the whole family with special affection for their very handsome grandson, aged 8 months.

So once more we are reminded that one of the many compensations of such experiences is that "one meets such lovely people." To the pastor and to all the people of Waterloo we say, "Thank you, and God bless you all."

Brother Benshoff will report things as he sees them from the viewpoint of the pastor, who through all my preaching suffered long and was kind.

John F. Locke.

# The Brethren Evangelist

"The College on the Hill"



**ASHLAND COLLEGE and SEMINARY NUMBER**

**A Brethren Institution  
With Brethren Teachings  
And Christian Influence**

ASHLAND THEOLOGICAL SEMINARY  
ASHLAND, OHIO

ASHLAND THEOLOGICAL SEMINARY

## The Brethren Evangelist

Published fifty weeks of the year at

**THE BRETHREN PUBLISHING CO.**

ASHLAND, OHIO

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## CONTENTS

|  |    |
|--|----|
| Interesting Items .....  | 2  |
| Ashland College and Seminary—W. E. R. ....   | 3  |
| A Friend Indeed—Dr. R. R. Teeter .....   | 4  |
| The Importance of Education in a Church Program—<br>Dr. E. G. Mason .....  | 5  |
| Why Should the Church Give Liberally for the<br>Educational Offering for Ashland College and<br>Seminary?—Dr. L. E. Lindower ..... | 6  |
| Does the Educational World Need Ashland College?—<br>Dr. R. R. Haun .....  | 7  |
| "Our College" for Such a Time as This—<br>Dr. M. P. Puterbaugh .....   | 9  |
| Ohio Five Year Corner—Rev. J. G. Dodds .....   | 10 |
| Worshipping Day by Day (Family Altar) .....  | 11 |
| Christian Endeavor Topic for Young People .....  | 12 |
| Our Children's Department .....  | 13 |
| Taking That Slack Out of Our Sunday Schools—<br>Dr. William H. Beachler .....  | 14 |
| Among the Churches .....   | 15 |
| Educational Day Offering in Brethren Churches .....  | 16 |

## INTERESTING ITEMS

WE ARE GLAD TO REPORT that Rev. C. A. Stewart, pastor of the Bryan, Ohio, Brethren Church is recovering nicely from his recent enforced illness brought about by an operation for appendicitis. The editor had the privilege of a short visit with Brother and Sister Stewart on Sunday, April 27, when he stopped in Bryan on a return trip from Indiana.

THE PUBLISHING OFFICE RECEIVED A CALL from Rev. H. M. Oberholtzer, pastor of our Huntington, Indiana, Church. Brother Oberholtzer has only been out of the hospital for a short time, but reports rapid recovery and that he will soon be occupying his pulpit again.

DUE TO THE FACT that this issue of The Evangelist is largely given over to the Educational Interests of the Church, we have been compelled to lay back a number of reports from the churches. However these will appear in the next issue, which, by the way, will be the regular Missionary Number.

WE HOPE THAT IN A VERY SHORT TIME we will be able to present a drawing of the New Publishing Plant. The architect is now preparing this and we will be showing you in a week or two what you may expect to see when the new plant is completed. In the meantime we are sure that there are a number who have not considered seriously the sending in of their "bit" for this building project. Has your name appeared in our report?

WE ARE GLAD TO PRESENT THE CLAIMS of Ashland College and Seminary in this issue of The Evangelist. It is a very necessary part of the work of the church. The training of ministers and missionaries, as well as lay workers in the various churches is a very necessary part of the work of advancement of the church. The Offering envelopes and literature is going out to the churches and when the dates set for this offering come, (May 11 or 18), do not forget to do your part. The goal set is that of \$1.00 per member. That is not asking too much. But this means that some must go far beyond the sum of \$1.00. Will you be one of these?

THE EDITOR HAD THE PLEASURE of visiting in his home church at Warsaw, Indiana, on Sunday, April 27 and bringing the message of the morning. He also had the joy of helping his father and mother, Mr. and Mrs. George Vanator, in the celebration of their 57th Wedding Anniversary.

## PUBLICATION OFFERING for THE NEW BUILDING

|   |            |
|---|------------|
| Balance as reported April 26, 1941 .....  | \$5,186.05 |
| Dayton, Ohio Brethren Church .....        | 3.00       |
| South Bend, Indiana Brethren Church ..... | 56.28      |
| Warsaw, Indiana Brethren Church .....     | 35.00      |
| Waynesboro, Pa. (First):                  |            |
| Mr. and Mrs. R. J. Shearer .....          | 3.00       |
| Mr. and Mrs. H. W. Good .....             | 5.00       |
| F. S. Beeghly, Ventura, California .....  | 5.00       |
| H. R. Hunter, Sidney, Indiana .....       | 2.00       |
| Mrs. Alma Smith, New Lebanon, Ohio .....  | 1.00       |
| Mrs. H. R. Beal, Mansfield, Ohio .....    | 1.00       |
| Total to date .....                       | \$5,297.33 |



# EDITORIALS



## Ashland College and Seminary

We are glad to present the claims of Ashland College and Seminary to The Brethren Church through this issue of **The Brethren Evangelist**. The writer is almost tempted to designate this editorial, "It Has Been Written", for in looking over what has been written by a number of men over a period of years, he realizes that it has been written. Truly the entire issue of the paper might be filled with most excellent quotations from what has been written. But this is not our purpose, so we shall seek to remind our readers of the claims of the College and Seminary.

### The College and Seminary Are Vital

Ashland College and Seminary has held a position which was and is central and vital in the life of our church from the beginning of our history to the present, and she must continue to do so in the future. The founders of this institution knew full well that in order to establish and maintain unity of life and purpose, and to maintain and propagate their faith, there must be some central place for the training of lay members and the ministry of the church. That is just what they did in the establishing of Ashland College and that they succeeded is now quite evident. These men were Brethren,—in every sense of the word; and, as they build for the Brethren, they built well.

The Brethren Church founded the College and Seminary, has controlled it throughout the years, and has contributed much toward its support. In short the Church has made the College, but in turn the College has made the Church as the Fathers made her. **THE CHURCH OF TODAY AND EACH SUCCEEDING DAY MUST MAKE ASHLAND COLLEGE AND SEMINARY** just as it has done in the past.

### Our Contribution

The contribution which we can make to our institution begins with our deep interest in every phase

of her life. It is quite easy for individuals who are miles away from an institution, even which they own, to let their interests become tied up in other things. There are many reasons why this vital interest must be maintained, which I am sure are evident.

The members of the church should always be interested and concerned about the teachers of both the College and Seminary, and should insist that as far as possible these teachers should be Brethren. There is no reason why young men should not dedicate their lives to the teaching ministry of the church as well as to the Christian ministry. Some young men should be looking this way.

The percentage of Brethren students at Ashland has never been as large as it should have been, nor as large as we had reason to expect. The reason is not that Brethren young people do not go to college, but for some reason their interests have been elsewhere. The church should make a greater contribution of students for both the College and Seminary.

The College has almost a half million dollars in endowment which yields a steady income without which the College could not operate. The citizens of Ashland have been quite liberal in their support and without them we could not operate and meet the requirements of the accrediting agencies. The church has made contributions every year through the Woman's Missionary Society whose contributions have especially aided the Seminary, and through the National Sunday School Association, whose gifts have likewise been sizable and constant. In addition to these groups the church has given directly through the Educational Day Offering. The appeal is now being made for these gifts, and they should be larger than last year. We should all do our very best.

Our interest should also be maintained, that we may keep informed and pray constantly and intelligently for the needs of **our College**. We believe that prayer changes things, let us therefore cease not to pray for Ashland College and Seminary. Pray for the entire school, faculty and students. Pray that all of our needs may be met, both material and spiritual.

If you do your part, if I do my part, and if we all do our part, the needs will be met, and together we will move forward to greater and still greater achievements.

W. E. R.



# A Friend Indeed

R. R. Teeter, D. D.

In one of the old McGuffey school readers there was related a story of a family in distress, brought about by the death of a horse that had been overworked and under-fed in hauling a family of emigrants to a new country where they had planned to establish a new home.

This unfortunate incident attracted a number of people who stood around expressing their sympathy for the family in distress; but doing nothing toward relieving the situation. Finally one man stepped forward and said, "I sympathize with this family to the extent of five dollars, how much do the rest of you sympathize with them?", and we were told that under his leadership sufficient money was secured to buy another horse, and the family went on its way rejoicing. Then the story closed with a saying "A friend in need is a friend in deed."

Do you say "What has this to do with Educational Day in its relation to Ashland College?" It has a great deal to do with it. For not in many years have colleges and seminaries been confronted with financial problems and difficulties, not of their own making, and seemingly beyond their control, as at the present time.

Reduced returns from endowment investments, and the effect of the "draft" on students and prospective students have placed many colleges in an embarrassing situation; and unless their "friends in deed" come to their aid with an increased financial support, their embarrassment will become still greater.

Some of us may think we have contributed to the support of Ashland College liberally in the past and now we feel it is time for others to do the contributing, and to let us have a rest.

But do you not remember Paul's saying, "Be not weary in well-doing, for in due season ye shall reap, if ye faint not."

I am making this appeal especially to the older members of The Brethren Church, but with the hope

it may enlist the support of many of our younger members who must assume more and more of the responsibilities of the work of the church, if they expect to see it prosper as it should.

Forty-eight years ago this summer I took the field for Ashland College, visiting Brethren churches in western Ohio and central Indiana, soliciting funds to apply on the mortgage held against the college. This I did without one cent of pay, and in addition to that gave a money pledge to apply on the debt, which pledge was paid off in time.

And so far as I can remember there has not been a year in the intervening forty-eight years that I have not contributed in some manner to the support of Ashland College. I say this to show that I still have faith in the College, and for thirty-three years I have been serving without any intermission as a trustee of the College, twenty years of that time serving as secretary of the Board of Trustees, keeping all the records, and signing the diplomas of all

the graduates. And I am still willing to serve in any way I can, because I still have FAITH in the College. And I desire to continue, so that when my time comes, which may be not so many years hence, I may be able to say as Paul wrote to Timothy, "I have fought the good fight, I have finished the course, I have kept the faith."

Brethren, will you "keep the faith" with me and help to make this Educational Day offering one of the outstanding offerings in the history of Ashland College?

Ashland, Ohio.




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"Wisdom" appropriates and uses what "knowledge" and "understanding" gain. Solomon's wisdom, with his extensive knowledge and keen insight, was so practical as to be dubbed "good horse sense" or native intelligence. His worldly wisdom fell short of the higher wisdom revealed in One "greater than Solomon."

---

Each passing year presents its own peculiar problems and invites us to learn our new lessons for use in the days ahead. In our darkness, we find the light; in our fear, we find hope; in pain, peace; in doubt, faith.





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Dr. E. G. Mason

President of

Ashland College

# The Importance of Education in a Church Program

It must be clearly understood that learning by experience is not discredited. Every one learns by experience but in this day and age the process is too slow if it is to be relied upon alone. There is so much to learn that formal education is necessary if one expects to fit into the pace and precision that is now required in the work-a-day world in which we live.

Furthermore, individuals vary in abilities in the same way as they vary in physical characteristics. No two persons have the same pattern of finger prints, no two persons have exactly the same appearance. Some are tall, some are short, some are fat and some lean, some dark and some light, some weak and some strong and so forth. Mental or intellectual endowments vary in the same way. Some are designed as leaders, some as followers, some as musicians and some as machinists, some are quick to learn and some slow. In fact the range of differences is great.

It has been said frequently that education is the ultimate solution for all problems. This statement has been challenged but when the term, Education, is properly defined the statement holds. Education means understanding, enlightenment, being well informed and having a well rounded knowledge of the problems for solution. It means also the acquisition and use of methods of testing and selecting facts and truths rather than a blind acceptance of statements or opinions. The truly educated person is cautious, discriminating, painstaking, thorough and open-minded. Armed with these characteristics acquired through a formal or informal education an individual may be truthfully called educated and reasonably prepared to solve the problems with which he is faced.

Such an education may be attained in two ways. The first is in the "school" of experience. Experience is the sum total of the events encountered in the process of living. An individual learns as he goes through life by means of the instructions and advice of his experienced associates, and by means of the results of his own experiences. Some projects attempted result satisfactorily and some unsatisfactorily. In other words, sometimes success follows trial and error and sometimes failure. If one does not fully understand the problem, the solution is attempted by the trial and error method before an understanding is reached of what may be involved. To illustrate, if a motorist discovers a leak in his car, he can determine the cause by the trial and error method. If he is uncertain whether it is water or gasoline he can test it with a match. If it is water it will extinguish the match, but if it is gasoline it will burn. Without understanding the dangers of the close proximity of an open flame and gasoline, the application of this form of the trial and error method might prove to be disastrous. The person who understands and who knows will find a safer method to solve the problem he faces.

Because of these differences, modern industry and other economic, social and political institutions find room in their organizations for all individuals. For the able and prepared, major positions of trust and importance are open, for the less favored minor positions are open. This is God's plan for adjustment in the world of men. Each is endowed with certain capacities and each must fit into his proper place in life. Education then means adjustment to the events of life and such preparation for the best place that each can fill successfully and satisfactorily. If the economic, social and political systems of this world could be fully and completely worked out according to God's plan, there would be no unemployment, no labor troubles or no destructive wars. But man's interference disrupts God's plan. Man is selfish, grasping and intolerant. He is inconsiderate of the rights and needs of others and seeks to satisfy his own wants and desires at the expense of others. Thus he interferes with God's plan.

The Church was instituted among men to set forth God's plan to man. Jesus himself presented this plan to men and set up the Christian philosophy of life and the standards of Christian conduct for the individual. It is the task of the Church therefore to enable men and women to acquire as much of this knowledge and understanding as they are able to acquire. The Church early recognized this responsibility. The first schools were church schools. As educational demands grew from the needs of other economic, social and political groups the educational

offerings grew apace. The early American Church was vitally interested in education and made provision for both elementary and higher education. As the demands upon education grew the Church could not or rather did not supply the demands that were made upon it so the State gradually took over the facilities and program for elementary and secondary education, and the Church concentrated its efforts upon higher education. The result is the denominational college. Now the State is pressing the church-related colleges in the field of higher education because the church can not or will not supply the offerings society demands to satisfy its needs.

The denominational college has made and is making a great contribution to higher education. There is a distinct need today for its continuance. But it is necessary that the Church support its institutions of higher learning if the Christian emphasis upon higher education is to be retained in this field.

Many denominations have allowed outside support to weaken their control over the colleges they have founded and maintained. The emphasis upon higher education under Christian influences is thus lessened. Some of the larger denominations have founded many colleges and seek to support them. This com-

plicates the problem of church support for there are so many that they can not be supported adequately. But when a denomination such as The Brethren Church has only one such institution, it can concentrate its efforts upon the support of that institution. The term "church-supported colleges" has given way to the term "church-related colleges" because the church support has all but disappeared.

It will be a sorry day in higher education and in the history of the Church when its institutions of higher learning are abandoned. Education Day in The Brethren Church is set aside for the support of Ashland College and Seminary. Let each member of the church do his or her part in supporting it. We are asking each member to give \$1.00 this year before June 1st. The need is here. The Educational Day offering this year must be very much larger than it has been in the past because the income both from student sources and from endowment investments is less this year than last and from all indications will be even less next year. The Brethren Church, and that includes each member of The Brethren Church, must meet this challenge if Ashland College and Seminary is to render its greatest service.



Dr. L. E.  
Lindower

## Why Should the Church Give Liberally for the Educational Offering for Ashland College and Seminary - - - -

### 1. Because The Brethren Church believes in a prepared ministry.

The Brethren Church realizes that the ministry and leadership of our churches must meet and minister to those who are much more advanced intellectually than in any other time. It is impossible to expect a "horse-and-buggy" leadership to challenge an "air-minded" time. Reason and logic demands, therefore, that the churches should give to build up its only educational institution to be the strongest possible.

### 2. Because The Brethren Church believes in Missions.

The Missionary Board of The Brethren Church received almost twelve thousand dollars last year to

carry on the work of Home Missions. This year gifts for Home Missions have almost doubled, and the Foreign Mission gifts promise to do as well. This is a wonderful testimony of our Missionary interest. BUT BRETHREN!!!—ARE WE CONSISTENT IN OUR GIVING? Compared to this twelve thousand for Missions last year, **the churches gave less than one thousand dollars to the College**, exclusive of the two thousand from the W. M. S. and the one thousand from the National Sunday School Association. HOW CAN WE HAVE MISSIONS WITHOUT A PLACE TO PREPARE THE MISSIONARIES AND MISSION PASTORS? WHY DO WE GIVE SO LIBERALLY TO SEND OUT MISSIONARIES, AND DISREGARD OUR SUPPORT OF THEIR PREPARATION? We should not give less for Missions. We can give more. We can easily give forty thousand dollars for Home and Foreign Missions this

ear. Should we not give at least half that much for the educational interest that is the foundation for Missions? Can we be consistent and give anything else than half?

### 3. Because it is always good to take a new step forward.

Will the Brotherhood please pardon the writer if he waxes a little "warm" on this subject? I speak of a new step, because it is my firm conviction that the Brethren Church has never adequately supported her only College and Seminary. There have been many liberal givers, but there have been many more who seemed to care little about the welfare of Ashland College, if they were to be judged by their gifts. Why not start a new policy this year?

Am I justified in making such an accusation? I believe I am. Let us not think only of monetary support. Why is there such a small percentage of Brethren students in Ashland, when we should not be satisfied with less than fifty percent? Surely the College administration is not to blame for this.

Are you parents supporting your Brethren College and Seminary by sending your sons and daughters here? Many of you are not. Are you Pastors talking Ashland College and Seminary to your young people? I have had some experience in this, and know how young people can be brought here from the churches, if there is a real love and loyalty for Ashland back of the effort.

Now what about money? While the Church has been giving in hundreds, the City of Ashland has given thousands. If the Church would have been as liberal as Ashland City, or if she had been as liberal in Education as in Missions, the College would not have its financial problems today. Why not begin now to rectify this situation? Why can't the churches give twenty thousand dollars Educational offering this year, and have two hundred Brethren students here next Fall? They can—and they ought! It all depends, not upon what they say, but **what they think of Ashland.** Pardon me, again, but haven't I told the truth?



THE MUSIC BUILDING — a palatial home given to Ashland College, during the past year, as a memorial to the late Mr. and Mrs. F. E. Myers.

## Does the Educational World Need Ashland College

Dr. R. R. Haun



Very recently, a dean at one of our state universities told me that he sent his son this year back to the denomination college that he himself had attended. He wanted his son to get what he had gotten at the church college rather than what he saw other youths getting at his own university.

The next day after that conversation, the presi-

dent of another state institution said, "I want my girl to go away to college. She is needing the religious influence that she can obtain in a denominational college, but can find here only in a limited way."

I have been following with a great deal of interest and concern the students that transfer to Ashland College after attending other higher institu-

tions of learning. This year we have two girls who have come here under about the same circumstances although they have come from different places and are not related in any way. Each has attended expensive girls' colleges and subsequently went to other large institutions before coming to Ashland. Both girls claim, and their records here justify the claim, that they have never been so satisfied as they are here.

Last Sunday, a very successful business man came to see me at my home about his son who is one of our transfer students. We admitted the boy on probation, only because of the insistence of the father and the boy's brother who was a former student at Ashland College, because the boy's record was replete with failures. He had tried the engineering course at two different schools and failed it. When I told the father that the report, already in the mail and which he would receive the next day contained no failures and generally above average, he sat very quiet a while, swallowed and said, "Pardon me, but I can not take such good news without becoming a little upset emotionally." Incidentally the boy's best grade was in his Bible course.

Now I do not say all this to disparage or in any way discredit other colleges and universities. Each have their place to fill in the total educational system and it is becoming increasingly evident that one should know their differences well if he is going to wisely determine which college is best for one youth and which is best for another. But I give the above incidents to point out that educators and students of other denominations substantiate our own belief that there is a great need for Ashland College and its program of education.

Why is there such a strong belief in Ashland College and how does it differ from other institutions of learning? It still differs, as it always has, in its religious emphasis; its upholding of the Christian faith; its insistence upon high morals and standards

of conduct, and its positive effort to teach good attitudes and a worthwhile philosophy of life. These are the things that constitute a real education. May I emphasize by describing something that came to my attention recently with such force that it almost shocked me?

We have been giving to our freshmen, upon entering, and to our Sophomores and Seniors at the end of the year the same battery of subject matter content examinations. This series of tests is compiled by a cooperative test service and given every year to thousands of students all over the country. The results are usually expressed in percentile rankings and incidentally we have been quite pleased with the fact that our students have been ranking generally above the average of students all over the country. Recently however I went back to the actual scores made by the students on these subject matter tests and found that the actual number of right answers at the Sophomore and Senior levels was but a little better than those at the Freshman level. Their knowledge of facts had not increased greatly. This was true for students in all the colleges and universities. The conclusion is: that factual knowledge is not the main acquirement at college, an idea which we have long suspicioned but never had so forcefully proven.

What then does a college give its students? Some facts, an increased ability to think and reason, methods of studying and techniques of getting the information we need, a development of our attitudes toward God, man, and society; and a further expansion of our philosophy of life. God help us, if the time comes when these the real phases of an education must be given at a publicly supported institution which does not have the right to present them from a Christian viewpoint. And God forgive us if we fail in our responsibility to maintain the Christian college for our youth and if we fail to send our youth there for their preparation for life.



John D. Rockefeller said, "A pessimist is one who sees disaster in every opportunity; an optimist is one who sees opportunity in every disaster." Some people cannot see disaster when in it; some take stoically or cynically everything as it comes; some are optimistic in their self-confidence and ability; but Christian optimism is based on faith in God Who "ordereth all things well." Yet—Christian optimist, remember: "All things work together for good" to them only who "love God" and who "are called according to His purpose."

There are some folks of every age  
Demand the center of the stage.  
They must have everything their way.  
They must be "It," or they won't play.

At the entrance of the town office at Salem, Virginia, are the words, "I had no shoes and complained—until I met a man who had no feet." Think that over, and thank God for your feet and other members, even if you are minus money and some other things. St. Paul languishing in a prison bore this wonderful testimony: "I have learned in whatsoever state I am, therein to be content."



# Our College for Such a Time as This

Dr. M. P. Puterbaugh

The topic, "Our College for such a time as this" is worth consideration. Of course, it implies that these present days have a special significance. Some have pointed out that every decade or generation has its special problems and so it does. When Ashland College was first founded there was an evident need felt by churchmen for another Christian College to train young men and women in the knowledge of men and the knowledge of God.

From that day over sixty years ago until the present there have been those who supported and aided Ashland College because they felt there was a definite need for her. It is no wonder, then, that now our thoughts turn to the theme of "our college for such a time as this."

Have you considered the implications of "our" college. These words are written for "our" Church paper. Who can call Ashland College "our college"? The question is rather easily answered and the answer is rather impressive. First, there are the trustees who administer the business affairs and policies of the school. Add next the members of the Faculty whose contribution it is difficult to over-estimate. Certainly the students call it "our college" and to the great body of alumni she is "Alma Mater". In the last sixty years countless others have sent in contributions of money and in a very real way they ever after talk of "our college". Up and down the streets of the city of Ashland you may hear men and women and boys and girls speak proudly of "our college", and finally, we have seen a new realization grip our Brethren people in recent years that makes them proudly happy as they speak of "our college at Ashland".

Many of us who call Ashland "our college" forget that it did not become "our college" over night. In the light of many educational regulations and general conditions today it is extremely doubtful if we could be able to suddenly organize a college even if we saw we needed one "for such a time as this". The years, as they roll past, reveal a wisdom of the founders that even they themselves may not have fully sensed. Just as today we have the tree that gives its shade, its syrup, its fruit, usually because of the thoughtfulness, the effort, the dream of someone who planted the seedling and pruned and watered it, so today we have "our college for such a time

as this" because of the thoughtfulness, the efforts, and the dreams of others who builded better than they knew.

But what is it that "our college" can do for us now. It goes without saying that a school recognized by accrediting agencies offers a good education. It is actually true today as it was many years ago, that dozens of our students could scarcely have a college education if it were not for Ashland College, and this in spite of the dozens of colleges that dot the map of Ohio! ! More and more, colleges are recognized as "regional".

Moreover, it has been discovered that there are actually students in "our college" who have come because they have been attracted to a school where they need not have cigarette smoke blown in their faces at very turn from morning till night; where a boy may become captain of the football team or editor of the school paper who is not a member of the "Eta Beta Pi" fraternity; where a girl may wear the same pretty party dress to two social functions without having eyelids raised or her father's financial condition discussed; where boys and girls who like to debate, take part in plays, participate in sports, and enjoy musical activities can easily find places for themselves and develop themselves along these lines. These students immediately feel it is their college and that they are a vital part of the school. There are all too few schools like this.

Another large group of students regard Ashland College as the best school to which they may go to prepare for active leadership in The Brethren Church. But all these contributions have been made through the years to all student generations.

"These are times to try men's souls." Perhaps, more than ever before we now need clear thinking, an appreciation of spiritual values, a Christian philosophy, and a breadth of background and preparation that completely modifies the program of narrow specialization.

Today Dr. Carrell, a world renowned surgeon, recognizes the power of prayer (See Readers Digest, March 1941). Dr. Compton, Nobel Prize winner in Physics, needs God in his universe of cosmic rays and atomic particles. Dr. Link, the New York Psychologist, returns to religion and recognizes it as a real force in treating mental ailments (Readers Digest, June 1936). The engineer needs courses in speech; the farmer, courses in economics and business; the preacher, courses in sociology, psychology, and science.



Ashland College has long recognized the advisability of broad general training and the inter-relation of the various branches of knowledge. Moreover, she has pointed students toward a satisfying Christian philosophy of life by example and by precept of Faculty and by providing the students with abundant opportunities for Christian service.

An increasing number of students are going to advisers here at Ashland College with problems—problems—problems. Shall I quit school and work? Shall I enlist for Government Service? Shall I ask for deferment in the Draft? Shall I select this field or that as vocation? What is there of value in the world? Is there any abiding value? What good does it do to have a purpose or a goal? Why should I ever dream of a mate, a home, a future? Is there any meaning in Life? Is civilization doomed? Does Right ever triumph over Might or over Wrong? What can my life count for in the present mess? Small wonder that we feel “our college for such a time as this” is to lead the way in discovering spiritual values, keeping hopes alive, and pointing our young people to God standing within the shadow keeping watch above His own.

Before this story is ended mention must be made also of the importance of “our college” in these recent years of internal dissension within The Brethren Church. Many of us regret that Ashland College seemed to have been such a focal point in this controversy. Our attackers feverishly tried to discredit the school and its staff. Well they knew that as long as The Brethren Church could speak of “our college at Ashland” just so long would the church have a million dollar investment worth protecting, a rallying point for the whole church, a capable staff of workers, a training school for future leaders, a physical plant to provide facilities even for a national conference. Praise God we had Our College for such a time as this!!

But disintegrating forces threaten her. Junior colleges, technical schools, and specializing university departments beckon our students. Students and their parents are impressed by BIG Universities. Invested endowment funds bring smaller returns and fewer philanthropic gifts are received. The appeal of the Brethren college falls on Brethren ears that are deaf to denominational interests and their children go to schools that are close to their homes no matter what may be taught there.

Those of you who say “our college at Ashland” will tell us very soon by your gifts of money, by your interest in our work, by sending us your sons and daughters, your nephews, nieces, cousins, and neighbors just what you think of “our College for such a time as this.”

## OHIO FIVE YEAR CORNER

Rev. J. G. Dodds

### FIVE YEAR PROGRAM FOR BRETHREN CHURCHES

The whole church program is one of education. Only by precise instruction concerning the Person and work of Jesus Christ as Lord and Saviour, and by specific delineation of the Way, the Truth, and the Life can anyone hope to attain unto the heights where they shall SEE CHRIST. To become good stewards of Personal Evangelism as were the early disciples “who when they were scattered abroad went everywhere preaching the Word,” we must needs grasp every opportunity to increase our knowledge from the great storehouse of God’s knowledge.

The word “educate” is from the two Latin words “e” and “duco” which mean “to lead out.” Thus when we say that we have or that we are receiving a Christian Education, we signify that we are being led out by Christ into the channels of spiritual operation.

Every member of The Brethren Church is confronted with a world-wide challenge to become trained leaders in some particular field of Christian activity. Do you have a vision of church extension, of a vitalizing youth program, of thoroughly motivated Sunday School activities, of all the Laymen at work in the church? If you answer “yes” to one or more of these questions, then it behooves you to so train and build that the God-given talent you possess be not tied up in a napkin and buried in the earth.

Church auxiliaries (Sunday School, C. E., W. M. S., S. M. M., pastor’s Class, etc.) not only supply jobs for a few, but they are also universities of practical Christian education. Hence your answer and my answer to the question, “How much are you interested?” will decide and reveal the extent of our efforts to become efficient leaders to the end that church auxiliaries become a joyous success.

Smithville, Ohio

Progress in true prayer may not be proved by our use of better words and finer sentences.

“Much more shall the heavenly Father give the Holy Spirit to them that ask him”—what encouragement this is!





## Worshipping Day by Day

(Family Altar)

### Sunday

#### ON DUTY

Acts 27:23

The Duke of Wellington, observing a British officer standing in a slack manner, asked, "Why do you stand in such an unbecoming attitude?"

"I am off duty, sir," replied the officer. To which the iron duke retorted, "A British officer is never off duty, so resume your military standing."

If you are a Christian, you are always on duty. Observe your standing.

### Monday

#### POWER FOR SERVICE

Acts 1:8

How much we need the power of Christ in Christian work today. We have seen great machines in factories with tremendous capacity for making goods, and yet they are powerless and worthless without the motive power to run them.

Successful, fruitful results in Christian work depend entirely upon the right Prayer-contact with the Lord. Do we have it?

### Tuesday

#### LOVE TO GOD

I John 4:19

The question of God's loving me turns on another question, that of my loving God. If we have the least going out of our hearts to Him or His, then it is because He has smiled on us, He has come into our heart.

The originating love is always stronger than that which springs from it—the parent's being stronger than the child's.

He loves us a great deal more than we love Him. Does our love now grow proportionately with that of God?

### Wednesday

#### JOY IN THE SOUL

Philippians 4:4

Of all the Epistles of Paul, this one to the Philippians is the brightest. It is full of "joy."

Joy is one of the great motives of the Christian life. It fertilizes everything, giving a new spring and impulse to what was well-nigh dead before. This joy in the Lord should diffuse itself over a Christian's whole life. He has a right, as no other man has a right, to be in high spirits.

Ask for this gift of the Spirit, and it will not be refused.

### Thursday

#### FAITH, A COUPLING

Matthew 6:25-34

Faith is like the coupling which attaches the car to the engine. All the power and speed and momentum that belongs to the locomotive now becomes transmitted to the car. The coupling is simply the medium of communicating that power.

So faith joins the believer to Christ, and makes him partaker of all that Christ has, and is, and does.

### Friday

#### BUILDING SKYWARD

Ephesians 2:20

What are we building on this foundation? It is character.

The building of character is the most important business of life. It matters little whether we are rich or poor in this world's goods. It matters little what material things we leave behind us. What really matters is what we build into our building; what sort of an edifice we make of our own selves.

### Saturday

#### HOW WOULD YOU ANSWER?

Psalms 139:7-10

An English clergyman said to a bright little girl in his Sunday School, "If you tell me where God is, I will give you an orange."

"If you will tell me where He is not, I will give you two," promptly replied the keen youngster.

We may not be able to tell just where God is, but one thing we do know definitely, and that is that HE IS. And we can find Him because He is ever present to us.



## Christian Endeavor Topics for Young People

REV. W. ST. CLAIRE BENSHOFF, TOPIC EDITOR

### "HOW TO USE OUR RADIOS"

Scripture Lesson Phil. 4:8; I John 2:15-17

For the Leader

It would be very hard to find a person today who has never listened to a radio, for radios are almost as common as the sunshine which we see. The fact that radios are very common has made them less of a marvel to most folks. Yet many of us can remember back to the time when radio was little more than the crystal set and headphones. Then radio was truly a marvel and a miracle.

Nevertheless, radio is a marvelous invention, and if used properly, will bring happiness and joy to millions of people. The proper use of the radio is left up to us. The manufacturers have designed the sets so that we might tune any of many stations and programs. We cannot directly control the type of programs put on the air, yet in a sense we can, for by our approval or disapproval we can let the sponsors know how we feel about their type of programs.

Inasmuch as radio operation is controlled mainly by commercially-minded-worldly people we will do well to be careful in the use of our receiving sets.

#### Discussion

**THE POWER OF RADIO.** The effectiveness of a radio program is determined by the number of listeners it "pulls". Two things have combined to increase the number of listeners. First, more powerful broadcasting stations, and second, increased number of low-priced high quality receiving sets. Not so long ago we were lucky to have one big set in the living room which could be used only after dark when reception was better. Now there are radios in every restaurant and lunch room, in our automobiles, on trains and airplanes. And even mother has a small radio in the kitchen, and many of us are fortunate enough to have one in our bed-rooms. We hear the radio in our school rooms at times. In fact there are very few places we go where we are very far from a set. Even now they make radios which we can carry with us anywhere we go.

Which all means that we spend more time listening to our radios. And we are being influenced by the programs we hear. We buy certain brands of products ahead of others because we like the programs the companies broadcast. We must be careful, however, of many things we hear because as Christian young people we must have standards which are many times higher than certain types of programs which are broadcast. The programs we listen to on our radios should be in keeping with our Christian profession.

**TUNING IN A PROGRAM.** No doubt we have often pondered just what type of programs we should listen to. Certainly a program which alternates 90 second commercial announcements and screeching swing records for 15 to 30 minutes cannot be called "good listening." And the demoralizing type of "serial" stories used by certain high pressure soap corporations are not the best type of "listening." If these serial stories would emphasize the bright side of life, we might be able to say something in their favor. But as it is, the greater majority of these programs are "sob" stories of hard luck, broken homes, divorcees, and business failures. Above all, not fit for enthusiastic, noble minded Christian young people to listen to. Continuous following of these stories will lead a person to become morose, dejected or de-

pressed, and to get the idea that life is always on the dark side.

The Apostle Paul gives us the correct answer to our listening problems. In Phil. 4:8 he tells us the type of things which should receive a Christian's attention. We are to think (and to listen) to things which are true, honest, just, pure, lovely, and of good report. There are many good and worthwhile programs on the air. Let us hunt them out and listen to THEM!

**IN TUNE WITH GOD.** Another has put it, "In tune with the Infinite." Which means that we are tuned in our life to that standard which will enable us to hear from God. If we desire to hear a certain program coming over a certain station we turn on our sets and tune the dial to the wave-length we refer to a log book, and turn the pointer of the dial to the number given in the book. If our set is in good working order we will hear the program we want.

When our set is on the same wave-length as the broadcasting station it means that our set oscillates or "vibrates" at exactly the same number of kilocycles or "beats" per second as does the station. Thus our set is in harmony, or in tune with the station, and we receive its program.

If we are to hear God speak we must be in tune with Him. Things of the world must be tuned out, and we must center our hearts and thoughts on God. As we study His Word, and pray, and are fully consecrated to Him, then our hearts will beat on the same "wave-length" with His, we will be in tune with Him, and then we can hear His message for our hearts.

**TWO WAY BROADCASTING SETS.** It is now possible for police cars to be equipped with sets which will pick up the calls from headquarters and will in turn deliver messages from the car back to the headquarters station. These are called "two-way" sets. And yet, such a set is nothing new. We Christians have had access to a spiritual two-way broadcasting and receiving sets for thousands of years. God speaks to us through His written word and through Nature. We speak to Him of our problems and difficulties and our praise through prayer. But we must be tuned to the right spiritual wave-length, and the interferences of the world must be completely tuned out. By the grace of Christ we are able to speak to God and to hear His answer to us.

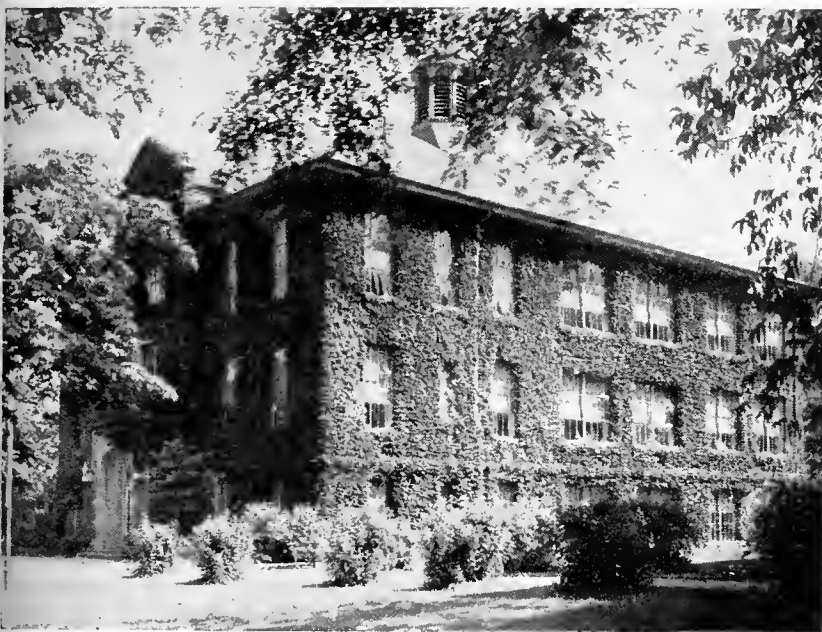
#### Questions

1. Radio is a dominating influence in American life today. a. In what ways is it making America a better place in which to live? b. In what ways is the radio destroying the foundations and ideals of American life, ideals and religion?
2. Should we boycott manufacturers who use "objectional" program material in order to get an audience for their commercial broadcasts?
3. Can radio sermons and church services take the place of church attendance.

#### Food for Discussion

The newest 1941 "fad" in preaching, endorsed by some "church leaders" is to have a few good, first-class preachers to do the Sunday preaching over radio networks instead of many less eloquent preachers in individual church pulpits throughout the nation.

Discuss the relative merits or objections to such a project. (This proposal was given in a current magazine. Would it be practical in our churches?)



THE LIBRARY BUILDING — constructed of red brick with white stone trimmings, houses the Ashland Seminary and Ashland College libraries. Most of the seminary classes meet in this building.



## Our Children's Department

MRS. LORETTA CARRITHERS,  
SUPERINTENDENT



Dear Children:

Each week of sunshine and rain brings more flowers, and what a blessing they are to the world. How often have these little things of beauty been made the means of pointing some lesson, or have been messengers of love.

God had used the flower in His word in so many ways. Songs of Solomon 2:1, "I am the rose of Sharon, and the lily of the valleys." Here, the Lord Himself is compared to a flower.

The chief thought in connection with flowers is beauty. True beauty is always closely connected with God. Look at a flower; the beauty of its form and color is not something put upon it from outside that has no necessary connection with it; it is a part of the flower; remove it and it is no longer a flower to you. As we look upon the beauty of the flower, we see the result of the work done in making the flower.

And so in the Christian life we want to become beautiful, in the Lord—to have the beauty of God. This beauty is within the reach of us all. And like the flowers, we cannot become beautiful suddenly, but it is the result of earnest Christian service in every way. If we take this yoke upon us He has promised to teach us. The beauty of Christian lives is not true beauty unless it brings forth the fruits. This means that the beauty of God is gotten by serving Jesus every day, and helping others to serve Him.

When we get our flower gardens planted, we would not want some one to come along and spoil it all, would we? Neither does God want His flowers spoiled by doing things that are not good. We are His flowers and we must bloom as beautifully as we can for Him. We can do things for Him by believing in Jesus, reading our Bibles, praying, going to Sunday School and church, taking some one to church with us, and in many other ways. If we live as He wants us to, people will see the beauty of Jesus in us and want to know Him too.

God tells us in His word to "Consider the lilies." And as we consider them, what do they teach us? That if we do not work, but sit still and trust God, that He will feed us? Certainly not; few can be so foolish as to see that lesson in the beautiful lilies. They teach us to not worry, but to trust God to the part that we can not do.

How foolish it would be for the lilies to try to make their own clothes. They can only drink up the moisture with their roots, take in the carbonic acid with their leaves, and lift up their heads to the sun. This is their work and God does the rest.

So let it be with us; let us do the work that God has given us to do, and leave the rest to Him.

With love, in Christ's Name,  
Aunt Loretta,

513 Bowman St.,  
Mansfield, Ohio

DR. W. I. DUKER  
President

DR. L. E. LINDOWER  
Treasurer

## The National Sunday School Association of the Brethren Church

REV. E. L. MILLER  
Vice-President

REV. N. V. LEATHERMAN  
General Secretary



Dr. W. H.  
Beachler

## Taking the Slack Out of Our Sunday Schools

Jesus said, "For the children of this world are in their generation wiser than the children of light." Luke 16:8.

This statement is my warrant for saying that in my judgment the most successful business concerns today can give us the best definition of what "slack" is, and can best show us how to get it out and keep it out. Or, how to get rid of it. That is what successful business concerns do—they get rid of the slack. That is largely why they are successful.

I take the position that "slack" by whatever other name you call it is what makes the difference between the maximum and the medium: the extraordinary and the ordinary.

When a piece of machinery runs smoothly and effectively every part is properly adjusted and tightened up, and the slack is out.

When a great organization runs smoothly and gets the maximum results, it means that the organization is perfect and there is no slack or lost motion.

A Sunday School may deplore the fact that it is just average in size. There is something far more deplorable than that! To be average or below average in the work it does and the kind of product it turns out, is far more deplorable. I do not pity a child that attends a small Sunday School, but I do pity a child that attends a poor one. It is not smallness but slackness that makes a Sunday School average.

Any Sunday School that makes the best possible use of the opportunities and resources it has lifts itself above the average, regardless of size. A big school might be even poorer than average; and a small school may be far better than average. The bigger the school the greater the chance for slack, and lost motion, and looseness. Because a big school

makes a big noise may only prove that it needs a big lot of fixing; that it needs a complete going over to see just what is wrong.

The breakdown in this short message may be at this point. I am using the rest of this message to try to show you how a Sunday School functions when the "Slack" is all out, whereas maybe I should have held to it as my task to suggest the best ways to keep it and get it out. But there may be a next time when I can give you what I am withholding today.

For example, first I must believe a school is keeping slack at the minimum when it provides itself with the best possible leadership at its disposal; a leadership that really leads and that does not follow; a leadership that is as big as the job and is still growing bigger; a leadership that really knows Sunday School.

Such leadership can inspire his staff of officers and teachers. Such leadership can say, "Away up yonder is our goal—let us go up after it"; and the Sunday School will say, "Aye, aye, captain." Such leadership will be able to make smoothness, and efficiency, and punctuality some of the outstanding characteristics of his school.

Second, a Sunday School is keeping slack at the minimum when it provides itself with the best possible staff of teachers at its command; who are so completely sold on the importance of what they are doing that they will be on the job **every Sunday, ahead of time**, and prepared to teach God's Holy Word to the best of their ability, and in a way deserving of immortal souls, whether they be little children, adolescents, or adults. I do not need to say that if the teaching staff of a Sunday School does not rate up then the school does not rate up. A school is just about as weak or strong as its teaching staff.

Again, a Sunday School is keeping slack at a minimum when it keeps its enrollment in a growing, expanding condition. Some schools are always adding new members to their ranks. Others are content with what few are added from the Cradle Roll or that drop down into their midst in parachutes. The

ifference is, the school that grows keeps the spirit of enlistment at keen edge, healthy, vigorous, and robust. The reason a Sunday School does a poor half-hearted, straggly job of enlistment is because of slackness.

If we are going to keep slackness at the minimum it is even more important to keep in a high state of development the holding power of the Sunday School. First to get them; then to hold them, and never give them up. Oh, what a sad story of the thousands of boys and girls every year who drop out of the Sunday School never again to be gotten back! Poor holding quality.

The claim used to be made that 75 percent of the boys left the Sunday School before they were eighteen. It may be worse today. I will give you here the result of a canvas somebody made to find why boys and girls either went to Sunday School or did not go:

|                        |                       |
|------------------------|-----------------------|
| Boys went:             | Boys did not go:      |
| Let help there         | Too kiddish           |
| Had a good time        | Nothing doing         |
| an habit of going      | Teachers don't come   |
| an teachers            | Women teachers        |
| Girls there            | More fun outside      |
| Girls went:            | Girls did not go:     |
| o meet girls           | Girls not sociable    |
| iked the singing       | Don't do anything     |
| thought I ought to go  | Treated like a child  |
| eacher my ideal        | Got nothing out of it |
| eacher had faith in me | No regular teacher    |

I have introduced this because it gives some valuable suggestions as to what a Sunday School must be like if it is going to hold the folks it enrolls. There as to be sociability, life, color, and variety at least. If it can be said of a school, "As it was in the beginning, etc.", I know that that school is not holding its enrollment. You can't expect young life to be much attracted by the sameness and the stillness of a cemetery or a morgue.

By all means a Sunday School is keeping slack at the minimum when it succeeds to the greatest possible degree in turning its teaching and praying and patience and trying into wheat and gold. I mean, if as a result of it all we bring our Sunday School pupils, of whatever age, to Jesus Christ and then through Him lead them to fine substantial character and useful lives—I say when we do this to the largest possible degree, then we are keeping slack at the minimum in our schools. Let us keep our eye on the ultimate Goal.

In conclusion, I think we have a pretty clear idea on what we mean by slack. Most of us realize that we have some of it in our Sunday Schools. There is nothing perfect in the world. In most schools there is some slack—in some schools more than in others.

We have it in our school. Most schools have bolts that need tightening up. Most schools need some new wheels; some new methods, better ideals and higher standards. We can all use a lot more steam and pep.

And so—what? Let us "rock the boat a little." Let us "blaze some new trails." Let us frankly look over our entire Sunday School set-up and try and locate the slack. If we are not doing the best kind of a job, let us inform ourselves as to why we are not.

Else why have conferences and conventions? Someone wisely said, "The end of the convention is the beginning of effort." No school—your school or our school—is so good that it cannot be made better. Sometimes it requires moral courage to eradicate the things in our schools that represent slack. Do we have that courage?

—Hagerstown, Md.



## Among the Churches

### Post Card Publicity

**Waterloo, Iowa.** Our revival services began March 26 and continued through April 9. These meetings had been widely advertised, and special preparation had been made through prayer and visitation. The attendance at no time was large, but well sustained. Many new faces were seen in the audience night after night. The meeting was well supported by a large chorus choir under the direction of Mr. Nathan Barr, our regular choir director. Many young people were in attendance throughout the meetings and gave themselves freely to the work of the Lord.

The evangelist for this campaign was Brother John F. Locke, Maurertown, Va. This was our first opportunity to team together. We found our brother from the Southland most congenial and efficient. The messages were true to the Word, well prepared, clearly and forcefully delivered. Many were the expressions of helpfulness received through the teaching. A special feature was a journey through the Holy Land. Brother Locke showed us pictures of persons and places collected by him while on a trip to the land where our Lord lived. The messages from the Word and the pictures from the Land combined in the presentation of the truth in Christ. A member of the evangelistic party not to be overlooked, was Sister Locke. These folks greatly endeared themselves to our people and will be most welcome at any time.

As for results, who can take a measure of the far reaching influence of the ministry of the Word? The seed sown during these two weeks will bring forth its harvest. As for visible results, six have received baptism, one awaits baptism. There were a number of reconsecrations. Our Communion service Sunday evening of the 20th was a blessed service.

W. C. Benshoff.

# Educational Day in Brethren Churches

Sunday, May 11 or 18, 1941



Chapel Scene  
In the Ashland College Chapel



There is a definite Christian emphasis at Ashland

Daily chapel attendance is compulsory.

Bible is one of the subjects required of all students.

Christian Associations, Gospel Teams and similar organizations are encouraged.

Future ministers and missionaries of The Brethren Church are trained here.

Training is also given to a large group of Brethren young people who are destined to be future lay leaders of our denomination.

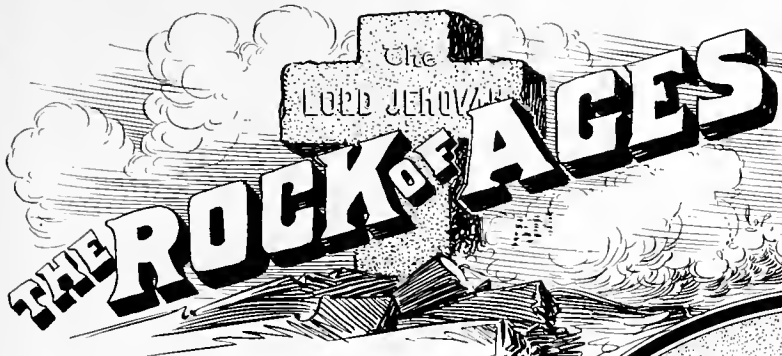
Public school teachers and those preparing for other work in life are trained under influences which are frankly and avowedly Christian. Truly this is a work for Christ and the Church and is worthy of our support on Educational Day.



A Cappella Choir

The Ashland College A Cappella Choir—one of a number of organizations or groups which are available to our churches for special programs.





MISSIONARY  
NUMBER

*"And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."*

*Isaiah 32:2.*

*"All did drink the same spiritual drink: for they drank of that spiritual Rock that followed them; and that Rock was Christ."*

*1 Corinthians 10:4.*



*Rock of Ages  
Cave of the Winds*

# The Brethren Evangelist

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ASHLAND, OHIO

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ASHLAND, OHIO

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We will soon be bringing  
the itemized report of the  
Easter Offering to you.  
Watch for it.

The Thanksgiving Offering  
appears in this issue.

## INTERESTING ITEMS

**THUS FAR FROM THEIR REPORTS** of 36 churches reporting their Easter Offering, 26 have increased their gifts above the amount of their own Thanksgiving Offerings.

**THUS WE HAVE** Nappanee, where Rev. Milton Bowman is pastor increasing their gift from \$150 at Thanksgiving time to \$300 this Easter. New Paris, Indiana, where Dr. George Rensch is pastor increased their offering this Easter to \$135.87. At Thanksgiving time they gave 61.97. Ashland, Ohio who gave \$258.25 in their Thanksgiving offering gave \$331.27 this Easter time. Linwood, Maryland, where Rev. A. B. Cover is pastor gave 25.50 at Thanksgiving time and gave \$80.75 this Easter. Berlin, Pennsylvania, where Reverend Victor Leatherman is pastor gave \$120.80 at Thanksgiving and \$266.50 this Easter.

**FROM WATERLOO, IOWA, COMES A LETTER** from A. C. Glessner, the Church School Secretary, asking us about taking over a project in Mission work. In the same mail comes a letter from Dr. Yoder asking if help has been found for Magdalena Anton to go to Seminary. In the same mail Waterloo mentions her name as a possible project. May the Lord lead to a fruitful Mission ministry in both of these places. We believe He is leading.

**WORD FROM BROTHER ZECHE**, of Rosario, Argentina, starts in this fashion: "What rejoicing there is in this district of the city of Rosario! Continually we hear expressions of joy on the part of many persons who send up fervent prayers of praise to God for the goodness and love of our dear Brethren in the United States in favoring us and helping us to have a mission of The Brethren Church in Rosario."

No doubt your own church will have or has already had a share in thus sharing Christ with others. You will want to read Brother Zeche's entire letter next month.

**DR. YODER WRITES** "I am sorry that we have had to delay opening the work here in Cordoba because of insufficient funds. We live in what is called "New Cordoba," the best part of the city and have close to a hundred thousand people on this side of the city with no mission at all in the district. We should in a place like this have enough to rent an attractive place and furnish it well. We will expect to have Argentine General Conference here later.

**SOME CHRISTIAN ENDEAVOR SOCIETY** or more dependable Sunday School Class will be interested in doing a vital work in South America. Dr. Yoder asks if it is not possible for us to provide funds for literature to hand out, such as tracts, helpful little messages, etc. Now this can be obtained very cheaply and yet it is a vital ministry. We wonder if some Sunday School Class would not like to promote this for a year. Write us.

**WOULD THIS BE AN EXCELLENT TIME** for a Brethren church to assume the support of some native worker or missionary in South America. You could thus feel that the Light is going out directly from your own church clear across the waters to South America. It would give you poise and power as a local church. It is something for you to meet for and pray for and work for other than just the local work. We would love to have your Missionary working from you as the mother church supporting him. God would bless your entire institution in new ways with this new ministry. Or take some home point as yours and be the parent to it. That too would be a great distinction and service.

J. R. K.



## "Our Brethren in every city --- see how they do"

—Acts 15:36



J. Ray  
Klingensmith  
  
General  
Secretary  
of the  
Mission Board

### OUR BRETHREN IN EVERY CITY

Reverend J. G. Dodds, pastor of the Smithville Brethren Church, can well be proud of their beautiful church and parsonage. We were guest speaker at two lovely services on Palm Sunday. Mrs. Harvey Amstutz sang "The Palms" as a solo after a splendid worship service had been conducted by the choir and pastor.

#### *Ashland, Ohio*

The Ashland Brethren Church held a week of pre-Easter or Holy Week services in spite of the absence of many of the students and professors during the school Easter recess. It was a pleasure to again work with these Brethren. They graciously agreed that all of the offerings of the week should go to Dr. Yoder in South America. Their Easter morning offering amounted to \$331.27 to date. Good Friday night service was held in conjunction with a number of the Brethren who sang while the Easter story from the Scriptures was read in a darkened church. An old rugged cross softly lighted brought meditations while the choir sang and the story was read.

#### *Milledgeville, Illinois*

Enroute to the mid-west it was our pleasure to be entertained in the home of Reverend and Mrs. St. Claire Benshoff. The success of this young couple is a compliment to all of us as a denomination. We know that they are very willing and desirous of leading a great work.

#### *Waterloo, Iowa*

The report out at Waterloo is that John Locke held a very fine meeting that was greatly appreciated by the Brethren. The Brethren in Waterloo report splendid interest and progress in our Lord's work there. Reverend Benshoff had been away at Cerro Gordo, Illinois, with Reverend Cecil Johnson when we arrived in Waterloo. It was a real joy to again be in the home of Mr. and Mrs. Ray Brundage. One does not forget the hospitality of an Iowa home like the Brundages share.

#### *Udell, Iowa*

A lovely Easter Sunrise service in our church at Udell was attended by about 30 of the young folks of that church. Udell has a splendid group of young people as you will note by the picture on the back page. Reverend and Mrs. Cecil Johnson have done a splendid work for the Udell Church. Many of us fail to appreciate what some of our pastors have contributed in these points. We found the church at Udell in splendid condition with Reverend Johnson right on the job for our Lord.

#### *Fort Scott, Kansas*

Here is a beautiful church. We should like to see some hard working young pastor and his wife give this place a real test now. It was our privilege to attend their Sunday School and preach both morning and evening and then to preach again on Monday evening. The Brethren were most friendly and delightful. We spent our time in the Russel home. The Brethren in Fort Scott need the leadership of a good minister. Sister Wood is doing well and still active in our Master's work. Pray for these people. Surely the Lord has a work for them in such a fine location.

#### *Mulvane, Kansas*

While passing through enroute to Carleton, Nebraska, we called on some of the Brethren in Mulvane. One outstanding old couple is the Fred Schapper family. Fred is 92 years old and his wife is only 88. They are real Brethren, active, and manifesting a great interest in our denomination. It was also our pleasure to visit in the Jet Adams home and also in the home of Brother and Sister Olen C. Davis. Mulvane (Bethel Brethren) have painted their church and it looks very nice now.

#### *Carleton, Nebraska*

Having corresponded with these Brethren for some time we learned of their desire to retain Miss Emma

About as the pastor after she held a very successful revival meeting for them. Miss Aboud baptized 10 and received them into the church. There were two others who made their confession and joined another church. Miss Aboud also received another one into the church Easter Sunday. The following item from the local newspaper reveals part of the success of the Brethren church here under Miss Aboud's leadership.

"The 'Gospel of Truth' written and arranged by Miss Aboud and presented by members of the church and Sunday School was a beautiful portrayal of the crucifixion and resurrection of Christ and was enjoyed by a large audience on Easter Sunday evening. We appreciate more than words can express the work and efforts of Miss Aboud and Miss Alta Rachow toward making this pageant a success." Miss Aboud is living in the parsonage at Carleton. Remember this group of Brethren. Last Sunday's attendance according to the register was 88; but the Brethren tell us that is low. They do better than that. Preaching service is well attended. Pray for these people. They need a permanent pastor. Miss Aboud has consented to remain with them only until they can secure a pastor and wife. The Brethren are very anxious to have such. They entertained us royally with a carry-in luncheon on Thursday evening.

Surely there is a need here. Miss Aboud is to be commended for her help to this congregation at this time. We were entertained in the Lichty home in Carleton. The Carleton Brethren have expressed great appreciation to the denomination for your help to them. It is different in church work when crops fail for about 7 years in a row and the things one used to do cannot be done so well now. We have some splendid Brethren there. Communion in Carleton will be held in May.

One cannot visit among Brethren churches without seeing that quality of personality and type of person that is peculiarly Brethren. We may be assured again and again of the "Fundamental" tone of the other churches, and of the remarkable gospel they preach; but Brethren will be Brethren. There is a fascination to the genius of Brethrenism. Brethren love the washing of the Saint's Feet; Brethren love Baptism, anointing, and the authority and absolute necessity of the Scriptures in all matters pertaining to their faith in God. We love to see that the real Brethren are not at all carried away these days by fads and extreme movements.

We are praying for a generous response among our Brethren for Dr. Yoder and the work in South America and for all things related to the Great Commission of Christ. Every Brethren church will be careful these days to not let slip those convictions in the value and power of Missionary work. God is blessing our work these days as a church. Every

pastor and leader in the church will do well to get in his bit of influence and testimony for the Master while the privilege is ours to do so.

We have noticed a lack among our Brethren that must be accounted for if not now in the tomorrows of their work. Soul winning cannot be overlooked. Regardless of the apparent success of your church and its attendance, you will remember that where it really tells is in your ability to win new souls to our Lord. He died expressly for this cause; can we live for any other? It is of little use in most places to pray for the Lord to send a Revival while the unsaved won't even attend it. It is ours to be into the Fields that are white unto harvest winning them. To read your Bible faithfully, and to pray and to seek to find an opportunity to bear modest and powerful witness to the saving power of Jesus Christ is our first duty. And yet we as Brethren must not resort to the brazen tactics of the fanatics in doing it. It is one thing to lead a soul out for Christ; it is another to recoil it and close it up to where none can reach it. A soul winner is one who prays more and talks less about it, too. The Christian who loses this interest can scarcely retain the rest of the Lord in his heart. It seems to us that there is so little left that is scarcely worth calling Christianity when the interest in the lost has died out.

Pray for our mission churches and for the rest of our churches and pastors. God needs men and women today.

#### *Cerro Gordo, Illinois*

In Cerro Gordo, Illinois, we were surprised to find a Sunday School of 110 in attendance. Conducted in a splendid manner we were amazed to hear the number of kiddies and young people who had their verse of Scripture memorized for the day. Mr. Carl Peterson is the Sunday School Superintendent. Mr. George Snoke is an older deacon in the church. Singing was led by Mr. Charles Snoke, one of the younger Brethren. We were entertained in the lovely home of Mr. and Mrs. Edward Hess. This home is well known to a number of Brethren preachers. After two splendid services on Sunday we continued till Wednesday night. Monday night we studied the theme "Why Brethren Baptize" and Tuesday evening we used as our theme "How Brethren Commune." Wednesday evening it was our privilege to receive into the church by laying on of hands and prayer 10 Brethren who had been baptized by triune immersion by an outside minister. There were four others who had been baptized by triune immersion who could not be present at this service. The first communion in eight years for Cerro Gordo was conducted in their church. There were 52 present for this lovely and impressive service. Eight new subscriptions to *The Brethren Evangelist* were taken, and the Brethren gave us an Easter Offering of \$37.10. We were delighted to be with them. Remember that in your prayers.

# ARGENTINE NOTES

From

Dr. C. F. Yoder  
Superintendent of  
South American  
Mission Work

With this letter I am enclosing reports written by Brother Zeche, pastor in Rosario and Brother Anton, pastor in Buenos Aires and wish to supplement them with a few notes of my own.

Readers of *The Evangelist* will rejoice that The Brethren Church is at last definitely back of the mission in the great cities of Buenos Aires, Rosario and Cordoba with a combined population of about three millions of people. Thus far we have been busy with the work in Buenos Aires and Rosario but will extend the work as rapidly as possible in Cordoba and the many large unoccupied towns between these three cities.

## ROSARIO

In Rosario there are at least fifty thousand people within walking distance of our two halls who are not being reached by any other mission. The people of the district are responding well and we have every reason to believe that we will soon have large congregations in this city. Brother Zeche has a very enthusiastic and lovable personality and is infatigable in his visiting. He is accompanied by his consecrated wife, while his two lovely little girls are of no small assistance.

The hall of which he speaks as available for our use is fifteen squares from our nearest mission and would make a third point in the triangle including the three. The owner will sell the building and lot to us, with the approval of the believers who built the hall, for the amount of the debt, which is a little over two thousand dollars at present exchange. The hall has the appearance of a chapel and will seat over three hundred persons, while there is room for the addition of a number of rooms to the rear. The district around is fully improved and populated and wholly open to us as a part of our work. We especially need a large place like this for the programs

of special days and for the union meetings of our several missions in the district. The price is but a fraction of the real value of the property as it represents a rental of only about eight dollars a month. Will the Easter offering of the church permit the purchase of this property? If not, it will probably be gone before another Easter. We would not need to add another worker in order to utilize this hall inasmuch as we have lay workers who are now able to help in the work, and there is a fine group of young people ready to form Gospel teams to help in every way needed. Perhaps the Lord has some one who would like to purchase this hall and make it a memorial of some dear one in glory. If so, may the Lord have His way.

## BUENOS AIRES

Buenos Aires has already many missions but the city is growing much faster than the evangelical population, so that every year there is a larger number of unconverted people in it than before. There are many places where we might have work without intruding upon the work of any other mission, but Gerli was chosen because, being in the process of formation, the population is almost wholly of the laboring class and rents are much cheaper in the older portions of the city. The fine response given to our first effort seems to indicate that we may expect the blessing of the Lord upon our work there. The nearest mission on either side of us is about twenty-five squares away and no one has preached the Gospel in Gerli except the scanty teachings of the Catholic Church and a mission called "The New Apostolate," which seems to be a Mormon mission, but the leaders live elsewhere and when they come are given to smoking and drinking so that it would be a sin to leave a fine large district to them. The few isolated believers from other denominations that we have found are now cooperating very enthusiastically with us as the principle of missionary comity permits them to do.

Besides Brother Anton, who can now, for the first time in many years, give his entire time to the work, his wife, Josefina, is a consecrated and talented helper and both are already beloved by their new friends in this district. Then, too, Brother Anton's daughter, Magdalena, seventeen years of age, was working in a cotton factory to help with family expenses, but as she had to go to her work by bus her expenses only left her twenty pesos (\$4.60) a month, and she was overjoyed when I told her that we would give her that much to help as a missionary until the way opens for her to go to seminary for fuller preparation. She will work with girls and prepare for a Sisterhood and also help in other ways.

## OUR FIRST WEDDING

A pleasing event to close our work of a fortnight in Gerli was the marriage of Brother Roberto Romanenghi and Sister Alicia Igarteburu. After the civil ceremony which is required of all, the religious ceremony was celebrated in the large Baptist church in Banfield where the bride has been one of the most beloved members. Her popularity was shown by the large crowd which filled the church at the wedding and the many beautiful gifts received. They have a house and hall fifteen squares from the work of Brother Antan and the two will cooperate in the care of the field. Brother Romanenghi's widowed mother will also live with them. She has, since childhood, been a faithful Christian and is an able personal worker.

We are now having benches made for the hall and meetings will soon begin. It remains to be seen how the new neighborhood will respond, but as Brother Anton and his group will help we are confident that there will also be a rapid growth in this new place.

## 25 DE MAYO

May 25th is one of the independence days celebrated in Argentina, and this town takes the date as a name, as do also many other towns in the names of their streets. The work began in this town thirty-one years ago with the preaching of Brother Rodriguez, who was baptized in Rio Cuarto. He labored six months in 25 de Mayo and baptized four converts but as our Board at that time did not feel able to support this new work, he accepted work with the Baptists and is now a professor in their seminary and a leading preacher.

After he left, Miss Wood, a Canadian missionary of the "Assemblies of God," having read "God's Means of Grace" was convinced on our doctrine and came to Rio Cuarto to be baptized. She took up the work in 25 de Mayo and has labored there ever since.

She now has a valuable corner property and converts in many of the surrounding towns and in the country. They should not be confused with the Pentecostal churches which are characterized by noise and confusion in their meetings. These people believe in the gifts of the Spirit as taught in the Scriptures, but try to do all things decently and in order. They observe baptism and the Lord's supper exactly as we do and asked me to visit them expressly to teach them more fully the Bible doctrines. I spent three days there, April 7-10, and workers and members were gathered in from the district in order to learn. We had meetings morning, afternoons and evening and celebrated the Lord's Supper with about thirty communicants. It was in no way different from similar services in our churches everywhere, and the full Gospel as we Brethren try to teach it, was welcomed by all.

Through Miss Wood a traveling salesman from Buenos Aires got my book on doctrine (the small Spanish edition) and was converted by it. He came to our meeting at Gerli the last night and testified to his faith. As he lives at no great distance from Gerli he promised to attend and help in our meetings there. There will doubtless be occasion to speak of him and his activities in later letters. By the time I can return to this mission there will be a number of candidates ready for baptism, as also in Rosario.

We are now eagerly awaiting news from the meeting of our Board and of the Easter offering, confident that the Lord will soon open the way for the extension of our work. The workers are ready and the fields are calling, but money is lacking for the necessary equipment. Doubtless some churches, when they see how others have increased their offerings, will feel ashamed and will want to send in an additional offering. They will all be welcome as our field is very large and the open doors are many and large. May the entire brotherhood realize the importance of fervent persistent prayer for both funds and workers that we may make the most of the short time at our disposal.

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Josefina de Anton is the wife of our Mission Pastor in Buenos Aires, South America, and a very talented worker with him.

By Josefina de Anton

When but a child I was invited to a Sunday School near my home. I went, and for many years did not miss, but my motive was to win the premiums that were offered for good attendance and the learning of verses.

Later I was made a teacher in the Sunday School

## My Testimony

and also held positions in the church and societies for girls and women, but, I confess, during all this time I was not really converted, for although I went to church I also went to worldly places and did not know the need of conversion. I did not realize that I was trying to serve two masters.

Then, in the good providence of God I was invited



to attend a meeting in the Brethren Mission of which Jose Anton was pastor. I had known him a long time and, although I do not know how to explain it, the preaching seemed easier to understand, and I came to see that my former experience was incomplete. I had not known the regeneration by the Holy Spirit.

But the Spirit was now working in my heart and I soon repented with tears of my worldliness and made by confession publicly and was baptized and became a member of The Brethren Church. I eagerly followed the teaching I received and have been happy ever since in fully following the Lord.

The change in me was so great that my relatives were deeply impressed and began to follow my ex-

ample. They, too, had believed that one could be a good church member and yet not give up the worldly life. I thank God that He has guided and kept me in the way of life.

I thank Him, too, for giving me as my companion one whom I have long known as a faithful, sacrificing pastor. Our union was formed for the purpose of serving the Lord together and our only desire is to bring many souls to the heavenly fold. We believe that we will be able to do this, with God's help, as workers in The Brethren Church, and we are very grateful to the helpers who are making this possible. May God bless you all.

1627 Sarmiento, Lanus, Buenos Aires, Argentina.



## "For Such A Time As This"

Rev. Arthur H. Tinkle  
Pastor of Sidney, Indiana,  
Brethren Church



"For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise . . . from another place; but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this?" Esther 4:14.

"For such a time as this!" Yes, the whole Gospel is needed now. The world teetering and groaning cries out for help—a way out. Men and women, young people and even children are throwing up their hands in literal despair, calling for something to hold to, something to give them hope and security. In this dark day many are thinking, thinking of deeper things than usual.

A Chinese student in a Christian college here in America was recently quoted as saying, "Many turned to Christianity while sitting in basement shelters, waiting for heaven knows what. I realized myself that I couldn't buy happiness—and education did not bring me peace. God permits this, so I am not afraid, I told myself. Before the war I was always seeking pleasures and the things of the world. Afterward I found that only God could give me peace.

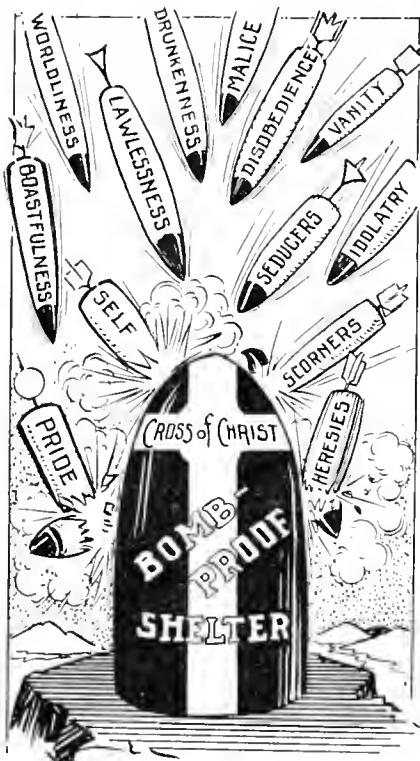
"People are hungry there for the Gospel . . . I have found out the great power of the Christian church, how it can bring peace and consolation and well being."

Mordecai, a Jew in a land not of his own choosing, when undergoing severe trials, did not turn against God but stood firm. A good citizen, ready to help the unfortunate, he made a home for his orphaned cousin, Esther. He educated and brought her up in the fear of the Lord, having faith in God. A time of dire emergency, and God called Esther to a peculiar place that she might be used to save her people.

My brother, my sister, God has placed YOU in a special position for just "such a time as this!" Some one says, "What can we do in 'such a time as this'?" Beloved, even a little candle makes a welcome light in a dark room. Thank God, we have not been given a little weak candle but "a burning and a shining light" (John 5:35), "a light that shineth in a dark place, until the day dawn, and the day star arise" (2 Peter 1:19), so that those which sit in darkness and in the region and shadow of death shall see Light and Hope (Matt. 4:16).

Another throws up his arms and says, "We're too few in numbers now and not important enough in the eyes of the people." Ah! listen to the answer God gives to the lie—"Not many worldly-wise, not many influential, not many of noble birth have been called. But God has chosen the foolish things of the world in order to shame its wise men; and God has chosen the weak things of the world in order to shame its strong things; and the mean (lowly, little, small) and despised things of the world—things that are nothing—God has chosen in order to bring to nothing things that are; to prevent any mortal man from boasting before God." (1 Cor. 1:26-29. Weymouth's Translation).

We may, if we so will, be still and not spread the Good News abroad, but God will find some channel through which to evangelize the world and we will be destroyed.



No man can receive Salvation and keep it by being selfish. If The Brethren Church or any other Christian organization is to live and grow, it must have a goal—a vision. This goal will not be reached by despising the little things, by neglecting the minor details, but on the contrary will flourish and develop as it reaches out mindful of the

cries of every perishing soul. Beloved, let each one do his part and God will take care of the other fellow. Daniel was faithful to God when circumstances must have looked hopeless to the human eye. Joseph was true even though he was in prison unjustly in a far away country. God never forgets His own.

The little slave girl could tell the great Naaman where he could receive a cure for his leprosy. The boy with his lunch of fish and bread could furnish the nucleus for a great feast.

We must not fail Christ for He "standeth at the door and knocketh" at "Such a time as this." May we let Him enter the homes of thousands of needy ones by giving the best Missionary Offering this year possible. Beloved Brethren, "The Master is come, and calleth for thee" "for such a time as this."

# Things That Matter

in the

## Christian Life

Dr. L. E. Lindower

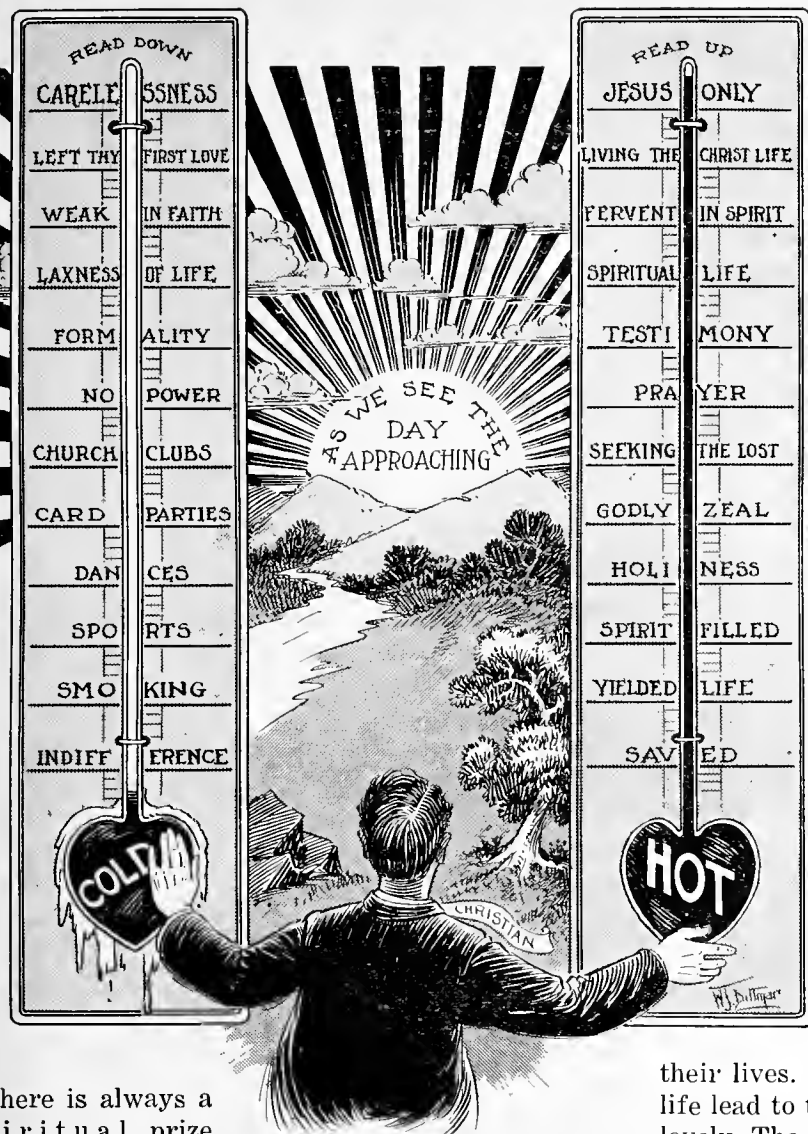
Ashland Theological Seminary

The things that matter most in the Christian life arise out of an individual communion with the Lord and Master of that life. The most important things, therefore, are the inward things of the heart. They are attitudes and motives. If these are satisfactory to God, then we need have no worry about what others think of us, or what is outward in the life. Christianity deals with the inward things more than the outward. Paul seems to have expressed the most important things in his life in the challenging paragraph in Phil. 3:10-14. There are seven things in this text which matter a great deal.

1. *There is an unsatisfactory present.* "I count not myself to have apprehended." Any life that is satisfied with the present is decaying and on the way downward. No matter what the present accomplishments are, there is always room for improvement with humanity. Most of our modern inventions and conveniences exist because there were those who would not believe others who said, "There is no more improvement possible." Christian life is like that. The one who is nearest the ideal will be the quickest to recognize opportunity for improvement.

2. *There is a forgotten past.*—"Forgetting those things which are behind." Living in the past is the sign of senility of mind. Dwelling on past blessings is like the Bible Conference speaker who said that when a lad he had practised his prospective ministerial art on the funeral of a cat. The cat was duly buried, but in order to keep track of its post-mortem welfare, the tail was left sticking out of the ground. But every day when the dead feline was exhumed from its grave it was in worse condition. Proper imagination will have no need of more description, but past blessings get just like that after being raised from the dead too often.

3. *There is a beckoning future.*—"Reaching forth unto those things which are before." Such a characteristic is the sign of youth and vigor. Reach forth



—there is always a spiritual prize ahead that is better than what is behind.

4. *There is a unified purpose.*—"This one thing I do." The Christian must be a specialist. He dare not scatter his interests. "Ye cannot serve God and mammon." Everyone will do the thing he wants to do, if he wants to do it badly enough. Not to meet Christian attainment means simply that there is no sufficient purpose to meet it.

5. *There is an unceasing effort.*—"I press toward the mark." The Greek word for "press" is a very strong word. It could be translated "pursue." It means to bend every effort. The "high calling of God in Christ Jesus" is represented as a prize which is worthy of the stretching of every nerve to attain. Watch the running contestants cross the finish line of a cross-country race, especially if the finish is close. See their agonized features; the cords standing out on their necks; gasping for breath, and some collapsing after the finish. Such effort is expended just for a title or a record or a championship—some my-

thical thing that seems to mean a lot. Is not the prize of Christian life, the realization of God's high calling worth more than all this?

6. *There is a satisfying apprehension.*—"That I may apprehend that for which I am apprehended of Christ Jesus." There is no satisfaction in the realization of anything, except what the Lord intends for us to realize. The realization of personal ambitions which do not have the calling of God for their source will sour on us. The most unhappy person is the one who has a lot of what he was not supposed to have. The five former statements were carried out that this one might be realized.

7. *There is a fulfilling of knowledge.*—"That I may know Him." This expresses the whole purpose of Christian life—the goal of all activity—the reward of all service. Many will make great sacrifices just to be introduced to a human monarch. But when their ambition is realized, perhaps they merely bow in the presence of a ruler whom they do not know, but about which they boast for the rest of

their lives. The things that matter in the Christian life lead to the *knowing* of the one who is altogether lovely. The final knowledge of Him is in direct proportion to the consecration of life to these things that matter.

Take care of the inner motives and attitudes and the outward life will take care of itself. Can I face myself with life? *Can I face God with my life?*

## YOUR EASTER OFFERING

To date we have received over \$3,000 Easter offering. Has your church made it a matter of prayer and real effort? If we fail in these days to let the lights burn, we will never find comfort in saying to ourselves that our message wasn't needed. It is needed today. We have it to share.

If these are the last days we should make them our best days of Christian service and testimony. While millions on earth are giving theirs to bomb and murder men and women, thank God we can give ours to heal and save and bring to life.

# Thanksgiving Missionary Offering Report

(Itemized)

Due to the fact that individuals and churches have still been sending in their Thanksgiving Offering we have withheld itemization until now. Some churches did not itemize their gifts, therefore we have no record of individual offerings. Such itemized lists would yet be welcome for publication.

## NORTHERN CALIFORNIA DISTRICT

### Lathrop Brethren Church:

|                                  |          |
|----------------------------------|----------|
| Mr. and Mrs. Cecil DePriest..... | \$ 15.00 |
| Agnes Elliott .....              | 5.00     |
| Mr. and Mrs. D. E. Frey .....    | 5.00     |
| F. L. Kleist .....               | 10.00    |
| Mrs. Emma Wolfe .....            | 20.00    |
| Mr. and Mrs. Harold Wolfe .....  | 25.00    |
| Miscellaneous offering .....     | 7.60     |

\$ 87.60

Offering for 1939-40 (entered in  
current year's accounts) .....

143.00

\$230.60

### Manteca Brethren Church:

|                                   |       |
|-----------------------------------|-------|
| Mr. and Mrs. M. E. Gall .....     | 5.00  |
| Mrs. O. H. Gotschall .....        | 5.00  |
| Mrs. Estelle M. Huse and sons.... | 15.00 |
| Rev. J. W. Platt .....            | 5.00  |
| Miscellaneous offering .....      | 7.40  |

37.40

### Stockton Brethren Church:

|                                  |       |
|----------------------------------|-------|
| Rev. and Mrs. Frank Gehman ..... | 10.00 |
| Mr. and Mrs. Paul Larson .....   | 5.00  |
| Miscellaneous offering .....     | 7.50  |

22.50

### Isolated:

|                                   |       |
|-----------------------------------|-------|
| F. S. Beeghly .....               | 25.00 |
| Ellen G. Lichty .....             | 2.00  |
| Herschel McEntyre .....           | 9.00  |
| Mr. and Mrs. Merle W. Snyder .... | 35.00 |
| Mr. and Mrs. Frank B. Yoder ..... | 10.00 |

81.00

Total Northern California District.....

\$371.50

## CENTRAL DISTRICT

### Lanark, Illinois, Brethren Church:

|                                   |       |
|-----------------------------------|-------|
| Mrs. Clayton Berkshire .....      | 5.00  |
| Mr. and Mrs. Roy Greenawalt ..... | 10.00 |
| Mrs. Rilla Lower .....            | 5.75  |
| Mr. and Mrs. H. B. Puterbaugh.... | 25.00 |
| Sadie Puterbaugh .....            | 25.00 |
| Florence Truman .....             | 25.00 |
| Homer Wolfensberger .....         | 5.00  |
| Builders Class .....              | 5.00  |
| United Workers Class .....        | 5.00  |
| Miscellaneous offering .....      | 33.99 |

144.74

### Milledgeville, Illinois:

|                                    |       |
|------------------------------------|-------|
| Altruist S. S. Class .....         | 5.00  |
| Rev. and Mrs. W. S. Benshoff ..... | 5.00  |
| Alice and Amanda Livengood .....   | 5.00  |
| Welcome S. S. Class .....          | 5.00  |
| Samuel Livengood .....             | 8.00  |
| Sunday School .....                | 10.00 |
| Miscellaneous offering .....       | 27.00 |
| W. M. S. ....                      | 25.00 |

90.00

### Udell, Iowa, Brethren Church:

|                              |         |
|------------------------------|---------|
| Mary Hornaday .....          | \$ 1.00 |
| Rev. Cecil H. Johnson .....  | 5.00    |
| Della McConnell .....        | 1.00    |
| Ora Powell .....             | 1.00    |
| Minnie Repogle .....         | 1.00    |
| Sarah Whisler .....          | 1.00    |
| Miscellaneous offering ..... | 2.20    |

12.20

### Waterloo, Iowa, Brethren Church:

|   |          |
|---|----------|
| Floy Armstrong .....                            | \$ 10.00 |
| Rev. and Mrs. W. C. Benshoff .....              | 10.00    |
| Helen Dumire .....                              | 5.00     |
| Mr. and Mrs. J. H. Gessner .....                | 5.00     |
| Mrs. Ellen Holmes .....                         | 5.00     |
| Mr. and Mrs. Dan Liety .....                    | 10.00    |
| Ethel Lichty .....                              | 10.00    |
| Mr. and Mrs. Grant Miller .....                 | 5.00     |
| Mrs. Kate Flickening .....                      | 10.00    |
| Earl Klingaman .....                            | 5.00     |
| Mrs. J. W. Lichty .....                         | 10.00    |
| Mr. and Mrs. Glade Miller and<br>Maryland ..... | 10.00    |
| Harry Miller .....                              | 5.00     |
| Mr. and Mrs. L. L. RuLon and Dale               | 100.00   |
| Mrs. Emma Van Schoyck .....                     | 10.00    |
| Mr. and Mrs. Clyde Smith,<br>Don and Bob .....  | 5.00     |
| F. A. Wisner .....                              | 5.00     |
| Friendship Circle Class .....                   | 5.00     |
| Service Circle Class .....                      | 30.00    |
| Miscellaneous Sunday School<br>offering .....   | 50.00    |
| Miscellaneous Church offering ....              | 18.00    |

\$323.00

### Isolated:

|                              |         |
|------------------------------|---------|
| Mrs. F. S. Haney .....       | \$ 1.00 |
| John and Mary C. Jesse ..... | 2.00    |

3.00

Total Central District .....\$572.94

## INDIANA DISTRICT

|                                  |          |
|----------------------------------|----------|
| Ardmore Brethren Church .....    | \$ 43.42 |
| Burlington Brethren Church ..... | 24.09    |
| Cambria Brethren Church .....    | 12.47    |

### Center Chapel Brethren Church:

|                              |         |
|------------------------------|---------|
| Frank Johnson .....          | \$ 1.00 |
| Miscellaneous offering ..... | 9.95    |

Miscellaneous offering ..... 8.55

\$ 19.10

### Clay City Brethren Church:

|                                |         |
|--------------------------------|---------|
| C. C. Long .....               | \$ 3.00 |
| Mr. and Mrs. Cletus Long ..... | 2.00    |
| D. V. Oberholtzer .....        | 5.00    |
| Miscellaneous offering .....   | 1.00    |

\$11.00

College Corner Brethren Church .....\$ 11.17

Corinth Brethren Church ..... 21.92

County Line Sunday School ..... 5.00

### Denver Brethren Church:

|                                  |         |
|----------------------------------|---------|
| Emma R. Berheiser .....          | \$ 2.00 |
| Mrs. N. B. Brower .....          | 1.00    |
| Rufus Carlin .....               | 1.10    |
| Mrs. Rufus Carlin .....          | .35     |
| Mrs. Mildred Flora .....         | 1.00    |
| Mr. and Mrs. Augustus Maus ..... | 1.00    |
| Fayetter Shoemaker family .....  | 5.00    |
| W. M. S. ....                    | 5.85    |
| Miscellaneous offering .....     | 2.88    |

\$ 20.18

Dutchtown Brethren Church .....\$ 32.50

Elkhart First Brethren Church ..... 250.00

### Flora First Brethren Church:

|                           |      |
|---------------------------|------|
| Freida Allbaugh .....     | 5.00 |
| Fdeida Allbaugh .....     | 5.00 |
| Miss Queen Allbaugh ..... | 5.00 |
| Olaf K. Brown .....       | 5.00 |
| Becca Crume .....         | 5.00 |

|                                    |         |          |                                      |          |          |
|------------------------------------|---------|----------|--------------------------------------|----------|----------|
| Oregon Crume .....                 | 5.00    |          | Mr. and Mrs. George Harshman ...     | 5.00     |          |
| D. Elmer Cripe .....               | 10.00   |          | Mrs. Howard Knapp .....              | 1.00     |          |
| Mrs. D. Elmer Cripe .....          | 5.00    |          | Mr. and Mrs. J. K. Lautzenhiser ..   | 2.00     |          |
| Mr. and Mrs. Rufus Flora .....     | 10.00   |          | Walter Loucks .....                  | 5.00     |          |
| Gladys Flora .....                 | 5.00    |          | Mrs. Howard Morford .....            | 1.00     |          |
| Mr. and Mrs. Vernon Grisso .....   | 7.50    |          | Mr. and Mrs. Union Ohmart .....      | 5.00     |          |
| Mr. and Mrs. Lester Guyer .....    | 8.00    |          | Martin Owens .....                   | 1.00     |          |
| Mrs. Joe Norton .....              | 5.00    |          | Wayne Ruse .....                     | 1.00     |          |
| Mr. and Mrs. Russell Kuns .....    | 5.00    |          | Harold Schutz .....                  | 1.00     |          |
| Mrs. Monroe Landis .....           | 5.00    |          | Mr. and Mrs. J. R. Schutz .....      | 10.00    |          |
| Susie Landes .....                 | 5.00    |          | Mr. and Mrs. Wayne Swihart .....     | 1.00     |          |
| Edith Lesley .....                 | 25.00   |          | Mrs. G. W. Trick .....               | 1.00     |          |
| George Lesley .....                | 5.00    |          | Dr. J. L. Warvel .....               | 5.00     |          |
| Woodrow Robertson .....            | 5.00    |          | H. A. Wright .....                   | 1.00     |          |
| Mrs. Woodrow Robertson .....       | 5.00    |          | Children's Division .....            | 72.50    |          |
| Loyal Workers Class .....          | 5.00    |          | Miscellaneous offering .....         | 27.79    | \$159.29 |
| W. M. S. ....                      | 25.00   |          |                                      |          |          |
| Miscellaneous offering .....       | 65.68   | \$230.68 | Oakville First Brethren Church ..... |          | \$335.60 |
| Joshen First Brethren Church:      |         |          |                                      |          |          |
| Mr. and Mrs. Eph. Culp .....       | \$ 5.00 |          | Peru First Brethren Church:          |          |          |
| Mr. and Mrs. DeFoe Leedy .....     | 5.00    |          | Mr. and Mrs. C. D. Clingaman ....    | \$ 5.00  |          |
| Mr. and Mrs. R. D. Miller .....    | 5.00    |          | Mrs. Grover Deal .....               | .67      |          |
| Mr. and Mrs. H. T. Rowell .....    | 5.00    |          | Mr. and Mrs. A. Eikenberry .....     | 5.00     |          |
| Rev. and Mrs. Claud Studebaker ... | 10.00   |          | Mr. and Mrs. H. L. Fawley .....      | 2.00     |          |
| Mr. and Mrs. DeMain Warner .....   | 5.00    |          | Mr. and Mrs. O. Fenimore .....       | 5.00     |          |
| W. M. S. ....                      | 25.00   |          | Mr. and Mrs. A. F. Halpin .....      | 5.00     |          |
| Miscellaneous offering .....       | 77.93   | \$137.93 | Mrs. F. S. Haney .....               | 3.00     |          |
|                                    |         |          | Mrs. C. E. Keplinger .....           | 1.00     |          |
|                                    |         |          | Mrs. Laura Keyes .....               | 1.00     |          |
|                                    |         |          | Mr. and Mrs. J. A. Klise .....       | 2.00     |          |
|                                    |         |          | Mrs. Max Long .....                  | .25      |          |
|                                    |         |          | M. L. Maus .....                     | 5.00     |          |
|                                    |         |          | Mrs. Ivan Miller .....               | 1.00     |          |
|                                    |         |          | Mrs. Susie Morris .....              | 1.00     |          |
|                                    |         |          | Mrs. Edith Rhodes .....              | 1.00     |          |
|                                    |         |          | Mrs. Frank Ridgway .....             | 1.00     |          |
|                                    |         |          | Mr. and Mrs. Philip Schmidt .....    | 1.00     |          |
|                                    |         |          | Mrs. Inez Wray .....                 | 5.00     | \$ 44.92 |
|                                    |         |          |                                      |          |          |
|                                    |         |          | Roann Brethren Church .....          | \$ 19.20 |          |
|                                    |         |          | Roanoke Brethren Church:             |          |          |
|                                    |         |          | Mr. and Mrs. W. D. Humke .....       | \$ 10.00 |          |
|                                    |         |          | Miscellaneous offering .....         | \$ 16.50 | \$ 26.50 |
|                                    |         |          |                                      |          |          |
|                                    |         |          | Sidney Brethren Church:              |          |          |
|                                    |         |          | H. D. Hunter .....                   | \$ 1.00  |          |
|                                    |         |          | Mr. and Mrs. Sam Smith .....         | 4.00     |          |
|                                    |         |          | Mr. and Mrs. Wilbur Smith .....      | 5.00     |          |
|                                    |         |          | Rev. and Mrs. Arthur H. Tinkel ...   | 5.00     |          |
|                                    |         |          | A friend .....                       | 5.00     |          |
|                                    |         |          | Miscellaneous offering .....         | 1.00     | \$ 21.00 |
|                                    |         |          |                                      |          |          |
|                                    |         |          | South Bend First Brethren Church:    |          |          |
|                                    |         |          | Dr. and Mrs. C. A. Bame .....        | \$ 5.00  |          |
|                                    |         |          | Mr. and Mrs. C. E. Colip .....       | 5.00     |          |
|                                    |         |          | Rev. and Mrs. E. A. Duker .....      | 5.00     |          |
|                                    |         |          | Mr. and Mrs. Clem Garwood .....      | 10.00    |          |
|                                    |         |          | Lillie Garwood .....                 | 5.00     |          |
|                                    |         |          | Alberta Hartman .....                | 5.00     |          |
|                                    |         |          | Ernest Kreider .....                 | 5.00     |          |
|                                    |         |          | Mr. and Mrs. Ray Kuns .....          | 5.00     |          |
|                                    |         |          | Mr. and Mrs. William Meinke .....    | 10.00    |          |
|                                    |         |          | Mrs. William Roscoe .....            | 20.00    |          |
|                                    |         |          | Mrs. C. A. Shorb .....               | 10.00    |          |
|                                    |         |          | Mr. and Mrs. L. Swintz .....         | 5.00     |          |
|                                    |         |          | Mr. and Mrs. Dale Ulbricht .....     | 5.00     |          |
|                                    |         |          | Mr. and Mrs. C. D. Whitmer .....     | 5.00     |          |
|                                    |         |          | Miscellaneous offering .....         | 29.30    | \$129.30 |
|                                    |         |          |                                      |          |          |
|                                    |         |          | Tiosa Brethren Church .....          | \$ 11.77 |          |
|                                    |         |          | Warsaw Brethren Church:              |          |          |
|                                    |         |          | Marceline Gable .....                | \$ 5.00  |          |
|                                    |         |          | Mrs. Hattie Kanaurer .....           | 10.00    |          |
|                                    |         |          | Harvey May .....                     | 5.00     |          |
|                                    |         |          | Frank Merkle .....                   | 10.00    |          |
|                                    |         |          | Mr. and Mrs. F. E. Robbins .....     | 5.00     |          |
|                                    |         |          | Mrs. Joyce Saylor .....              | 5.00     |          |
|                                    |         |          | Joe Shilling .....                   | 5.00     |          |

|                              |       |          |
|------------------------------|-------|----------|
| Mrs. D. A. C. Teeter .....   | 5.00  |          |
| Miscellaneous offering ..... | 35.84 | \$ 85.84 |
| Total Indiana District ..... |       | 2109.25  |

## MID-WEST DISTRICT

## Carleton, Nebraska, Brethren Church:

|  |         |          |
|--|---------|----------|
| Mrs. A. B. Cover .....                     | \$ 5.00 |          |
| A. Elizabeth Cover .....                   | 5.00    |          |
| Mr. James Dudgeon .....                    | 1.00    |          |
| Mrs. Laucen Lietsch .....                  | 1.00    |          |
| Mrs. Dale Miller and sons .....            | 1.60    |          |
| Ella Miller .....                          | 1.00    |          |
| Elmer Smith .....                          | 1.00    |          |
| Mrs. Harry Weddel .....                    | .50     |          |
| Children's Division of Sunday School ..... | 13.24   |          |
| Junior Division of Sunday School ..        | 1.43    |          |
| Miscellaneous offering .....               | 3.35    | \$ 34.12 |

|   |          |
|---|----------|
| Falls City, Nebraska, Brethren Church ..... | \$ 84.81 |
|---|----------|

## Hamlin, Kansas, Brethren Church:

|                              |         |          |
|------------------------------|---------|----------|
| Frank Cloud family .....     | \$ 5.00 |          |
| N. P. Eglin and wife .....   | 25.00   |          |
| N. J. Lewis and wife .....   | 5.00    |          |
| S. I. Miller and wife .....  | 10.00   |          |
| S. C. Shanon .....           | 5.00    |          |
| Miscellaneous offering ..... | 8.90    | \$ 58.90 |

## McLouth, Kansas, Brethren Church:

|                              |         |         |
|------------------------------|---------|---------|
| Mrs. Mabel Bowers .....      | \$ 1.00 |         |
| Claude Kimmel .....          | 1.00    |         |
| Mrs. J. R. Kimmel .....      | 1.00    |         |
| Mrs. Clarence Saunders ..... | 1.00    | \$ 4.00 |

|  |         |
|--|---------|
| Morrill, Kansas, Brethren Church ..... | \$ 7.50 |
|--|---------|

## Mulvane, Kansas, Brethren Church:

|                              |         |         |
|------------------------------|---------|---------|
| Mrs. Myrtle Kessinger .....  | \$ 5.00 |         |
| Miscellaneous offering ..... | 4.11    | \$ 9.11 |

## Portis, Kansas, Brethren Church:

|                                |         |         |
|--------------------------------|---------|---------|
| Agnes Lemon .....              | \$ 1.00 |         |
| Mr. and Mrs. D. G. Lemon ..... | 5.00    |         |
| G. J. Wolters .....            | 2.00    | \$ 8.00 |

## Isolated:

|                         |      |  |
|-------------------------|------|--|
| Mrs. H. W. Larsen ..... | 1.00 |  |
|-------------------------|------|--|

|                               |           |
|-------------------------------|-----------|
| Total Mid-West District ..... | \$ 207.44 |
|-------------------------------|-----------|

## OHIO DISTRICT

## Akron Brethren Church:

|                                  |          |          |
|----------------------------------|----------|----------|
| Mr. and Mrs. Harvey Naugle ..... | \$ 25.00 |          |
| Miscellaneous offering .....     | 18.00    | \$ 43.00 |

## Ashland First Brethren Church:

|                                  |          |  |
|----------------------------------|----------|--|
| Mr. and Mrs. C. L. Anspach ..... | \$ 25.00 |  |
| Mr. and Mrs. W. A. Beeghly ..... | 5.00     |  |
| Dyoll Belote .....               | 5.00     |  |
| Dean Benschhoff .....            | 6.00     |  |
| David Boss .....                 | 5.00     |  |
| George C. Carpenter .....        | 15.00    |  |
| Mrs. Hilda Carpenter .....       | 5.00     |  |
| Mrs. Margaret DeLozier .....     | 5.00     |  |
| Mrs. Ethel Harley and Ruth ..... | 5.00     |  |
| Mr. and Mrs. R. A. Hazen .....   | 10.00    |  |
| Mrs. David Herschler .....       | 1.00     |  |
| E. E. Jacobs .....               | 3.00     |  |
| Mrs. E. L. Kilhefner .....       | 25.00    |  |
| Myron Kimmel and wife .....      | 5.00     |  |
| Mrs. Guilford Leslie .....       | 5.00     |  |
| Betty Lyons .....                | 5.00     |  |
| E. G. Mason .....                | 15.00    |  |
| Phyllis Maust .....              | 1.00     |  |
| Mr. and Mrs. Andrew Miller ..... | 10.00    |  |

|                                      |       |          |
|--------------------------------------|-------|----------|
| Mrs. Lucy B. Rowsey .....            | 5.00  |          |
| Martin Shively .....                 | 5.00  |          |
| Mrs. Cynthia Slotter .....           | 10.00 |          |
| J. E. Stookey .....                  | 5.00  |          |
| Mrs. M. A. Stuckey .....             | 10.00 |          |
| R. R. Teeter .....                   | 10.00 |          |
| Lydia Wertman .....                  | 10.00 |          |
| Miss Amy Worst .....                 | 10.00 |          |
| Mr. and Mrs. B. F. Zercher, Sr. .... | 5.00  |          |
| Miscellaneous offerings .....        | 32.25 | \$258.25 |

## Bryan First Brethren Church:

|                                   |         |          |
|-----------------------------------|---------|----------|
| Mr. and Mrs. Roy Bever .....      | \$ 5.00 |          |
| Miss Louise Calvin .....          | 5.00    |          |
| Mr. and Mrs. D. A. Erlsten .....  | 25.00   |          |
| Mr. S. H. Keiser .....            | 10.00   |          |
| Mrs. William Russell .....        | 5.00    |          |
| Mrs. Minnie Schad .....           | 5.00    |          |
| Rev. and Mrs. C. A. Stewart ..... | 10.00   |          |
| Miscellaneous offering .....      | 46.85   | \$111.85 |

## Canton Brethren Church:

|                                    |         |          |
|------------------------------------|---------|----------|
| Arlene Bechtel .....               | \$ 5.00 |          |
| Mrs. Harry P. Bechtel .....        | 5.00    |          |
| Mrs. Harvey Bechtel .....          | 1.00    |          |
| Mrs. C. E. Boyer .....             | 1.00    |          |
| Mrs. Susan Brown .....             | 1.00    |          |
| Mr. and Mrs. F. E. Clapper .....   | 10.00   |          |
| Mr. and Mrs. H. R. Clapper .....   | 5.00    |          |
| Mary Clark .....                   | 5.00    |          |
| Mr. and Mrs. Louis Cordier .....   | 1.00    |          |
| Mrs. William Gloss .....           | 2.50    |          |
| Mrs. J. A. Guiley .....            | 5.00    |          |
| Mr. and Mrs. D. G. Guittar .....   | 2.00    |          |
| Mrs. Ella Guittar .....            | 1.00    |          |
| Mrs. H. H. Herbruck .....          | 5.00    |          |
| Mrs. William Keatley .....         | 1.00    |          |
| A. V. King .....                   | 5.00    |          |
| Mrs. P. H. Krall .....             | 3.00    |          |
| Rev. L. E. Lindower .....          | 20.00   |          |
| Evelyn Miner .....                 | 2.00    |          |
| Mr. and Mrs. Jeff Noland, Jr. .... | 1.00    |          |
| Mary Noland .....                  | 5.00    |          |
| Thomas Noland .....                | 3.00    |          |
| T. J. C. Noland .....              | 8.00    |          |
| Inez Summers .....                 | 5.00    |          |
| Odessa Smith .....                 | 5.00    |          |
| Mrs. L. Stuly .....                | .50     |          |
| Mr. and Mrs. Joe Watkins .....     | 3.00    |          |
| Mrs. Eva Whelker .....             | 2.00    |          |
| Junior W. M. S. ....               | 5.00    |          |
| Senior W. M. S. ....               | 10.00   |          |
| Sunday School .....                | 19.00   |          |
| Miscellaneous offering .....       | 3.00    | \$150.00 |

## Clayton Brethren Church:

|                                  |         |          |
|----------------------------------|---------|----------|
| Ruth Earnst .....                | \$ 5.00 |          |
| B. Erbaugh and family .....      | 1.00    |          |
| Mr. and Mrs. E. E. Zeisert ..... | 5.00    | \$ 11.00 |

|  |          |
|--|----------|
| Columbus Cooperative Brethren Church ..... | \$ 13.20 |
|--|----------|

## Dayton Brethren Church:

|                                   |          |  |
|-----------------------------------|----------|--|
| Rev. W. S. Bell .....             | \$ 25.00 |  |
| Mrs. W. S. Bell .....             | 25.00    |  |
| Perry Bowman .....                | 10.00    |  |
| G. W. Brumbaugh .....             | 5.00     |  |
| Mr. and Mrs. Charles Cavender ... | 10.00    |  |
| Mr. and Mrs. William Coblentz ... | 5.00     |  |
| Ella Crouse .....                 | 5.25     |  |
| Orville Delinger .....            | 5.00     |  |
| Mr. and Mrs. Eccard .....         | 10.00    |  |
| Mr. and Mrs. A. E. Erbaugh .....  | 10.00    |  |
| Mr. and Mrs. Stanley Gribble .... | 5.00     |  |
| Elizabeth Hepner .....            | 20.00    |  |
| Jacob Hepner .....                | 20.00    |  |
| Mr. and Mrs. Ed. Kauffman .....   | 5.00     |  |
| Mr. and Mrs. George Kem .....     | 50.00    |  |



|                                    |        |          |
|------------------------------------|--------|----------|
| Mr. and Mrs. Myron Kem .....       | 5.00   |          |
| Mr. and Mrs. Everett Keplinger ... | 10.00  |          |
| Leona Keplinger .....              | 10.00  |          |
| Mr. and Mrs. E. F. Klepinger ..... | 5.00   |          |
| Mr. and Mrs. H. W. Lehman .....    | 5.00   |          |
| Oscar McNay .....                  | 25.00  |          |
| Mr. and Mrs. W. E. Moist .....     | 10.00  |          |
| Mr. and Mrs. Earl Phillips .....   | 5.00   |          |
| Mr. and Mrs. Ben. Potterff .....   | 5.00   |          |
| Monroe Snider .....                | 5.00   |          |
| Mr. and Mrs. W. S. Teeter .....    | 5.00   |          |
| Mr. and Mrs. W. H. Teeter .....    | 10.00  |          |
| Valeria Whitehead .....            | 5.00   |          |
| Woman's Missionary Society .....   | 10.00  |          |
| Sunday School .....                | 50.00  |          |
| Adult Bible Class .....            | 95.00  |          |
| Junior Workers Class .....         | 10.50  |          |
| Miscellaneous offering .....       | 225.25 | \$706.00 |

ir Haven Brethren Church:

|                                   |          |          |
|-----------------------------------|----------|----------|
| Mrs. Clara Beegle .....           | \$ 10.00 |          |
| Mrs. Clara Elert .....            | 6.00     |          |
| Mr. and Mrs. Samuel Kessler ..... | 5.00     |          |
| Delpha Martin and family .....    | 5.00     |          |
| Virgil Meyer .....                | 5.00     |          |
| Mr. and Mrs. Glenn Worst .....    | 5.00     |          |
| Sunday School .....               | 25.00    |          |
| Miscellaneous offering .....      | 29.00    | \$ 90.00 |

emont First Brethren Church:

|                                   |         |          |
|-----------------------------------|---------|----------|
| Miss Agnes Bowers .....           | \$ 1.00 |          |
| Mr. and Mrs. D. W. Campbell ..... | 5.00    |          |
| Mr. and Mrs. Carl Mohler .....    | 1.00    |          |
| Mrs. Frank Shoup .....            | 1.00    |          |
| Rev. and Mrs. F. C. Vanator ..... | 5.00    | \$ 13.00 |

enford Brethren Church W. M. S. .... \$ 10.00

atis First Brethren Church:

|                                   |         |          |
|-----------------------------------|---------|----------|
| C. H. Andrews and family .....    | \$ 5.00 |          |
| Mrs. M. M. Brubaker .....         | 10.00   |          |
| Carl Denlinger .....              | 5.00    |          |
| Mr. and Mrs. J. G. Drushal .....  | 5.00    |          |
| Mr. and Mrs. J. E. Flory .....    | 10.00   |          |
| Mr. and Mrs. N. G. Kimmel .....   | 20.00   |          |
| Roy F. Smith .....                | 5.00    |          |
| Mrs. John Vogue .....             | 5.00    |          |
| Rev. and Mrs. A. E. Whitted ..... | 10.00   |          |
| Olive Whitted .....               | 5.00    |          |
| Mr. and Mrs. Harry Wikle .....    | 6.60    |          |
| W. M. S. ....                     | 25.00   |          |
| Miscellaneous offering .....      | 13.14   | \$124.74 |

etna Brethren Church:

|                                 |         |          |
|---------------------------------|---------|----------|
| Banner H. Bush .....            | \$ 5.00 |          |
| Clara Bush .....                | 1.00    |          |
| M. P. Deterick .....            | 5.00    |          |
| Emery Hudson .....              | 5.00    |          |
| Miriam Hudson .....             | .50     |          |
| Mr. and Mrs. H. C. Lichty ..... | 1.00    |          |
| Mr. and Mrs. E. F. Miller ..... | 5.00    |          |
| A. J. Neer .....                | 30.00   |          |
| Ezra J. Neer .....              | 25.00   |          |
| Miscellaneous offering .....    | 9.95    | \$ 87.45 |

ernville:

|                     |          |          |
|---------------------|----------|----------|
| L. L. Hummell ..... | \$ 25.00 | \$ 25.00 |
|---------------------|----------|----------|

aisville First Brethren Church:

|                                  |         |  |
|----------------------------------|---------|--|
| Berean S. S. Class .....         | \$ 4.00 |  |
| Junior C. E. ....                | 1.00    |  |
| Senior C. E. ....                | 2.00    |  |
| Mr. and Mrs. O. W. Cordier ..... | 1.00    |  |
| Mr. and Mrs. W. O. Emerson ....  | 1.00    |  |
| Mrs. Bertha Eshelman .....       | .25     |  |
| Mr. and Mrs. Otto Jones .....    | 1.00    |  |
| Mr. and Mrs. Henry Karlosky .... | 5.00    |  |
| Mrs. Emma Keim .....             | 1.00    |  |
| Mr. and Mrs. Frank Kendrick .... | 1.00    |  |

|                                  |       |          |
|----------------------------------|-------|----------|
| Miss Arline Miller .....         | 2.00  |          |
| Mr. and Mrs. Floyd Miller .....  | 5.00  |          |
| Glenn Miller .....               | 3.00  |          |
| Mr. and Mrs. L. E. Miller .....  | 5.00  |          |
| Miss Marie Miller .....          | 1.00  |          |
| Mr. and Mrs. Homer Newhouse ...  | 1.00  |          |
| Mrs. F. M. Oyster .....          | 1.00  |          |
| Hazel and Elmore Phillips .....  | 1.00  |          |
| Rev. and Mrs. E. M. Riddle ..... | 7.00  |          |
| Mrs. Ida Ross .....              | 5.00  |          |
| Mr. and Mrs. McK. Royer .....    | 1.00  |          |
| Mr. and Mrs. A. E. Schwab .....  | 5.00  |          |
| Mr. and Mrs. Allen Sheets .....  | 1.00  |          |
| Mr. and Mrs. Galan Sluss .....   | 10.00 |          |
| Mr. and Mrs. Louis Snyder .....  | 2.00  |          |
| Mrs. Minnie Stuckey .....        | 1.00  |          |
| Mr. and Mrs. Calvin Teeter ..... | 10.00 |          |
| Mr. and Mrs. Irvin Teeter .....  | 2.00  |          |
| Mrs. Joe Wertenberger .....      | 1.00  | \$ 81.05 |

Mansfield Brethren Church:

|                                    |         |          |
|------------------------------------|---------|----------|
| Mrs. H. R. Beal .....              | \$ 1.00 |          |
| Mrs. W. L. Clark .....             | 1.00    |          |
| Rev. and Mrs. Elmer Carrithers ... | 5.00    |          |
| Mr. and Mrs. H. Keel .....         | 1.00    |          |
| H. Longshore .....                 | 1.00    |          |
| Mrs. Joseph Miles .....            | 2.00    |          |
| Miscellaneous offering .....       | 2.00    | \$ 13.00 |

New Lebanon First Brethren Church:

|                              |         |          |
|------------------------------|---------|----------|
| O. F. Brumbaugh .....        | \$ 5.00 |          |
| Harvey Dafler .....          | 5.00    |          |
| John Eck and wife .....      | 10.00   |          |
| C. C. Grisso and wife .....  | 10.00   |          |
| Harry Landis .....           | 5.00    |          |
| Glenn Murr .....             | 20.00   |          |
| Home Builders Class .....    | 5.00    |          |
| Rainbow Class .....          | 10.00   |          |
| W. M. S. ....                | 25.00   |          |
| Miscellaneous offering ..... | 26.50   | \$121.50 |

North Georgetown First Brethren Church .....\$8.50

Pleasant Hill First Brethren Church:

|                                  |         |          |
|----------------------------------|---------|----------|
| Rev. and Mrs. Samuel Adams ..... | \$ 5.00 |          |
| Ben Carey .....                  | 5.00    |          |
| Henry Carey .....                | 100.00  |          |
| Mrs. Amanda Palogrove .....      | 10.00   |          |
| Earl Robbins .....               | 5.00    |          |
| Mrs. Helena Shellhouse .....     | 5.00    |          |
| Doris C. Stout .....             | 5.00    |          |
| Sunday School .....              | 121.23  |          |
| Miscellaneous offering .....     | 11.35   | \$267.58 |

Rittman Brethren Church:

|                                  |         |          |
|----------------------------------|---------|----------|
| Mr. and Mrs. I. V. Kime .....    | \$ 5.00 |          |
| Mr. and Mrs. A. S. Petit .....   | 2.00    |          |
| Mr. and Mrs. E. O. Frank .....   | 25.00   |          |
| Mr. and Mrs. A. J. Blatter ..... | 11.00   |          |
| Henry Long and family .....      | 5.00    | \$ 48.00 |

Smithville First Brethren Church:

|                                    |          |  |
|------------------------------------|----------|--|
| Mr. and Mrs. H. H. Amstutz .....   | \$ 25.00 |  |
| Mr. and Mrs. Ulrich Amstutz ....   | 5.00     |  |
| Mr. and Mrs. Elmer Crider .....    | 5.00     |  |
| Mr. and Mrs. J. O. Dintaman ....   | 12.00    |  |
| Rev. and Mrs. J. G. Dodds .....    | 5.00     |  |
| Mrs. W. G. Fouch .....             | 5.00     |  |
| Mr. and Mrs. Christie Graber ..... | 12.00    |  |
| Miss Beulah Hartzler .....         | 5.00     |  |
| Boyd Hostettler .....              | 5.00     |  |
| Mr. and Mrs. H. H. Hartzler .....  | 5.00     |  |
| Mr. and Mrs. M. C. Hartzler .....  | 5.00     |  |
| Mr. and Mrs. Clifford Mast .....   | 50.00    |  |
| Mr. and Mrs. D. W. Miller .....    | 5.00     |  |
| Mrs. Maude Rutt .....              | 200.00   |  |
| Mr. and Mrs. J. C. Weigley .....   | 5.00     |  |
| Mrs. Emma Shoemaker .....          | 5.00     |  |
| Mrs. Mary Snyder .....             | 5.00     |  |

|  |          |           |
|--|----------|-----------|
| Mr. and Mrs. E. L. Steiner .....       | 5.00     |           |
| Mrs. Nora Swinehart .....              | 25.00    |           |
| Miscellaneous offering .....           | 44.18    | \$433.18  |
| <hr/>                                  |          |           |
| West Alexandria First Brethren Church: |          |           |
| Mr. and Mrs. Noah Berry .....          | \$ 2.00  |           |
| Sherman Gilbert .....                  | 1.00     |           |
| Mr. and Mrs. W. Keplinger .....        | 15.00    |           |
| Cleve Paxton .....                     | 1.00     |           |
| Grace Paxton .....                     | 1.00     |           |
| Viola Ray .....                        | 5.00     |           |
| H. J. Riner .....                      | 50.00    |           |
| Mr. and Mrs. Albert Runyon .....       | 2.00     |           |
| Alma Smith .....                       | 1.00     |           |
| Orville Tittle .....                   | 1.00     |           |
| Margaret Werts .....                   | 1.00     |           |
| Home Builders Class .....              | 2.50     | \$ 82.50  |
| <hr/>                                  |          |           |
| Williamstown Brethren Church:          |          |           |
| Mrs. Treva Bame .....                  | \$ 15.00 |           |
| Mr. and Mrs. Bernard Cotner .....      | 8.00     |           |
| Mr. and Mrs. Charles Omen .....        | 10.00    |           |
| Mrs. Malinda Thomas .....              | 5.00     |           |
| Miss Josephine Wolford .....           | 5.00     |           |
| Miscellaneous offering .....           | 32.70    | \$ 75.70  |
| <hr/>                                  |          |           |
| Isolated:                              |          |           |
| Wm. H. Mellott .....                   | \$ 6.00  |           |
| Mrs. Isaac Grubb .....                 | 5.00     |           |
| Frank and Gladys Lindower .....        | 12.50    |           |
| Mrs. C. B. Slossnagel .....            | 1.00     | \$ 24.50  |
| <hr/>                                  |          |           |
| Total Ohio District .....              |          | \$2724.00 |

## PENNSYLVANIA DISTRICT

|                                   |         |          |
|-----------------------------------|---------|----------|
| Allentown Brethren Church:        |         |          |
| Mrs. E. E. Fehnel .....           | \$ 5.00 |          |
| Grace Fehnel .....                | 5.00    |          |
| Helen Flowers .....               | 2.00    |          |
| Mr. and Mrs. William Musselman .. | 5.00    |          |
| Ruth Randall .....                | 1.00    |          |
| William H. Schaffer .....         | 7.00    | \$ 25.00 |
| <hr/>                             |         |          |
| Berlin Brethren Church:           |         |          |
| Mrs. Frank W. Boyer .....         | \$ 5.00 |          |
| Mr. and Mrs. Fred W. Brant .....  | 25.00   |          |
| A. B. Cober .....                 | 5.00    |          |
| Mrs. A. M. Cober .....            | 5.00    |          |
| Mrs. S. M. Hauger .....           | 5.00    |          |
| Mrs. E. S. Kimmel .....           | 5.00    |          |
| Rev. N. V. Leatherman .....       | 5.00    |          |
| Mr. F. H. Meyers .....            | 5.00    |          |
| Mrs. W. A. Seibert .....          | 5.00    |          |
| Mrs. Mary Shultz .....            | 5.00    |          |
| Miscellaneous offering .....      | 50.80   | \$120.80 |
| <hr/>                             |         |          |
| Brush Valley Brethren Church:     |         |          |
| Mildred Bowser .....              | \$ 1.10 |          |
| Fred Cousins .....                | 1.00    |          |
| C. L. Hook and wife .....         | 3.00    |          |
| Mrs. J. Y. Hooks .....            | 1.00    |          |
| Mary L. Hooks .....               | 2.50    |          |
| Mrs. R. M. McElwain .....         | 1.00    |          |
| Rev. and Mrs. H. H. Rowsey .....  | 5.00    |          |
| Mrs. Archie Williams .....        | 5.00    |          |
| Miscellaneous offering .....      | 2.42    | \$ 22.02 |
| <hr/>                             |         |          |
| Calvary Brethren Church:          |         |          |
| Mr. and Mrs. E. C. Hackett .....  | \$ 5.00 |          |
| Mrs. Austin Race .....            | 5.00    |          |
| Miscellaneous offering .....      | 5.00    | \$ 15.00 |
| <hr/>                             |         |          |
| Conemaugh First Brethren Church:  |         |          |
| Mr. and Mrs. Elmer Amigh .....    | \$ 5.00 |          |
| Mrs. Elmer Amigh .....            | 1.00    |          |
| Erma Amigh .....                  | 40.00   |          |
| Mr. and Mrs. Roy Aurandt .....    | 20.00   |          |
| Mr. and Mrs. John Baird .....     | 5.00    |          |

|  |          |          |
|--|----------|----------|
| Mrs. Joseph Barkhamer .....            | 1.00     |          |
| Mrs. A. J. Bradley .....               | 11.00    |          |
| Herman E. Fisher .....                 | 5.00     |          |
| Violet Fisher .....                    | 5.00     |          |
| Mr. and Mrs. Elmer Gillen .....        | 6.00     |          |
| R. B. Horner .....                     | 5.00     |          |
| Mr. and Mrs. Carl Howie .....          | 5.00     |          |
| Mr. and Mrs. W. G. Knavel .....        | 20.00    |          |
| Mrs. W. G. Knavel .....                | 1.00     |          |
| Mrs. C. D. Lambert .....               | .50      |          |
| Mr. and Mrs. Don Leckey .....          | 50.00    |          |
| Jackie Leckey .....                    | 1.00     |          |
| Janet Leckey .....                     | 1.00     |          |
| Mr. and Mrs. Harry Leidy .....         | 4.00     |          |
| John Leidy and family .....            | 50.00    |          |
| Mr. and Mrs. Lester Leidy .....        | 10.00    |          |
| Mr. and Mrs. James I. Mackall .....    | 50.00    |          |
| Mrs. Millard Mackall .....             | 1.00     |          |
| Mr. and Mrs. G. McClain .....          | 3.00     |          |
| Mr. and Mrs. Lee McClain .....         | 10.00    |          |
| Mrs. Sadie Oaks .....                  | 4.00     |          |
| Mr. and Mrs. Cloyd Page .....          | 1.00     |          |
| Mrs. Cloyde Parks .....                | 5.00     |          |
| Harold E. Parks .....                  | 10.00    |          |
| Jessie Parks .....                     | 1.00     |          |
| Mr. and Mrs. Virgil Parks .....        | 4.00     |          |
| Mr. and Mrs. C. M. Price .....         | 5.00     |          |
| Mr. and Mrs. J. B. Riblett .....       | 5.00     |          |
| Howard Roger .....                     | 10.00    |          |
| Annie Rorabaugh .....                  | 18.00    |          |
| Mrs. A. A. Stormer .....               | 5.00     |          |
| Mr. and Mrs. Clyde Thomas .....        | 1.00     |          |
| Mr. and Mrs. C. D. Wertz .....         | 2.00     |          |
| Mr. and Mrs. Walter C. Wertz .....     | 35.00    |          |
| Daughters of Zion Class .....          | 12.25    |          |
| Junior W. M. S. No. 1 .....            | 1.00     |          |
| Junior W. M. S. No. 2 .....            | 11.00    |          |
| Senior W. M. S. .....                  | 6.00     |          |
| W. M. S. No. 1 .....                   | 15.00    |          |
| Work to Win Class .....                | 12.50    | \$473.18 |
| <hr/>                                  |          |          |
| Highland Brethren Church:              |          |          |
| A. B. Phillips family .....            | \$ 15.00 |          |
| J. C. Phillips .....                   | .50      | \$ 15.00 |
| <hr/>                                  |          |          |
| Johnstown First Brethren Church:       |          |          |
| Mrs. W. W. Ankeny .....                | \$ 1.00  |          |
| Mr. and Mrs. Earl Benshoff .....       | 5.00     |          |
| Mrs. Earl Benshoff .....               | 1.50     |          |
| Mr. and Mrs. James Benshoff .....      | 25.00    |          |
| Mr. and Mrs. John W. Benshoff ..       | 10.00    |          |
| Mrs. Cora E. Brant .....               | 2.00     |          |
| Mr. and Mrs. E. P. Byers .....         | 1.00     |          |
| Mrs. Earl Feathers .....               | 1.00     |          |
| Mr. and Mrs. Earl H. Fitt .....        | 10.00    |          |
| Mr. and Mrs. John W. Fitt .....        | 100.00   |          |
| Mrs. Maggie T. Frank .....             | 5.00     |          |
| Mrs. W. S. Fritz .....                 | 5.00     |          |
| Mr. and Mrs. A. B. Furry .....         | 35.00    |          |
| Mr. and Mrs. John B. Gunter .....      | 20.00    |          |
| Mr. John B. Gunter, Jr. ....           | 10.00    |          |
| Mrs. C. H. and Lottie Heilman ..       | 5.00     |          |
| Mr. Lem Hildebrand .....               | 3.00     |          |
| Mrs. Blanche Hill .....                | 5.00     |          |
| Mr. and Mrs. George L. Horner ..       | 15.00    |          |
| Miss Gertrude Lake .....               | 10.00    |          |
| Mr. and Mrs. C. W. McMonigal ..        | 5.00     |          |
| Mr. and Mrs. Samuel Powell .....       | 5.00     |          |
| Mr. and Mrs. S. D. Struckman ..        | 25.00    |          |
| Miss Marion Trent .....                | 2.00     |          |
| Woman's Missionary Society .....       | 25.00    |          |
| Dorcas Bible Class .....               | 44.34    |          |
| Gleaners Bible Class .....             | 25.00    |          |
| Loyal Women's Bible Class .....        | 20.00    |          |
| Sunday School .....                    | 6.30     |          |
| Miscellaneous .....                    | .85      | \$427.99 |
| <hr/>                                  |          |          |
| Johnstown Second Brethren Church ..... |          | \$ 17.00 |

## Johnstown Third Brethren Church:

|                               |         |          |
|-------------------------------|---------|----------|
| Mr. and Mrs. J. L. Barkleymer | \$ 5.00 |          |
| Catherine Benshoff            | 5.00    |          |
| Mr. and Mrs. D. F. Benshoff   | 10.00   |          |
| Mr. and Mrs. Floyd Benshoff   | 10.00   |          |
| Rev. and Mrs. W. S. Crick     | 5.00    |          |
| Mr. and Mrs. H. H. Link       | 5.00    |          |
| Sunday School                 | 57.24   |          |
| Miscellaneous offering        | 13.20   | \$110.44 |

## Lasontown Brethren Church:

|                           |         |          |
|---------------------------|---------|----------|
| Clayton Berkshire         | \$ 5.00 |          |
| H. L. Berkshire           | 5.00    |          |
| Rev. and Mrs. D. B. Flora | 5.00    |          |
| Mrs. Belle S. Honsaker    | 50.00   |          |
| Mr. and Mrs. J. W. King   | 15.00   |          |
| Mrs. Fred Malone          | 5.00    |          |
| Mrs. Matilda Sangston     | 5.00    |          |
| Miscellaneous offering    | 18.12   | \$108.12 |

## Petersdale Brethren Church:

|                            |         |          |
|----------------------------|---------|----------|
| Mrs. Cora Anthony          | \$ 1.00 |          |
| C. P. Baer                 | 5.00    |          |
| Mable Baer                 | 5.00    |          |
| Mrs. P. S. Baer            | 1.00    |          |
| Mrs. W. H. Baldwin         | 5.00    |          |
| C. E. Bird                 | 10.00   |          |
| Mr. and Mrs. C. M. Bird    | 10.00   |          |
| Miriam Bird                | 1.50    |          |
| Mr. and Mrs. J. H. Blocher | 5.00    |          |
| Mrs. E. M. Bowser          | 1.00    |          |
| C. E. Boyer                | 1.00    |          |
| Mrs. George Burke          | 1.00    |          |
| Mrs. W. B. Cook and Alice  | 3.00    |          |
| Mrs. Mary Derry            | 1.00    |          |
| Mrs. F. A. Edmunds         | 1.00    |          |
| Mr. and Mrs. J. G. Hersch  | 2.00    |          |
| Vesta Hoover               | .50     |          |
| Mrs. M. A. Hostetler       | 1.00    |          |
| Margaret Hostetler         | .50     |          |
| Mr. and Mrs. Harry LaRue   | 5.00    |          |
| Mrs. James W. Long         | 5.00    |          |
| Mrs. Simon McKenzie        | 2.00    |          |
| Mrs. H. T. Staub           | 5.00    |          |
| Mrs. Maud Suder            | 4.00    |          |
| Mr. and Mrs. George Wahl   | 2.00    |          |
| Anna Bird Walker           | 2.00    |          |
| Friends                    | 70.00   | \$150.50 |

## Mount Olivet Brethren Church:

|                        |      |          |
|------------------------|------|----------|
| Elwood Workman         | 5.00 |          |
| Miscellaneous offering | 5.00 | \$ 10.00 |

## Mount Pleasant Brethren Church:

|                               |         |          |
|-------------------------------|---------|----------|
| Mr. and Mrs. C. R. Broadwater | \$ 5.00 |          |
| Rev. and Mrs. D. C. White     | 5.00    |          |
| Miscellaneous offering        | 2.15    | \$ 12.15 |

## New Kensington First Brethren Church:

|                       |         |          |
|-----------------------|---------|----------|
| Mrs. Warren Bowser    | \$ 1.50 |          |
| Mrs. Carl Carlson     | 1.50    |          |
| V. J. Conners         | 10.00   |          |
| Mrs. William Greasley | 2.00    |          |
| Mrs. Carl Harrer      | 1.00    |          |
| Mary Shaw             | .50     | \$ 16.50 |

## Pittsburgh First Brethren Church:

|                            |         |  |
|----------------------------|---------|--|
| Mr. and Mrs. C. R. Alleman | \$ 1.00 |  |
| Francis Beamer family      | 1.30    |  |
| Mrs. Ocie Beerworth        | 1.00    |  |
| John R. Burner family      | 1.45    |  |
| Thomas Clark family        | 1.15    |  |
| Mrs. Mary Collett          | 2.60    |  |
| I. M. Friend family        | 1.60    |  |
| Clyde Garland, Sr.         | 1.00    |  |
| George Garland family      | 1.25    |  |
| J. W. Garland              | 1.00    |  |

|                             |       |          |
|-----------------------------|-------|----------|
| Mrs. Mary Garland           | 2.00  |          |
| S. W. Garland family        | 1.55  |          |
| Mrs. J. J. Gough            | 1.25  |          |
| Miss Emma Greasley          | 5.00  |          |
| Mrs. William Greasley       | 5.00  |          |
| Robert Johnston             | 1.00  |          |
| Mrs. H. Kamp                | 1.00  |          |
| Mr. and Mrs. William Raper  | 1.35  |          |
| Mrs. L. Regelman            | 1.00  |          |
| Mr. and Mrs. John Rishel    | 5.00  |          |
| Rev. and Mrs. Floyd Sibert  | 10.00 |          |
| W. E. Speakman              | 1.00  |          |
| E. J. Stalker family        | 1.40  |          |
| Fred Stalker                | 2.00  |          |
| Mrs. J. S. Walker           | 1.00  |          |
| Ira Wilcox                  | 1.00  |          |
| Beginners and Primary Dept. | 6.50  |          |
| Junior Christian Endeavor   | 1.00  |          |
| Senior Christian Endeavor   | 1.00  |          |
| Sunday School               | 7.33  |          |
| Miscellaneous offering      | 12.14 | \$ 81.87 |

Quiet Dell Brethren Church (W. Va.) \$ 11.00

Sergeantsville Brethren Church (N. J.) 37.50

Summit Mills Brethren Church 131.50

## Uniontown First Brethren Church:

|                     |          |         |
|---------------------|----------|---------|
| Lucetta A. Hibbs    | \$ 11.00 |         |
| Mrs. J. H. Thompson | 3.00     |         |
| Mrs. Idella Walters | 6.00     | \$20.00 |

## Uniontown Second Brethren Church:

|                        |         |          |
|------------------------|---------|----------|
| Mrs. George Griffin    | \$ 5.00 |          |
| Miscellaneous offering | 73.81   |          |
| Miscellaneous offering | 23.94   | \$102.75 |

## Valley Brethren Church:

|                        |         |         |
|------------------------|---------|---------|
| Catherine Miller       | \$ 5.00 |         |
| Miscellaneous offering | 4.85    | \$ 9.85 |

## Vandergrift Brethren Church:

|                            |          |         |
|----------------------------|----------|---------|
| Mr. and Mrs. B. F. Buzzard | \$ 10.00 |         |
| Irvin Kelley               | 5.00     |         |
| Miscellaneous offering     | 12.00    | \$27.00 |

## Vincio Brethren Church

|                               |         |          |
|-------------------------------|---------|----------|
| Mrs. O. F. Bowser             | \$ 1.00 |          |
| C. Y. Gilmer and family       | 25.00   |          |
| Mr. and Mrs. George A. Leidy  | 10.00   |          |
| George C. Leidy family        | 5.00    |          |
| Mrs. and Mrs. Harry Leidy     | 3.00    |          |
| Charles Lenhart               | 5.00    |          |
| Mr. and Mrs. Edward Mackall   | 1.00    |          |
| Mr. and Mrs. James E. Mackall | 1.00    |          |
| Mr. and Mrs. J. S. Mackall    | 25.00   |          |
| W. S. Mackall                 | 1.00    |          |
| Mrs. Blair McDowell           | 1.00    |          |
| Mrs. Maltilda Singer          | 5.00    |          |
| Mr. and Mrs. Millard Mackall  | 10.00   |          |
| Mrs. Daniel Rorabaugh         | 15.00   |          |
| Mrs. Robert Rorabaugh         | 9.00    |          |
| Freeda Varner                 | 2.00    |          |
| Mr. and Mrs. E. G. Walk       | 5.00    |          |
| Mr. and Mrs. E. B. Wissinger  | 5.00    |          |
| Miss Leona Wissinger          | 2.00    |          |
| Sunday School                 | 10.00   |          |
| Miscellaneous Offering        | 18.38   | \$159.38 |

## Waynesboro First Brethren Church

|                             |         |  |
|-----------------------------|---------|--|
| Mr. and Mrs. H. L. Barkdoll | \$ 1.00 |  |
| Kenneth Lee Gift            | 1.00    |  |
| Sally Ann Gift              | 1.00    |  |
| Mrs. Daniel Hess            | 5.00    |  |
| Mr. and Mrs. Henry Good     | 5.00    |  |

|                                    |         |           |
|------------------------------------|---------|-----------|
| Miss Nellie Good .....             | 1.00    |           |
| Mr. and Mrs. W. B. Kauffman .....  | 5.00    |           |
| Miss Gertie Kriner .....           | 5.00    |           |
| Miss Lydia Latshaw .....           | 3.00    |           |
| Mrs. Harry Laughlin .....          | 10.00   |           |
| Miss Mary Laughlin .....           | 10.00   |           |
| Miss Vera E. Laughlin .....        | 10.00   |           |
| Mrs. Charles Linebaugh .....       | 2.50    |           |
| Mrs. Annie C. Martin .....         | 10.00   |           |
| Miss Bernice Miller .....          | 1.00    |           |
| F. M. Miller .....                 | 5.00    |           |
| Lee F. Miller .....                | 3.00    |           |
| Mrs. Laura Shearer and Donald ..   | 6.00    |           |
| J. D. Shockey .....                | 2.00    |           |
| H. R. Smith .....                  | 5.00    |           |
| Mr. and Mrs. Audrey Stouffer ....  | 5.00    |           |
| Miss Gail Stouffer .....           | 5.00    |           |
| W. M. S. ....                      | 25.00   |           |
| A friend .....                     | 5.00    |           |
| Miscellaneous offering .....       | 16.00   | \$147.50  |
| White Dale Brethren Church .....   | 1.75    |           |
| Yellow Creek Brethren Church ..... | 1.30    |           |
| Isolated .....                     |         |           |
| Mr. and Mrs. Frank Petrosky .....  | \$ 5.00 |           |
| Mrs. James Zimmerman .....         | 5.00    | \$ 10.00  |
| Total Pennsylvania District.....   |         | \$2266.35 |

## SOUTH-EASTERN DISTRICT

|                                    |         |          |
|------------------------------------|---------|----------|
| Bethlehem Brethren Church .....    |         |          |
| Mrs. E. G. Goode .....             | \$ 8.00 |          |
| H. A. Logan .....                  | 5.00    |          |
| Miss Tracey Thompson .....         | 5.00    |          |
| Sunday School .....                | 20.00   |          |
| Miscellaneous offering .....       | 28.50   | \$74.50  |
| Cumberland Brethren Church .....   | 28.25   |          |
| Hagerstown First Brethren Church:  |         |          |
| Rev. W. H. Beachler and family..   | \$ 6.00 |          |
| Miss Mary Bentz .....              | 5.00    |          |
| Mrs. Mayme Bentz .....             | 2.00    |          |
| Mrs. Ella Boverly .....            | 15.00   |          |
| Mr. and Mrs. J. L. Carnochan ....  | 5.00    |          |
| Mrs. Ira Downey .....              | 10.00   |          |
| Theodore Fahrney .....             | 15.00   |          |
| Mrs. Elizabeth Flook .....         | 5.00    |          |
| Mrs. Maud W. Funk .....            | 5.00    |          |
| Mrs. Hazel Gordon .....            | 1.00    |          |
| Mrs. Fannie Harbaugh .....         | 1.00    |          |
| Mrs. Clara Hartle .....            | 2.00    |          |
| Mrs. Francis Heck .....            | 1.00    |          |
| Mrs. William Hutzell .....         | 1.00    |          |
| Mr. and Mrs. H. C. Keplinger ..... | 16.53   |          |
| Allen Long .....                   | 5.00    |          |
| Mrs. D. Scott Long .....           | 1.00    |          |
| Mrs. Loyed Moser .....             | 1.00    |          |
| Miss Emma Newcomer .....           | 2.00    |          |
| Mr. and Mrs. C. H. Rhorer .....    | 25.00   |          |
| Brayden Ridenour .....             | 10.00   |          |
| Mrs. Brayden Ridenour .....        | 5.00    |          |
| Mr. and Mrs. John Shank .....      | 5.00    |          |
| Mr. and Mrs. J. G. Smith .....     | 5.00    |          |
| Mr. and Mrs. J. P. Spedden .....   | 10.00   |          |
| Mr. and Mrs. G. W. Speilman ....   | 5.00    |          |
| A. Roy Sprecher .....              | 5.00    |          |
| Mrs. Inoe Stoffer .....            | 1.00    |          |
| Mrs. J. M. Tombaugh .....          | 10.00   |          |
| Junior Department, Sunday School   | 30.00   |          |
| Miscellaneous offering .....       | 89.47   | \$300.00 |
| Liberty Brethren Church .....      | 2.50    |          |

|                                   |          |           |
|-----------------------------------|----------|-----------|
| Linwood Brethren Church .....     | 25.50    |           |
| Lost Creek Brethren Church .....  | 15.66    |           |
| Maurertown Brethren Church:       |          |           |
| Miss Mary Copp .....              | \$ 5.00  |           |
| Mrs. William Keller .....         | 5.00     |           |
| Dr. and Mrs. L. G. Locke .....    | 10.00    |           |
| Mr. and Mrs. George Middleton ... | 8.00     |           |
| Mrs. E. L. Miller .....           | 5.00     |           |
| Rev. E. L. Miller .....           | 5.00     |           |
| W.M.S. of Maurertown & Winch'r..  | 10.00    |           |
| A friend from Winchester .....    | 1.00     |           |
| Miscellaneous offering .....      | 65.40    | \$114.40  |
| Mount Olive Brethren Church:      |          |           |
| Miss Beryl Coakley .....          | \$ 1.00  |           |
| Miss Sybil Coakley .....          | 1.00     |           |
| Mrs. Dora Foley .....             | 1.00     |           |
| L. I. Good .....                  | 1.00     |           |
| Mrs. Alma Harshberger .....       | .50      |           |
| W. D. Koontz .....                | 1.00     |           |
| Mr. and Mrs. Leon Lam .....       | 1.00     |           |
| Mr. and Mrs. John F. Locke .....  | 5.00     |           |
| Mrs. E. H. Michael .....          | 5.00     |           |
| Mrs. Hilda Miller .....           | .50      |           |
| Mr. and Mrs. Q. A. Powell .....   | 1.00     |           |
| Mrs. Maggie Smith .....           | 1.00     |           |
| Mrs. Maggie Wilberger .....       | 1.00     |           |
| Ladies Aid Society .....          | 10.00    |           |
| Miscellaneous offering .....      | 2.00     | \$32.00   |
| Oak Hill Brethren Church:         |          |           |
| Mrs. Ora Bush .....               | \$ 1.00  |           |
| H. A. Duncan .....                | 5.00     |           |
| J. A. Duncan .....                | 2.00     |           |
| Bessie Fitzgerald .....           | 1.00     |           |
| Ed. Hall .....                    | 3.00     |           |
| Rev. L. A. Myers .....            | 3.00     |           |
| Lora B. Simpson .....             | 5.00     |           |
| Louise Smith .....                | 1.00     |           |
| Mrs. Maggie Smith .....           | 1.00     |           |
| Mrs. John Stevens .....           | 1.00     |           |
| Women's Missionary Society .....  | 5.00     | \$28.00   |
| St. James Brethren Church:        |          |           |
| Thelma Baker .....                | \$ 5.00  |           |
| M. LeBloom .....                  | 5.00     |           |
| Sunday School .....               | 25.00    |           |
| Women's Bible Class .....         | 4.48     |           |
| Miscellaneous offering .....      | 27.68    | \$67.96   |
| St. Luke Brethren Church .....    | 1.00     |           |
| Washington First Brethren Church: |          |           |
| Paul Brumbaugh .....              | \$ 20.00 |           |
| Mrs. C. P. Crist .....            | 25.00    |           |
| Mr. and Mrs. H. C. Dooley .....   | 10.00    |           |
| J. Gordon Drushel .....           | 1.00     |           |
| Mrs. A. C. Furnsner .....         | 5.00     |           |
| M. C. Harrison .....              | 5.00     |           |
| Miss June Hostetler .....         | 5.00     |           |
| James E. Lindsay .....            | 50.00    |           |
| R. J. Lyons .....                 | 10.00    |           |
| Rev. T. C. Lyon .....             | 25.00    |           |
| Mrs. O. L. Sams .....             | 25.00    |           |
| Mr. and Mrs. Guy H. Tamkin .....  | 25.00    |           |
| Sunday School .....               | 13.43    | \$219.40  |
| Isolated:                         |          |           |
| G. W. Wheeler .....               | \$ 5.00  |           |
| A friend .....                    | 5.00     |           |
| Mrs. J. J. Wolfe .....            | 12.00    | \$22.00   |
| Total South-Eastern District..... |          | \$930.60  |
| Total offerings.....              |          | \$9182.10 |



## Christian Endeavor Topics for Young People

REV. W. ST. CLAIRE BENSHOFF, TOPIC EDITOR

Topic for June 1, 1941

### PETER, THE ROCK

Character studies are always interesting, for in studying the life of any individual we may learn their habits, and see something of their success and failures. We may observe their weak points and their strong ones. We can observe those qualities present in a person's life which make him either a failure or a success. We should guard against making idols out of any person, as no one is infallible or perfect. There is no perfect example except Jesus Christ. We may follow Him without fear of going wrong in using Him as an example.

Nevertheless, we can take lessons from the lives of others. In other words, we can profit by their mistakes, and use their good points in our own life, so that we can live more successfully. Tonight we are to study the life of the Apostle Peter, who, in spite of his weakness, was one of the outstanding Christian leaders of his day. He was a leader because he was willing to be guided by the will of God.

#### Discussion

**BRINGING OTHERS.** John 1:41. We might never have heard of Peter the Apostle had it not been for his brother Andrew. This Andrew, when he had seen Jesus, went immediately and told Peter about Christ. Andrew did not know at the time how important Peter would become as a disciple of Jesus. All he knew that the Messiah had come, and he wanted his brother to see Him, too. No doubt it was a great satisfaction to Andrew later on to know that he was the one instrumental in bringing Peter to see Jesus. Although Andrew never became a great and influential character himself, it is to his honor that the one he brought did become a noted Christian worker.

It is often true that we cannot tell how powerful a Christian worker a new convert may become. Many times it has happened that when we bring a person to Christ that they do not appear very promising, but under the direction and instruction of the Holy Spirit they become a leader, preacher or teacher. Which means that we should not despise or neglect any person who should be brought to Christ. Our duty is to work diligently, seeking to lead all people to a knowledge of Jesus, for we cannot tell but that some child or young person whom we tell about Christ may become a great leader of the church in the years ahead.

**PETER AND JESUS.** Jesus was particularly attracted to this Galilean fisherman. Peter was whole-hearted and willing to learn of Jesus. We can imagine Peter's first appearance before Jesus as if it were one of us appearing for the first time before a great corporation president with whom we hoped to secure a position. Peter endeavored to make the best impression on Jesus. The Lord was well pleased, and bestowed special honor on Peter by changing his name. (He had formerly been called Simon, but now he will be called Peter, meaning The rock.)

Peter later became one of Christ's most intimate disciples. Although a blundering and erring man, he was willing to be taught. This is one of the first requisites of a successful worker for Christ—one who recognizes his weak points, but who is also willing to be taught by the Master. Peter became one of the three disciples nearest to the heart of Jesus. He was with Jesus at the Transfiguration. He acknowledged Jesus

as the Messiah when Jesus questioned the disciples. Peter witnessed the agony in the garden, and was one of the first at the tomb on the morning of the Resurrection. Although he denied his Lord, he afterwards repented and later became one of the strongest followers of Christ. The special commission of "feeding the lambs" was entrusted to this apostle Peter. Considering the human element, Peter was a faithful and ardent follower of the Lord.

We, too, by consistent effort, can follow our Lord as did Peter. We, too, make mistakes and failures, but His grace is sufficient for us. We will do well to apply our energies to serving our Christ as did this noble character of the first century.

**PETER AND CHURCH WORK.** This faithful disciple was one of the highest leaders in the early church. It was he who took a leading part in directing the little band of disciples and believers which composed the nucleus of the church. Peter proposed a successor to Judas Iscariot. He gave the first statement of Christian doctrine to the world on the day of Pentecost. It was Peter who rebuked Ananias and Sapphira for their sin in keeping back part of the Lord's share on the sale of their property. Peter spoke for the disciples in their formal trial before the Sanhedrin.

Perhaps the outstanding accomplishment of Peter was when he delivered the gospel story to the great Gentile world. Up to that time, the disciples considered the Jews only as worthy of salvation. But by a vision, Peter is told to preach to "all men", and later we find him "fellowshipping freely with the Gentiles."

There was nothing "super-human" about Peter. He was a human being as are all of us. His outstanding accomplishments were due to the fact that he yielded himself to the will to do for Christ. It is ours to be willing to be used, if we have influence for Christ. We have the same power today, but we must be willing to be used, body, soul, and spirit.

**SELECTION BY GOD.** As Peter associated with Jesus he found that the Lord was intent on selecting certain ones to be His closest disciples. And these certain ones were chosen to do certain tasks. Jesus chose them for the particular tasks which they could do. All believers are instruments in the hands of God. As different instruments of an orchestra are made to play different parts, yet all working together, so are believers delegated to do certain works, yet in harmony with the plan of God. It is not for us to designate the work we are to do for Christ. It is ours to be willing to be used. If we are not fitted to be good leaders, then let us be good followers. There is definitely a place for every one of us in this great program of Christian service.

#### Suggestions

Have someone prepare a biography of the life of the Apostle Peter. This should not consume over five minutes.

How is your period of sentence prayers? Does it consist of one prayer followed by a painfully long period of silence, with maybe another prayer or so by the "regulars." We hope your vital prayer session isn't like that. If it isn't, please write us your procedure of a good and effective sentence prayer part of your programs. We'd like to pass your ideas on to societies where they have trouble with "sentence prayers." Write them to W. S. Benshoff Care of Box 225 Milledgeville, Ill.



## Our Children's Department

MRS. LORETTA CARRITHERS,

SUPERINTENDENT



Dear Children:

No doubt many of you boys and girls have a garden of your own to plant and take care of, or at least you help your Mother and Daddy plant and take care of the family garden. Do you know that the Devil has a garden too? And that He plants and takes such care of his garden? We will learn just what kind of a garden he plants.

In Matthew 13:39 the Word of God says, "The enemy that sowed them is the devil." Jesus tells the story of a man who sowed good seed in his field, thinking that he was going to raise a fine crop of grain. While he slept an enemy came and sowed weeds in the same field. Wasn't that a mean thing to do? When the seed grew the weeds came also, and the grain couldn't grow as it should.

In explaining the story Jesus wished to point out that the Devil is always trying to make trouble, and make it harder for God's children to live good lives.

In the northern part of New Jersey is a plot of ground called "The Devil's Half Acre." It is a wild place covered with rocks which is the hiding place for rattle snakes. There is an old legend which tells how these rocks came to be there. It is said that the Devil was walking along one day wearing an apron which was filed with rocks. Suddenly it thundered, and he was so frightened that he dropped his load and ran away as fast he could. He never came back for his rocks, and there they lie spoiling the ground for agriculture. Farmers can not plant anything there.

Isn't that just like Satan? He is always placing obstacles in our paths. He tries to make it as hard as possible for us to do the right.

He tried to keep Jesus from doing right. In the wilderness he tempted Jesus and suggested other ways of doing what God wanted Him to do. But Jesus did not let Satan tempt Him. He quoted the Bible; and if there is anything that will make the Devil run, it is God's Word. That is the sword which will drive him away. We should learn more about the Bible and use it continually.

A boy went swimming in the ocean where there were a great many man-eating shark. He was far from the shore when he saw a big blue shark coming for him. The shark could swim faster than he and was coming nearer and nearer. The boy remembered that his father had told him that sharks were great cowards. So he shouted with all his might and splashed the water as hard as he could. The shark became so frightened that it turned around and made straight for the open sea.

The devil is a great coward. He is easily scared. The Bible says, "Resist the devil and he will flee from you." When he comes to tempt you, resist him. Meet him as Jesus did. Say to him, "Get thou behind me Satan," and he will leave you.

A good many of us give up too easily. When an obstacle arises we say, "It's no use," and we yield to the temptation instead of fighting it.

Jason wanted the Golden Fleece. King Aletes owned it and told Jason he might have it if he would kill the dragon who guarded it; harness the fiery bulls; plow the field of Mars; and sow the dragon's teeth. It was a hard task full of obstacles, but Jason did not flinch. He slew the dragon, caught the bulls and ploughed the field. When he planted the dragon's teeth, immediately armed warriors sprang up, wanted to kill him. He quickly threw a hand full of dust in their eyes so they began to fight each other. Finally all were dead and Jason secured the Golden Fleece.

This is only a story, but it illustrates the fact that we should not give up when obstacles are thrown in our path way. All temptations can be overcome. God has made a way of escape which we may find if we will only look for it. He will help us if we will only ask Him. Jesus was able to resist the temptation of Satan in the wilderness and He is just as able and willing to help us to resist temptations too. Oh, that we might put our hand in Christ's hand while we are little children and walk with Him through this life, trusting Him in all things. He will carry us safely through this life. If we would do this we need to have no fear of Satan or any of his works.

May the Lord bless you children, every one, and bring us all together safely in Heaven.

With love, in Christ's Name Aunt Loretta

## Communion Announcement

The Linwood Brethren Church will hold their Communion service Sunday evening, May 25. Preparatory services will be held each evening during the week preceding. A cordial invitation is extended to neighboring Brethren.

A. B. Cover, Pastor



## Among the Churches

Post Card Publicity

Wabash, Indiana. The Sidney Brethren Church of Sidney is still alive and showing signs of progress. From May 19 to June 1 we are expecting the Bradway Evangelistic Party to be with us in revival effort. We are praying and request the prayers of those interested. We are getting new song books and looking forward to a redecorating program for the near future. This church and community has its own problems, but we are trusting God whose Word says there is nothing too hard for the Lord.

Arthur H. Tinkel, Pastor



Milledgeville, Illinois. Last Monday a group of twelve young people and one adult presented the one act play entitled "The Lost Church" before the Milledgeville Community High School assembly. It is the custom in the local high school for the churches to present one assembly program a year. This play was presented by members of The Brethren Church and was under the direction of the pastor and his wife. The play, a story of a man who had no use for the church and who is permitted to live for one day in a churchless world, thus having the true meaning of the church revealed to him, was well presented and well received.

This play will be given a week from Sunday evening in the Brethren Church so that the people of the community will have an opportunity to see it.

St. Claire Benshoff.

\* \* \*

Falls City, Nebraska. Rev. R. F. Porte held a week's service during Passion Week. He baptized ten, which with the seventeen baptized during the McCartneysmith services makes a total of twenty-seven for this year. Holy Communion was held Easter Sunday evening.

Twenty W. M. S. women of Falls City attended the Midwest District Rally over at Morrill, Kansas, April 24.

We have a pastor who works hard for the spiritual uplift of our community.

Respectfully,

Mary E. Rieger, Cor. Sec.

\* \* \*

Smithville, Ohio. The Revival services which were conducted for a period of two weeks at the Smithville Brethren Church, closed on Sunday evening, April 27. Dr. and Mrs. O. McCartneysmith were in charge of the meetings. The material results were nine baptized and received into the church on the last day. Of these three were mothers, two were girls and four were boys.

The average attendance during the two weeks was 98. The largest attendance was 179.

Mrs. McCartneysmith led the song services and every other night Dr. McCartneysmith conducted a Young People's forum at which time the deeper problems of life were discussed. During the two weeks of meeting there were 2021 chapters read in the Bible by those participating.

The membership is to be commended for their faithfulness and their ardent labors in the field of personal work.

J. G. Dodds, pastor.

\* \* \*

Lost Creek, Ky. Possibly the greatest activity ever witnessed by the Brethren Church at Lost Creek is now history. April 10th, we went to Krypton, when the Gospel Team boys were there, and held the communion services with the Brethren there. There were not so many out as they have had no pastor. But we found some loyal Brethren there, and we had a good time in the Lord. On Saturday evening, April 19th, the Brethren of Lost Creek observed the regular semi-annual communion service. We are most happy to tell you that we had the largest number of Brethren at the tables that we have ever had at Lost Creek. It was the first time for some, but all seemed to enter into the whole service with much spiritual uplift.

The school year just closed has seen the most and best response in prayer at the mid-week prayer service that has ever been here. Then too we have seen this year the largest attendance at the Sunday morning service ever known here. Recently the S. S. hour registered 165 in attendance, and

there were more at the church service. The chapel was overflowed, and there was an overflow into a side room. We thanked the Lord that He permitted us to live to see this, the greatest sight our eyes ever beheld. It was great to see the children, the young folks, and the adults thus together in worship. The bus had much to do with this, but many right out of this community walked in to the services. We also had the largest offering for the Gospel Team from Ashland College that has ever been given for them. These LARGEST EVER things we believe are of the Lord, and we praise His name for it all.

Brethren of the Missionary Board of our Church, if you could have seen what we have just related above, you would then have known, beyond any doubt, that the action you took at the Nat'l Conference at Winona Lake in 1939, in restoring Riverside to its rightful place, WAS OF THE LORD AND IN HIS WILL. The truth of this is now completely evident.

The work has also had another spiritual uplift from the visit of the Gospel Team from Ashland College. They arrived on Monday this time, and held services for just one week. Two, Dwight Stoffer and Carlyle Ulery, went to Krypton; Three, Wayne Swihart and his wife, and John Fellers, remained here. These folks gave real Gospel messages, and the Lord honored His word as it was given out. There were conversions and reconsecrations. Nine have recently been added to the church here by baptism, and more are awaiting baptism.

The W. M. S. has taken it upon themselves to raise the money for the redecoration of the chapel here, i. e. the old one. They now have about enough money raised for it, which will help much in different ways.

Then too the Lord has answered prayer for some of the material needs of the work. The Missionary Board of our Church provided for a first class hot air furnace to help heat the girl's dormitory. This furnace worked so well that we heard no complaints about it being too cold in the cold weather. The Mission Board also provided for the wiring of two of the buildings here for the high powered electric line that was built into this community around the holiday time. These two additions have been very helpful and MUCH APPRECIATED. Then the Lord answered prayer in ways that we knew not of. Some Mass. folks made the work a gift, enabling the work to purchase a late model passenger car, which was so much needed in the work. The local Junior College at Jackson made the work a gift of a refrigerator which was too small for them, and which is proving so very helpful here now. Then the mule. Also a radio given by a S. S. class of girls of the Dayton Brethren Church, and the bus about which we have already written much. All these things have been real blessings in the work, FOR WHICH ALL HERE CONCERNED ARE VERY, VERY GRATEFUL, but "It is more blessed to give than to receive."

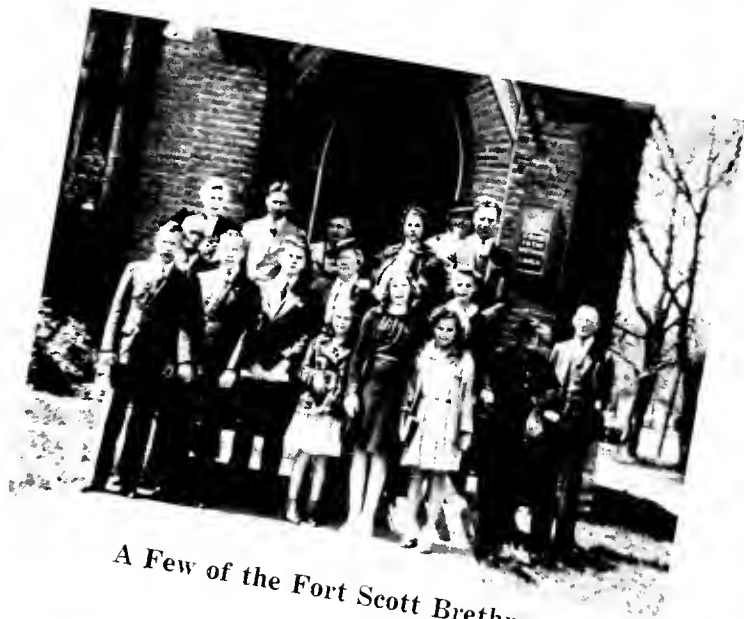
We cannot close this article however long it may be, without reporting the largest attendance ever known at the annual graduating program, which was held here Thursday evening, May first. For this occasion we had a mighty fine address by the Rev. H. H. Rowsey, Publicity Director, of Ashland College, Ashland, Ohio. Mrs. Rowsey accompanied him, and their visit was so very helpful and enjoyable.

But while the Lord has blessed this past year, it does not mean that the needs have all been met. NEEDS STILL ABOUND, and will you join us in prayer that these might be met, and that all things may be kept only fully in His will? THANK YOU.

G. E. Drushal



Fort Scott, Kansas  
Brethren Church



A Few of the Fort Scott Brethren

## Some Mid-West Brethren



Brethren Church and Parsonage  
Carleton, Nebraska



Udell, Iowa  
Brethren Church



Left  
Splendid C. E. Society  
At Udell

# The Brethren Evangelist



Vol. LXIII, No. 21

May 24, 1941

## The Lifted Heart



## Prayer Changes Things

If Ever the church needed  
to Pray -- it is NOW

ASHLAND COLLEGE  
ASHLAND, OHIO

## The Brethren Evangelist

Published fifty weeks of the year at

**THE BRETHREN PUBLISHING CO.**  
ASHLAND, OHIO

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## CONTENTS

|   |    |
|---|----|
| Interesting Items .....   | 2  |
| Will Summer Be an Asset or a Liability?<br>—Editorial—F. C. V. ....                           | 3  |
| Assurance in Prayer—Rev. C. C. Grisso .....   | 4  |
| Some Outstanding Experiences in a Ministry of<br>Fifty-Five Years—No.5—Dr. Martin Shively.... | 5  |
| The Ministry of the Minister's Wife—Rev. A. E. Whitte1.                                       | 7  |
| Program of the Indiana District Conference .....  | 8  |
| Laid to Rest .....  | 9  |
| To the Church at Sardis Write—Dr. C. F. Yoder .....   | 10 |
| Congratulations .....   | 11 |
| Worshipping Day by Day (Family Altar) .....   | 12 |
| Christian Endeavor Topics for Young People .....  | 13 |
| Children's Department .....   | 14 |
| Among the Churches .....  | 14 |
| Further Benevolent Offering Report .....  | 16 |

## INTERESTING ITEMS

**WE ARE GLAD** for the words with which Brother Freeman Ankrum opened his report, namely, "The Editor or The Evangelist cannot write field notes." This is exactly true. We do often glean information from the weekly Bulletins that come to the office, and we do call attention to these things. But we cannot write reports of the "doings" of the churches over the Brotherhood. Thanks, Brother Ankrum, for calling attention to this fact.

**A RECENT LETTER FROM BROTHER FRANK GEHAM** tells us of the progress in the building campaign in the Stockton Church. We quote the following from his letter:

"The work on our building is slowly moving to completion. There have been many delays and because our men have been working steadily at their various employments, donated help has been somewhat scattered. On May 2 the Berean Band of the District held its quarterly institute here for the first time. It was an occasion of real spiritual help and blessing. I am assuming that the secretary of this Band will forward a report of the meeting."

We will be looking for that report.

**WE ARE REQUESTED** to announce to the Indiana Brethren that a meeting of the Friends, Mennonites and Brethren at Camp Mack, the Church of the Brethren camp in Northern Indiana, in a Fellowship Day on June 1, 1941 at 3:00 p. m., D.S.T. Dr. W. I. Duker of our denomination will have a part in the program. The Indiana and western Ohio brethren are invited to attend.

**A CARD FROM BROTHER H. E. EPPLEY** suggests that we make the following announcement. The Brethren Church at Cumberland, Md., which is pastored by Dr. I. D. Bowman, has made arrangements for an evangelistic meeting, to begin on Monday evening, May 19 and continue for a period of two weeks. Brother Eppley is to be the Evangelist and Song Director for these services. Remember them in your daily devotions.

**THE FOLLOWING COMES FROM NORTH MANCHESTER, Indiana:** "Just a note from the North Manchester First Brethren Church to our many friends and believers in Christ. Our church is progressing very fine under the capable direction of our pastor, Dr. J. Raymond Schutz. Fifteen new members were added at Easter time. Communion is being held on Sunday evening, May 25, to which the members and friends are earnestly invited."

Gloe. F. Corner, Rec. Sec.

**IN A RECENT COMMUNICATION** from Brother St. Claire Benshoff, pastor of our Milledgeville church, he tells us that he has again been called to the pastorate of that church. He also writes that "Our play went over big, with 220 out to see it on last Sunday evening". He also tells us that the Milledgeville Church has been enjoying a visit from Dr. and Mrs. W. S. Bell.

## Communion Announcement

The First Brethren Church of Burlington will observe Holy Communion services on Monday evening May 26, at 7:45 o'clock. Brethren of like faith are cordially invited to enjoy this occasion with us. All members, young and old, are also urged to be present.

W. R. Deeter, Minister



# EDITORIALS



## WILL SUMMER BE AN ASSET OR A LIABILITY?

We always evaluate our time and purposes in terms of gain or loss. A life is valuable and becomes an asset only when it is linked up with the program of Christ and His Church. There are no loafing days in the program of the church. There seems to be a prevalent attitude throughout the world that the summer time is a let-up time in the work of the church. Too many people say, "I have been busy all winter with the affairs of the church. Now it is time that I take a little vacation and do what I want to do." But is that the proper attitude for a child of God to take? Let us ask ourselves some very pertinent questions.

### HOW ABOUT THE CHURCH?

Will your church be one of the many to lock its doors against the children of your community, or will it give them a Vacation School? Too much cannot be said in favor of the days that are spent in the church with the children, teaching them the things that will make a lasting effect upon their future lives.

There is no way of evaluating the hours thus spent in the service of the Master. One hour spent with a child, teaching him the way of life, will be of more value than dozens of hours spent with the same individual when he is grown to manhood.

A Vacation School is an asset. Failure to conduct one is a real liability.

### AND HOW ABOUT YOUNG PEOPLE'S CAMP?

The Brethren Church is providing facilities for our young people to spend a part of their summer vacation time in real Christian activity. The writer has had many years of experience in Summer Camps. He has seen the fine results that have come in the lives of young people who have consistently attended these Training Schools.

In our Brethren Young People's Camp there is a fine mixture of entertainment and study. Pick up a program of our camps and see that Summer Camps are an asset, not a liability.

### WILL YOUR CHURCH THINK OF THE SHUT-INS THIS SUMMER?

Will your automobile be an asset or a liability during the summer months? Will you be thinking about your own pleasure and be forgetting that there are

those who would like so much to be out in the sunshine, but who, unless some thoughtful person gives them opportunity, will miss many of the beauties of nature, and even more important, will miss many of the services of the church without the assistance of those who are able to give transportation. Think it over. Will your automobile carry a Plus-value this summer?

### AND HOW ABOUT YOUR CHURCH BULLETIN BOARD?

How long has it been since it has been changed? What sort of a message does it carry to the passing public? Does it preach a daily sermon? Does it present a message of hope and cheer? Or has the same wording been on it so long that no one stops to look at it at all?

That Bulletin Board can be a great asset during the summer months. It can preach to hundreds who do not think of attending the services or who purposely stay away. You may place a message on that Bulletin Board that will be just the word that a lonely soul may need. It may be a word of encouragement for the downhearted; it may fill the need of a discouraged man; or lift a soul from the depths of despair. God's Word, properly placed, is always a ray of sunlight on the path of the wanderer. Asset or liability -- which?

### WHITHER THE CONGREGATION

There should be no separation of congregation and pastor during the summer months. I do not mean that the pastor and the congregation should not have their vacations. Far be it from me to suggest such a thing. Sure we need our vacation time. All work and no play make Jack a dull play. But why not keep in touch with one another in the fine bounds of Christian fellowship?

Are there those who are faithful during the winter time who suddenly become members of the "Absentee Club" when summer arrives? Encouragement should be given these to keep in touch with the Holy things of life. What are you doing about it?

### YOUR CHURCH

Will it be an asset or liability to your community this summer? Or are its doors already beginning to creak with the rust of unuse?

F. C. V.



Rev.

C. C. Grisso

## Assurance in Prayer

It is the purpose of this brief message to help every believer to discover some of the certain elements of assurance; that God really does hear and answer our prayers. In the directing of our thinking we shall go to our highest court of appeal, the Word of God. If we believe that Word, we have the fullest assurance. If not, then we are at once to the end of our appeal. What gives us "Assurance in Prayer?" Let us suggest a four-fold answer.

First, it is assured through our Lord Jesus Christ. Our Lord has said, "Whatsoever ye shall ask in my name, that will I do," and John the beloved disciple wrote, "And this is the confidence that we have in Him, that, if we ask anything according to His will, HE HEARETH US." And the apostle Paul assures us, "that in Christ we have all boldness and access with confidence by the faith of Him." He amplifies this statement in Hebrews 12:22, by admonishing us to "draw near with a true heart in Full ASSURANCE OF FAITH." It is thus by our Lord Jesus Christ, our Great High Priest, that every hindrance that once shut us out from the presence of God has been removed, and the way has been opened to all, "that new and living way which He hath consecrated for us." We who recognize the Deity of our Lord, the Eternal Son of God, our Saviour from sin, our great High Priest, even our one and only advocate at God's right hand; who believe "that there is none other Name under heaven given among men whereby we can be saved," that makes the shed blood of Christ our only plea of acceptance before the Father, for such to approach the throne of Grace with the name of Jesus as our only plea of acceptance, there is nothing in earth or hell that can deny our being accepted before God. That name unlocks every storehouse of the riches of God's grace. Oh, the marvels of the wonderful grace of God which He hath perfected for us in His Son! "Whatsoever," is the word and the promise to everyone that shall ask the Father in the Name of the Lord Jesus Christ. May it be that every believing soul uses and claims the power of Jesus' Name.

Second, our assurance shall be according to our Faith. Look at that simple, though marvelous, promise in Mark 11:24, "Whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them." Do we dare to trust God? Faith honors God. Every man whom God has used has been a man of faith. Why do we permit our faith to grow dim? Has God deserted His throne? Is His arm shortened? Have his ears grown heavy through the years that he no longer hears the petitions of his people? No, He is the unchanging one. Heaven still bends low to hear the petitions of a heart that is seeking for the help that only God can give.

"Is there any one can help us, one who understands our hearts

When the thorns of life have pierced them till they bleed.

One who sympathizes with us, and in tender love imparts

Just the very very blessings that we need?"

And the answer is, "Yes, there is One." What if we lose our faith in Him in a time like this? Then what? We have cut the last thread of the only rope that we can hope to hold us and that at a time when we needed it the most.

It is faith in God that gives us our ASSURANCE. Will the reader recall with us that thrilling experience of St. Paul recorded in the twenty-seventh chapter of The Acts. They are on the way to Rome, a great storm has overtaken them, they "were being tossed with a tempest...and all hope that they should be saved was taken away." But there was at least one man on that boat "that believed God, and believed that it should be even as God had told him." Today, the nations of the earth have been caught in this mighty Euroclydon. Do we have faith to believe that all will be well? Our day is just as our Lord said it would be, "When men's hearts would fail them for fear; fear for those things that are coming on the earth." Yes, 'tis true, the cardiac death rate is increasing at a tremendous rate. We read in a recent article, "The menace of heart disease is by far the greatest of all diseases of all time." But believers are not to give way to fear, but to faith.

For "when these things begin to come to pass," our Lord said, "Lift up your heads; for your redemption draweth nigh." Yes, we are living in perilous times" and I wonder if we are going to have faith enough



in God to believe that somehow He will lead us out, even as it shall please him. Hear again his challenge and his promise. "If any people which are called by my name, shall humble themselves and pray, and seek my face, and turn their wicked ways; then will I hear from heaven, and will forgive their sin and heal their land."

Again, our assurance in prayer is affirmed when we read the record of answered prayer. Every student of the Bible has been impressed with God's marvelous answer to the prayers of his children. It has seemingly changed the very purpose of God at times. Prayer, it seems has reached out across the great gulfs of time and taken hold of the wheel that controlled the elements of earth and sky. Once, we recall in the childhood history of the Hebrew nation the people had committed a great sin. A terrible act of apostasy seems to have encompassed the hosts of Israel. Even the leaders were envolved in national shame. God had uttered His voice. He would destroy the people, and raise up a new nation from the loins of Moses. But something arrests that purpose. One man has his hand on the arm of God, and he prays a prayer that moves the great heart of God, and justice is compelled to sheathe its sword. In Elijah's day the prayer of a prophet saved the life of a nation. How different history would read, but for the mighty power of intercession. Someone has truthfully said, that "NOTHING LIES BEYOND THE POWER OF PRAYER EXCEPT THAT WHICH LIES OUTSIDE THE WILL OF GOD."

And, finally, our assurance in Prayer is guaranteed to us by the blessed Holy Spirit. No longer need we be in doubt. What greater words do we need than these? "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groaning which cannot be uttered. And He that searcheth the heart knoweth what is in the mind of the Spirit, because He MAKETH INTER-

CESSION FOR THE SAINTS ACCORDING TO THE WILL OF GOD."

What assurance to those who feel their weakness in prayer. How wonderful to know that the Holy Spirit by His indwelling us, by His own advocacy in helps to make our prayers effective before God. In Phillipians chapter one, verse nineteen, the Holy Spirit is represented as one of wealth and nobility who can and will supply bountifully all the need of God's praying children. He adds the wealth of his own riches to our prayers and thus makes them effective before God. He gives us everything to supply our need, and to help our infirmities so that our whole life as well as our prayers will ring together as a mighty harmonious praise-offering before God. What a mighty Helper He is, and how effective our prayers become, "When we pray in the Spirit."

The "effectual fervent prayer of the righteous" is the need of the present hour. The nations of the earth need our prayers. The unsaved need them. Our children need them. The "stranger within the gates" need them. See the great throng of humanity who see no beauty or loveliness in our blessed Christianity that they should desire it. Oh, the gaping wounds of the world, how sad it all is, and how are they to be healed? How wonderful that every child of God can co-operate with the Great Intercessor for their healing, and that our petitions will be effective, be assured, if prayed aright.

"When sorrows press and faith seems dim,  
Hold fast, look up, and trust in Him  
He fainteth not.

"Mid earth's confusion, strain and din,  
He giveth perfect peace within;  
He faileth not.

"His every word fulfilled shall be:  
His unveiled glory we shall see;  
He changeth not."

New Lebanon, Ohio

## Some Outstanding Experiences in a Ministry of Fifty-five Years

Dr. Martin Shively

Fifth in Series

In the late summer of 1896 I began a term of service on the Pacific Coast, with Lathrop, California, as the home base. My dear friend and Brother, S. J. Harrison, had not only recommended myself and wife to succeed him in the work there, but interceded with us that if the call should come to us, we should by all means accept it. And the call did come, and we bade a tearful farewell to our Breth-

ren and friends in the southern Ohio work, and made the move to the new field of labor.

When we arrived, it was in the dry season, and comparison with the field from which we had come, made California suffer badly in our estimation. But the warmth with which we were received by every one, both in and out of the church, soon made us feel at home, and during the six years we served there,

we became not only greatly attached to the climate but far more so to the dear Brethren and friends with whom we entered into association and labor in the Lord.

Lathrop was our home during the entire period, and was the mother church in all of the great San Joaquin valley groups of Brethren. There were groups at Vernallis, Ripon and Turlock, and later at Atwater. Also in the foot hills of the Sierras, where Brother Jacob Shank and his good wife led the group in their service for the Lord. Only the wife, Sister Lois, is left of that group, at least in-so-far as the original number is concerned.

At Lathrop I found a group of laymen who were the equals of the best I have ever known, Elder John P. Wolfe, a farmer-preacher whom every body loved and properly so, the penitent had been baptized, the young people were married, and the dead were laid to rest. Long ago I told the readers of *The Evangelist* about this wonderful man, and so for the paper I am submitting now, I shall tell about the laymen with whom I was associated in this field. The name of Wolfe was quite prominent in this group, and the outstanding ones after the family of the elder, were Ed and his good wife Lizzie, who was a Kilhefner, from Ashland. And then there was his brother Milo, and his wife who was Emma Miller, and who alone survives of that group of my most intimate associates in the work. No, there is Ed, who was a real worker in the Lord, who yet waits for the call to come home for his reward. With them there was Ed Reynolds and Lutie his good wife, who were also faithful workers in the Lord. Until Brother Platt came into this field, Milo Wolfe was a real leader of the group at Lathrop, serving as superintendent of the Sunday School and leader in the young people's work, and a most successful leader too, so successful in fact that his Y.P.S.C.E. was for years the banner society in the county. Only a short time before his death he wrote to me assuring me of his absolute loyalty to the Gospel as it had been preached in my humble ministry, and voicing his plea for unity on such a platform. That letter is still in my desk, and cheers me yet as I read it.

On account of the widely scattered membership in that section of the state, an annual Camp Meeting was held during the late summer, lasting for ten days, during which there were three sermons every day, and three sessions for prayer. Helping in such a meeting was my first work on the field, and during that ten days, I preached twenty-five times, at a cost of fifteen pounds in weight. Brother Ed Wolfe was the manager of such annual meetings, and did the task most successfully. A tent seating as many as 600 people was the gathering place, and attendance often reached a total of a thousand. I know I'd

feel lonely if I could meet again in such a gathering, for as I recall it, only two of that Lathrop group are left, and I would again be a stranger. These are Ed Wolfe and Emma, both of whom, like the pastor who served them then, are well advanced in years, but face with courage the rest which remains for the people of God.

Joshua Cowell and his wife Emma joined the group as did not a few others during my term of service there, but they too are gone, and the group which remains of those who worshipped at East Union, a church three miles east from Lathrop, are working under the leadership of Brother Platt at Manteca, which is in the same locality. Most of those whom I knew so well and loved so much, lie in the cemetery at East Union, near the grave of their former leader, Brother John P. Wolfe.

In my next paper, if the Lord spares me to prepare it, I shall tell of the men and women at Ripon and Turlock and Atwater, but there is yet one outstanding incident which I want to tell you about in this one. It is associated with Sister Ida Matthews, the mother-in-law of Brother Platt. She worshipped at Ripon then where I tried to be pastor of a very mixed group, made up of people of many different denominations. But even so I felt it my duty to present the Brethren view point as to the teachings of The Book. As I often visited in the home, she told me that as a child she had been consecrated to the Lord, and was sprinkled as a formula for baptism. During a Camp Meeting several years after my work there had begun, she came to me and said: "Brother Shively, you will remember that I told you of my baptism as a child, and that I was and am satisfied, But under your ministry I have been led to believe that it is not a question as to whether I am satisfied but whether the Lord is satisfied with my lack of compliance with what appears to be in the plain teachings of His Word. So I am coming to you with the request that I may receive baptism according to The Book." So it was my privilege to lead her into the waters of the San Joaquin river, and with a group of others, to baptize her in the manner prescribed by teaching of Jesus Christ.

Martin Shively.

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The speeding of time was suggested to Job by the swiftness of the weaver's shuttle; to Seneca by the flight of the birds; but to us "moderns" by the swift pursuit plane, passing bullets in a flash. Truly is this a "speed age." No wonder there are so many nervous breakdowns. Slacken down, observe the Lord's Day, or "rest day," and "take time to be holy."



Rev. A. E. Whitted

*The*

## *Ministry of the Minister's Wife*

The address, "The Ministry of the Minister's Wife" was delivered at the "Breakfast session" of the Ohio Minister's Retreat, which was held in Ashland on March 26 and 27.

Since a number of the individuals under discussion according to my topic are present with us it might have been wise to have had this subject developed first hand. The committee however has delegated to me the task, so out of a personal experience and close relationship to a minister's wife for more than 30 years I shall point out a few findings.

I am of the opinion that any young woman contemplating a young clergyman for her life companion, should determine right then and there that she will whole-heartedly identify herself with his life, his interests and his work. Yes, even before marriage these vital things should be thought out to a happy solution. Someone has said, in speaking of courtship and marriage, "A little more practical thinking-out in courtship would prolong the life of romance—which should, and need never die." It would seem to me that when starting on this new life of united ministry she and her husband should be given the right of deciding whether the young wife's place is to be in any degree public or entirely private. The congregation into which they go to serve should think of her as the wife of their minister.

The minister's wife's first and noblest place, as the first place of any man's wife, is in the home. It seems to me that God, who instituted marriage, meant it to be this way. If she is to be helpful in the best way it must needs begin in the home. Her success as queen of the home will be the best kind of tonic in fitting her husband for his work with the public. We have known of minister's wives who have not looked on their place in this light and have utterly failed.

Two minister's wives met in a certain conference and were naturally talking of things of interest to

both. One of them finally put this question to her friend, "Do you put your home or your church work first?" "My home of course", then she continued to speak of the merits of her choice. "Oh well, I've not done that," the other said rather sadly,—“and I now see it has all been a mistake.”

It was truly a mistake. Her place primarily is in her home. It is to the interest of the church as well as well as the union that it should be so.

Even if this be true, her interests and activities need not be entirely within its confines. However she can best help her husband by serving him there, in the simple domestic routine. It will be easier for him to study there, and it will brace him for the problems he must meet as he goes out from that sheltered place, if it be a happy place. A home to be happy must be wholesome, the atmosphere cheery, the appearance clean and neat. Cleanliness is next to Godliness.

Having, by the means suggested in the above paragraph, made the home comfortable in a physical way, she should endeavor to make her home intellectually congenial. The home should be a haven for intellectual development as well as a place of physical comfort.

The minister's wife must be interested in both the little things and the bigger things, interested primarily in home and home affairs, but also in affairs outside her homey domain. What am I trying to say? Only this, she must be simply a "nice" lady. That little adjective covers a big scope, and, look where you will, you can find nothing quite like it. Again let us quote another, "A minister's wife, to be helpful to her husband or to anybody else, must be approachable, and to be approachable she must be 'nice' in every way and at all times."

The minister's wife's work in the church must be ruled by four things: her health, her fitness or capability, the time she can afford to give, and the nature of the need for her help. It seems imperative that she attend, where at all possible, every regular

service of the church, and other of the lesser services when her home duties will allow. Her very presence will add dignity and good-will to many of the youth meetings. Surely she should be vitally interested in all the youth of the community, their work, their play, their associates—yes, so much so that the youth will look to her for encouragement and wisely directed advice. In all this she will be, perhaps unconsciously, directing them to the church and to Christ.

The minister's wife can be of able assistance in visitation. In this matter she must avoid the very appearance of partiality. It is not wise for her to foster a too intimate friendship with any one individual. If careful and sane judgment is not exercised, her whole influence for good will head toward the rocks. She must be fair. She must be very careful to hold herself aloof from becoming too interested about other people's affairs. The success she might have in calling will not depend on the number of calls she can make. Her success will depend on the amount of herself she can impart to

those she visits. When the afternoon grows old she will return to her home and her husband tired in body, but nevertheless rejoicing in spirit from the knowledge of hours well spent in the lifting of others.

The minister's wife should weigh with sound judgment the many outside demands upon her time and energy and skillfully separate the things that are really essential and helpful to humanity lest she be robbed of every moment of her time and every ounce of the strength. If she manages well here she will come to realize the justice in saying "no", perhaps much more often than she does.

Let me close with a paragraph from the pen of an experienced minister's wife of Scotland—"By means of the minister's wife's varied and rich experiences she is helped, unconsciously perhaps, towards her object—her three-fold object—of being a WIFE, 'in whom the heart of her husband doth safely trust,' a standby for any who need her help, and a faithful follower, however weak and faltering, of her God."

Gratis, Ohio

## PROGRAM OF THE FIFTY-FOURTH INDIANA DISTRICT CONFERENCE OF BRETHREN CHURCHES

To be held at Shipshewana Lake Indiana  
June 17-20, 1941

Conference Theme: "Continuing in the Faith."

Conference Text: II Timothy 1:13

Conference Song Director, Rev. H. E. Eppley

### Tuesday evening, June 17

- 7:30 ..... Opening Song Service  
7:45 Opening Devotional Period .....  
..... Rev. W. I. Duker  
8:30 ..... Conference Sermon  
"Continuing in the Faith."  
..... Rev. Milton Bowman

### Wednesday morning, June 18

- 8:00 to 9:30 ..... Simultaneous Sessions  
9:40 Prayer and Praise ..... Rev. Paul Neff  
Report on Conference Membership  
10:00 Moderator's Address .....  
..... Rev. Sylvester Whetstone  
10:45 to 11:45 ..... Bible Lecture  
"The Westminster Abbey of the Heroes and  
Heroines of Faith." ... Rev. M. A. Stuckey

### Wednesday afternoon

- 1:30 Prayer and Praise ..... Rev. W. R. Deeter  
1:50 "Our Goals" ..... Rev. George Pontius  
2:30 Gospel Message ..... Rev. Delbert Flora

### Wednesday evening

- 7:30 Prayer and Praise ..... Rev. Paul Wagley  
7:50 District Missions .....  
..... A. Glenn Carpenter, presiding  
8:30 Missionary Sermon .....  
..... Rev. J. Ray Klingensmith

### Thursday morning, June 19

- 8:00 to 9:30 ..... Simultaneous Sessions  
9:40 Prayer and Praise ..... Mrs. D. B. Flora  
9:50 First Business session  
Conference organization  
Credential Committee  
Committee on Committees  
Statistician, etc.  
10:45 to 11:45 ..... Bible Lecture  
"Paul and Philemon, the Principle and  
Practice of Christian Freedom." .....  
..... Prof. M. A. Stuckey

### Thursday afternoon

- 1:30 Prayer and Praise ..... Rev. Lewis Engle  
1:45 District Trustees  
Reports by Mr. Colip, President and  
Mrs. U. J. Shively, Secretary  
2:45 Layman's Session

### Thursday evening

- 7:30 Prayer and Praise ... Rev. Frank Johnson  
7:50 Publication Session  
Representative from Publication Board  
8:50 College Session  
Representative from College

Friday morning, June 20

8:00 to 9:30 ..... Simultaneous Sessions  
9:40 Prayer and Praise...Mrs. Milton Bowman  
9:50 Final Business Session

Election of officers

0:45 to 11:45 ..... Bible Lecture  
"Job, His Trials, His Friends and His God."  
.....Prof. M. A. Stuckey

### EARLY MORNING PRAYERS

Wednesday morning leader...Rev. Charles Johnson  
Thursday morning leader....Rev. George H. Jones  
Friday morning leader.....Rev. G. L. Maus

### MINISTERIAL ASSOCIATION

Wednesday—Business of Importance  
Thursday—Joint Laymen and Minister's Session  
Friday—"Conserving our Resources." .....  
.....Rev. George H. Jones  
Election.



Laid  
to Rest

SNYDER—Levi B. Snyder aged 75 years passed from his earthly life in Dec. He was a member of the Brethren Church in Canton for many years. He is survived by two daughters and a son. The undersigned who had ministered at his wife's service in May, 1940 also conducted this service.

E. M. Riddle.—Louisville, O.

HUFF—Mrs. Malinda Huff, aged 80 years died in her son's home in Cleveland Feb. 7th. She was a member of the Brethren Church in Louisville for many years. She was in ill health for 20 years. She leaves one sister, Miss Vina Snyder of Canton. Services were conducted in Louisville by her Pastor.

E. M. Riddle.

LANTRY—Esther Lantry a little girl of our Sunday School died a few days after her case was diagnosed as cerebro-meningitis. Private services by the Pastor.

E. M. Riddle.

JOHNSTON—Levi Johnston, aged 65 years died at his late home near Louisville on Feb. 1st. He and his wife were regular attendants at our church and School for over two years, even though they held membership in Canton. He leaves his wife and five children. Funeral services from the Brethren Church.

E. M. Riddle.

LIVELSBERGER—Harley C. Livelsberger, aged 75 years resident of Canton, Ohio for many years, died April 27th. He was a member of the Canton Brethren Church, a business man in his active life and a Christian gentleman. His wife

preceeded him a bit over a year ago. Leaves two daughters, Mrs. F. E. Clapper and Miss Bessie Livelsberger.

Services by E. M. Riddle.

TAYLOR—Charles R. Taylor, aged 73 and a resident of Warsaw, Ind., for over 40 years passed from this life May 6th at his home, where he was a sufferer from heart affliction for years. Being a close neighbor and intimate friend for years, the undersigned was called to conduct his funeral services. He was a member of the Presbyterian Church for 27 years. His pastor, Dr. A. Raabe, assisted with the service.

Mr. Taylor leaves his wife, a son and a daughter, and many friends. Being a Spanish-American Veteran, a full military burial service was held at the Oakwood cemetery, Warsaw. May the Lord Jesus comfort all the sorrowing.

E. M. Riddle.

KERR, Joseph— On April 12, 1941, at the family home at 140 California Street, in Ashland, Oregon, occurred the death of Joseph Kerr. He was born in East Brook, Penna. August 23, 1863. He is survived by his wife, Harriette Kerr, of Ashland, Ore., a daughter, Mrs. Azalea Askren of Barstow, California, and a son, William of Ashland, Ore. For about 25 years Joe was a member of The Brethren Church. He attended Church of the Brethren in Ashland since there was no Brethren Church there. His membership in The Brethren Church was held with the First Brethren Church of Manteca, Calif. He was a man of excellent Christian character and manifested a fine hopeful testimony among the people who knew him. With Brother Frank Gehman and my son, I made the trip from Manteca to Ashland for the funeral and assisted in the services with Brother Ernest J. Wine of the Church of the Brethren of Ashland, Oregon. Sincerest sympathy is extended to the family. How precious in the sight of the Lord is the death of His saints.

J. Wesley Platt. Ripon, Calif.

SLOSSNAGLE—Cyrus Ball Slossnagle, aged 81 years 3 months and 16 days, died at his home in Wooster, Ohio, April 28, 1941, following an illness of several weeks. He was bed-fast for a period of 10 weeks, and during the last fortnight he became rapidly weaker.

Brother Slossnagle was born in Garrett County, Maryland, January 12, 1860. He came to Smithville, Ohio, in 1889, where he engaged in the general merchandise business for several years. On March 5, 1890, Cyrus Slossnagle and Lydia Brennamn were married and to this happy union was born one son, Ward, at home. In 1896 he sold out his interests in Smithville and moved, with his family, to Wooster, where he worked for 11 years with the Freedlander stores. After resigning from this position, he began work for the Amster stores and remained with them until his retirement in 1940.

As a child Brother Slossnagle was confirmed in the Lutheran Church. After coming to Smithville he attended the Brethren Church where he learned to know the Bible as believed and taught by the Brethren. In December, 1905 he was baptized by triune immersion and united with the Mt. Zion Brethren Church, which later became the Smithville Brethren Church. He remained a faithful and loyal member until called out of this life into the life to come.

Surviving are the wife and son at home; four brothers, W. Wallace of Shellysport, Md., Edward of Swissvale, Pa., Harry H. of Accident, Md., Charles of Friendsville, Md., one sister Mrs. Lizzie Everly of Accident, Md., and one grandchild, Ann Slossnagle of Ashland, Ohio.

The funeral services were held at the Brethren Church in Smithville, Ohio, Tuesday May 1st, with the writer in charge.

J. G. Dodds.

## The Editors Speak

### TO THE CHURCH AT SARDIS WRITE

Dr. C. F. Yoder

In some Bibles the "angel of the church" is regarded as the pastor, and the titles to the messages read: "HE is exhorted to repent" etc, as if the pastor were wholly responsible for the church. Those who take this view should note that at the beginning of the messages Christ is seen as sending them but they all close with the exhortation, "He that hath an ear let him hear what the Spirit saith to the churches." Christ sent the Holy Spirit to be his representative and calls pastors to be his messengers, but the responsibility of hearing and heeding the message rests upon the churches themselves, and upon each and every member of them.

The message to Sardis is the fifth of the series of seven messages. It is the first to contain a reference to the return of the Lord and thus indicates that it touches conditions that shall reach on to the end of the age. These conditions are the result of the papal apostasy which is rebuked in the former messages under the titles "the doctrine of the Nicolaitanes" and "the teachings of Jezebel". The apostate church reached the climax of its political power following its union with the state. At this time, as Barnes the historian says, "The papal thunder rolled all over Europe." Kings came to Rome to receive their crowns at the hands of the Pope, and they lost them again at his displeasure. But the papal court itself became as corrupt as that of any king, and as night follows the setting of the sun, so spiritual darkness came upon the church when the "Sun of Righteousness" went down behind the cloud of ecclesiasticism of the dark ages. Tradition took the place of the Bible. Mediating priests took the place of the one and only true Mediator between God and man. The throne of Christ was usurped by the man of sin who sits in the temple of God setting himself forth as God. The patient, faithful virgin bride was persecuted to the death by the proud woman who sits on the beast of temporal power and says, "I reign a queen and shall want nothing."

Of this Jezebel (Thyatira) the Lord in his message says, "I will kill her children with death," and in the following message to Sardis we find them dead. The process of self-exaltation had reached all but a few who were willing to burn as martyrs rather

than to worship the beast of worldly power. These were the hope of the future and their children are addressed in the following message to the faithful in Philadelphia.

There is room for much meditation here, for Nicolaitanism is an evil tree which continues throughout the entire dispensation. It first appears as "deeds" in the church at Ephesus then as a "doctrine" in the church at Pergamos, then as the ruling power in the Jezebel of Thyatira. Of her it is said, "I gave her space to repent and she repented not." The love of power seems to be an incurable disease, and we find the last of the churches, Laodicea, saying, "I am rich and increased with goods and have need of nothing", and the Lord spews her out of His mouth. She is dressed in scarlet and sits upon the scarlet beast, but the ten horns destroy her before they are themselves destroyed.

The church is therefore, today as much as ever, in need of the exhortation, "If therefore thou shalt not watch I will come upon thee as a thief and thou shalt not know at what hour I shall come upon thee." But the church of today has its mockers who say, "Where is the promise of His coming?" They forget that their very mocking is a sign of the last days. So also the would-be popes, who are bound to rule even if they must divide the church to do so, will never see themselves in the warnings to those who seek to exalt themselves. Being righteous in their own eyes they put the blame for their contentions wholly upon others. Witness the example of Hitler with the greatest war machine in history, posing as an apostle of peace, and offering only the peace of slavery. This is one way of saying "Peace, Peace", when there is no peace.

It is easy for us to apply this warning to kings and potentates but not so easy to apply it to ourselves. There are Hitlers in many homes who must have their own way or there will be endless trouble. There are spoiled children who insist upon having what they want, and there are parents who rule as brutal tyrants. There are church members who think they are conscientious when they are simply stubborn. Their egotism makes them see their ungodly quarrelling as a righteous crusade. Well says the proverb, "Seest thou a man wise in his own conceits? There is more hope of a fool than of him."

And then there are pastors who when they read the injunction, "not lording it over the flock", relegate that, with the other things they do not like, to



the future kingdom of the Jews, and proceed to lord it over the flock as they please. By such methods they can get a following servile enough to cry "Heil Hitler", and they can even boast of great works, of the kind that promote their own power, but the Lord sees them as children of Jezebel and writes: "I know thy works, that thou hast a name that thou livest and art dead."

In contrast to these there are the humble few who have not defiled their garments in the muck of this world and the scramble to be first, and of them it is said. "They shall walk with me in white, for they are worthy." The white raiment is the righteousness of Christ, not our own. Let us ponder the words, "He that is baptized into Christ has put on Christ."

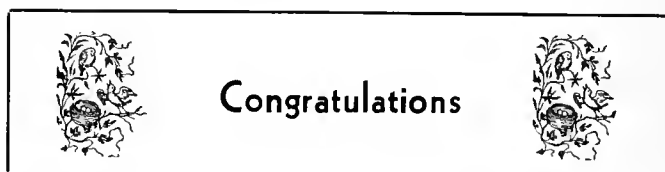
When we have been crucified with Christ, and buried with him, and have risen to walk with him in newness of life, the Lord calls us "worthy". Not that we are worthy in ourselves, but Christ in us is worthy and he is our hope of glory. Those who speak of eternal life as something inherent in the heart of a saved person that can never be lost because it is eternal, have failed to notice that the eternal life in the believer is Christ himself. "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son hath not life." Christ in us is the same as "the Spirit of Christ in us" and it is said that "he that hath not the Spirit of Christ is none of his."

But it is *by faith* that we receive Christ and *by faith* we receive the Holy Spirit and *by faith* we live. Now faith is something that can grow by the study of the Word of God, or it can be destroyed. 2 Tim. 2:18; 1 Tim. 1:19; 4:1; 5:12. While it is gloriously true that the Spirit will abide in the temple of the obedient heart, it is also true that he can be grieved away by disobedience and unbelief. There is nothing to indicate that some of the believers in Sardis were *predestined* to defile their garments and others were *obliged* to keep them pure. Conversion does not destroy free will. The promise of the crown of life is only to the overcomer, and "this is the victory that overcometh the world, even our faith." Faith is made perfect by works" . . . and works are judged by the motive that is back of them. Sardis believers were church members and superficially in the line of apostolic succession, but the Lord did not find their works perfect enough to merit approval.

It is a very comforting promise to the overcomer to read, "I will not blot out his name out of the book of life, but I will confess his name before the Father and before His angels", but it is a startling warning to the one who is careless in conduct because he

thinks that once a name is in the book of life it never can be blotted out. When God says, "I will not blot out the name of the overcomer" he clearly implies that the name of the one not an overcomer will be blotted out. It is dangerous doctrine which takes away responsibility from the believer and allows him to trust in a divine favoritism which saves without reference to faithfulness.

"He that hath an ear to hear let him hear what the Spirit saith to the churches."



LEMERT—KEBERT. On Sunday afternoon, May 11, at 2:30 o'clock, in the home of the writer, occurred the quiet marriage of Olga A. Kebert of Plymouth, Indiana, and Rev. Ora C. Lemert of Walkertown, Indiana.

The bride is a successful public instructor in the schools of Marshall County, Indiana.

Rev. Lemert is well known among the ministry and lay membership of the Brethren Church. He is at present the pastor of the Tiosa and Denver, Indiana, Churches.

It was with both a feeling of honor and humility that the writer performed this ceremony, for he was ordained to the ministry during Rev. Lemert's pastorate of the College Corner Church. We extend our best wishes to this couple and invoke God's richest blessings upon them. They are at home at Walkertown, Indiana.

Arthus H. Tinkel.

GREENE—RIDDLE. On Sunday afternoon, March 23rd, at the Park street Brethren Church in Ashland, Ohio, the double ring wedding ceremony was solemnized for Jackson W. Riddle and Miss Helen V. Greene of Ashland. The groom is the son of Rev. and Mrs. E. M. Riddle, Louisville, O., and the bride is the daughter of Mr. and Mrs. A. D. Greene of Ashland. The groom's father read the beautiful double ring ceremony. Miss Green's only attendant was Miss Mary Cree Riddle, sister of the bridegroom. Arthur D. Green Jr. brother of the bride was best man. Thirty minutes of organ and violin music preceeded the ceremony. Both were former students of Ashland College. Mrs. Riddle completed her music in Wooster conservatory and Mr. Riddle is preparing for his Doctor of Philosophy degree in Ohio State University. At present, they are located at Birmingham Alabama, where Mr. Riddle is doing medical research during the summer at Hillman Hospital. They expect to return to the University next fall.

E. M. Riddle.

An old maxim says, "Four things come not back: the spoken word, the spent hour, the time past, the neglected opportunity." A well-known adage warns to "seize time by the forelock." The farmer seizes the swift colt by the forelock lest it gallop away. To grasp at his tail would be too late and too dangerous. Time is a runaway horse; take it by the reins at the beginning of each day and year or it is out of control and gone.



# Worshipping Day by Day

(Family Altar)

## Sunday

### THE REWARDS OF CROSS-BEARING

Luke 14:25-28

While we should not always be looking toward the reward that comes from "cross-bearing," we need not shun it. Phillips Brooks once said, "It is possible for a man to be so taken up with serving God that he never stops to ask for his own happiness. But as he goes on he is happy, though he never thinks of it."

But cross-bearing means POSSESSION. Cross-bearing means GLORY. Cross-bearing means SATISFACTION. Seek its rewards.

## Monday

### PRAYING WITH OURSELVES

Luke 18:11

There are two words within this text that tell the whole life experience of this Pharisee. They are "with himself."

What is prayer? It is not just a monologue, in which we talk "with ourselves." Someone has said that "the attitude of self-congratulation in worship is still a snare even for Christian people."

When ye pray, say, "Our Father." Communion with God is not simply saying words—it is uniting our heart to the Heart of God.

## Tuesday

### PRAYING FOR OURSELVES

Luke 8:13

Attention has been called to the fact that the publican did not use the pronoun "I," the subjective idea, but rather the objective "Me".

The publican did not pray with himself, but cast his whole case on the Lord. He stands as an example of the attitude every man should assume who would come to God.

Humility; God-gratification, not self-gratification; confession of sinfulness, not exaltation of superior attitudes. That is the way to approach God. "O, God, be merciful to me, a sinner."

## Wednesday

### SOUL WINNING LAYMEN

Acts 1:1-8

Dr. Torrey, talking to a young lawyer, received this reply to his question as to whether the man was a Christian, "I consider myself such." Then the Doctor put this very important question, "Are you

bringing other men to Christ?" To which he received this answer, "No, that's not my business. You are called to do that. I'm called to practice law."

Is that the general attitude of the layman? Read carefully Acts 8:4. Then read 8:1.

## Thursday

### MISSED OPPORTUNITIES

Acts 2:26-40

The story is told of two men who worked side by side for five years. Finally one of them thought it was about time to speak to the other concerning his attitude to the Lord. "Do you mean to say you are a Christian?" was his surprised reply. "Yes, I am." "Well," said his friend, "so am I."

Dr. Campbell Morgan to whom the story was told was asked, "Wasn't that funny?" To which he replied, "Not funny—only tragic." Do we speak for Jesus when opportunity offers—or do we miss the opportunity?

## Friday

### WHAT HAS HE DONE FOR YOU? TELL IT!

Luke 8:39

"Clothed and in his right mind." That tells the story of the healing of the Gadarene demoniac. And he sat at the feet of Jesus and begged for more and more teaching. He wanted to be one of the followers of Jesus.

But note what Jesus says to him. "Go home and tell." That was his great task. To tell it at home. Surely He has done sufficient for you to warrant the telling to those about you.

## Saturday

### THE CALM OF FAITH

Luke 8:24, 25

As I write these words a great thunder storm is passing over. The lightning is flashing, the thunder resounding. But I am remembering that Christ is the Master of all things. When he takes charge of the situation, whether it be a storm at sea, a tempest on land, or an upheaval within the soul, He brings calm.

To those who have troubled hearts He brings the gift of a great peace of mind when given full charge. Have a simple faith in Him.



## Christian Endeavor Topics for Young People

REV. W. ST. CLAIRE BENSHOFF, TOPIC EDITOR

C. E. Topic for June 8, 1941

"PAUL, THE ZEALOUS"

Scripture Acts 9:1-8; Phil. 3:8,9.

For the Leader

When we study the life of Paul we would almost believe it to be the study of two different men, both of whom were energetic and enthusiastic and sincere in their respective beliefs and pursuits. And in reality, although the human mechanism is but one man, it is really two different men. For one was Paul, the persecutor of Christians, who, under the matchless transforming power of Christ, became Paul, the earnest confessor of the Christian faith.

History contains no more striking examples of the power of conversion than that of Saul. Someone has said that conversion means that you are going in one direction full speed, and then something stops you and turns you around, and then you go full speed in exactly the opposite direction.

The conversion of Saul was nothing short of the work of Christ. No true conversion today is anything but the work of the true power of Jesus Christ.

Paul is our example of Christian service. To do his work he depended on Christ for help and strength.

Discussion

**SAUL, THE MAN.** Saul was of a family of Pharisees and he himself was a Pharisee, of the tribe of Benjamin. He had all the privileges of the Jewish race plus Roman citizenship. He became a tent maker by trade. Saul was well schooled in Jewish and Roman law and was a zealous follower of the Jewish faith. As most other Jews, he had heard of Jesus as an imposter. He was acquainted with the followers of Jesus and sought to kill them. Being an energetic and enthusiastic man he exerted his efforts in defending his religious belief, and in attempting to wipe out all traces of their "new religion of Christianity."

Saul is an example of mis-directed purpose. He was using his energy and time in an enterprise which was wrong, although he believed it was right. The call comes to thousands of young people of our churches today who are full of enthusiasm, energy and ambition. To these young people comes the call of Christ to definite Christian service. Instead of spending the years of our lives pursuing occupations which get only wordly gain, the call comes to us to give ourselves to Christian service. The church needs us as youth.

**A CRAZY STEAM ENGINE.** In a certain great manufacturing plant there was a steam engine which had not yet been hooked up to the belts and wheels which were to drive the machinery of production. The boiler of the engine was filled to the proper level with water, and a great fire was built in the fire box. When the steam was generated, a valve was opened letting steam into the cylinder of the engine. The piston started moving back and forth and the heavy flywheel on the shaft began to turn. Faster and faster it turned, until it was going at full speed.

But it was a crazy steam engine because all it was doing was wasting energy just turning around. It was accomplishing nothing constructive. In that state it was useless machinery. Soon, though, the belts and wheels were hooked up, and the energies of that steam engine were turned into the movements of many machines, which machines in turn produced a multitude of appliances for the benefit of mankind.

Saul was on the order of this steam engine. Although he did not work at destroying the Christians, his efforts were useless as Christianity prospered and spread under his persecution. Small wonder, then, that Christ spoke to Him, for the Lord knew what great things could be done if Saul's energies were turned into the spread of the Gospel. It is well for us to be certain that our energies are "producing services for Christ."

**THE CONVERSION.** Saul's conversion illustrates the tremendous acting power of the Gospel of Jesus Christ. First, Saul was going in the wrong direction. Second, the light of Christ came about him. Third, he fell to the earth as a symbol of his own weakness. Fourth, the Lord spoke to Him. Fifth, in fear and trembling he yielded himself to the Lord. Sixth, the Lord commanded Him to act. Seventh, He did as the Lord commanded. To sum it up, he heard the call of Christ, and obeyed the commands, and thus received salvation.

We cannot expect today that we are going to be physically blinded and receive an extra special manifestation from the Lord before we are saved. The main thought is that we are to be certain of our salvation by asking ourselves concerning it. The way in which we receive salvation of our soul through belief in Christ may be as individual as our own personality. God has his individual way of speaking to each person.

**PAUL, THE MAN.** The 20th verse of the 9th chapter of Acts tells us that Paul "straightway preached Christ IN THE SYNAGOGUE." It says also that Paul preached that Christ IS THE SON OF GOD. And not so long before this time, this man had been persecuting those people who claimed that Jesus was the Son of God. Imagine Paul as he goes into the synagogue where he had but recently been breathing out hatreds against the Christians, now entering and preaching about Christ as the Saviour of the world. What must his friends and family have thought? Nevertheless, this made no difference to Paul. He had received the vision of Christ, and to him it meant Christ even unto death.

Paul admits his own human weakness, but not once do we read that he ever wavered in his Christian profession. Paul who had been so FEARLESS in his hatred of Christ when face to face with the Lord in FEAR, became just as FEARLESS in his proclamation of Christ. Paul became a faithful instrument in the hands of the Lord. What he did was not of his own strength, but he accomplished under the banner of Christ.

Every minister, missionary, Sunday School teacher, leader or worker must be just as fully yielded and consecrated. We have seen too much of organization and conducting of meetings, on the part of those who are Christian only in name. God wants those to work for him who are consecrated to Him.

By the transforming power of the Gospel, Saul the Persecutor became Paul the Proclaimer. This same Gospel has the same power today to transform the lives of the present generation of young people.

A Hint or Two

Collect ideas on how energy is used to "do" things. Show different sources of energy.

Show ways in which the energy and abilities of youth can be used in the service of Christ.



## Our Children's Department

MRS. LORETTA CARRITHERS,

SUPERINTENDENT



Dear Children:

How many of you have kept a diary? If you have not, try it some time. It will take a little time each day to write down what you have done, but it will be very interesting to read in after years. If you are going to be exact you will enter the bad as the well as the good.

Let us play that I have here a little book which has only three pages but it tells the whole story of my life and I trust it does of yours. It is the Christian's Diary.

The first page is as black as coal, and it is not the most pleasant page to read. It tells how my life and yours is full of sin. Every one has this page in his life's record. The Bible says, "All have sinned and come short of the glory of God." How black! Can it be changed? It must be changed, for "The soul sinneth it shall die."

The second page is red as blood, and it stands for the Blood of Jesus which He shed on the cross for sinners such as you and me. He came to seek and save that which was lost because He loved us so. The Bible says that, "without the shedding of blood there is no remission of sins," which means that God could not forgive your sin and mine unless some one gave his life for us. That is what Jesus did. I hope you have this page in your diary because if you do not you will never have any more but the black one.

The third page is white and stands for the pure soul of a saved person. You can only have a snow white page if it is separated from the black one by the red leaf. Our text says, "The Blood of Jesus Christ his Son cleanses us from all sin." I John 1:7 His blood is the only thing that can cleanse black souls and make them into white ones.

"What can make me white as snow?

Nothing but the blood of Jesus."

I wonder how many of us have such a diary? Every one may have. Jesus wants to clean all sinful souls. If you have only a black page in your life, and want a new, clean one, you may have it for the asking. He will gladly give it to you. Just say this prayer with me, and mean it, and Jesus will do the rest.

"Lord Jesus I want to be perfectly whole.

I want Thee forever to live in my soul,

Break down every idol, cast out every foe,

Now wash me, and I shall be whiter than snow."

You will notice that this little book has a golden cover. Gold stands for Heaven. The person whose black, sinful life has been changed into a pure, white one through the Blood of Jesus Christ will go to live with the Lord in Heaven when death takes him away from this world.

It would be a fine thing if each one of us would make a little book like this and look at it often so we could be reminded of the fact that we were once sinners but that Jesus shed His blood for us and washed our souls white and fit for Heaven.

If we are cleansed from sin by the blood of Jesus, we do not need to have any fear of the punishment of sin. You know sin brings its own punishment. When people do not take Jesus as their Saviour they simply bring punishment upon their own heads, like the story of a sixteen year old boy who was plowing with a team composed of a mule and a cow. The mule was often balky and gave the boy much trouble. After many unsuccessful attempts to make the mule work, the boy took a rope and, making a slip-knot in one end, placed it around the lower jaw of the mule and tied the other end of the rope around the mule's hind leg. Then he went back to the plow handles and gave the regular signal for the team to start. The mule immediately began to kick, as he had been doing before. But found that every motion of the hind leg pulled painfully on the lower jaw. Then the boy took off the rope and returned to the plow handles and repeated the command. There was no more trouble; the team went straight ahead. Perhaps this is a rather crude illustration, but it shows us how an animal suffers if they are not at peace with their master, and we too shall suffer if we are not at peace with our Master. Our Master is willing to make peace with us at any time. He is ready to clean us from all our sin, and He will do this if we will only take Him as our Saviour and live for Him each day.

With love, in Christ's Name,  
Aunt Loretta



## Among the Churches

### Post Card Publicity

Masontown, Pennsylvania. The Editor of the Evangelist cannot write field notes. To insure their publication, we men in the field must send them in. Our work here is going forward in all departments. Our average attendance for a services has hit a high average. This has been done in the face of a Measles and Mumps epidemic. In the Winter was Flu, and so it goes. However the fatalities were negligible for which we are thankful. One of our needs here is more Sunday School rooms. We have now started to remedy that and funds are being raised to make the needed additions. The folks here seem very appreciative of our effort in this field. During the meeting they managed to surprise us by enticing us into the Sunday School annex, to be met with the strains of "Happy Birth Day." The various presents we received that night certainly ought to help in co-

contributing to what "a well dressed man" would appreciate. Not every thing was for wear but numerous ones for use of the family in general. The Paper stated that there were 150 people present for the surprise. The visible results of our evangelistic effort beginning in reality with Easter Sunday were fifty. There were 40 first confessions, seven reconsecrations and three coming by letter. This does not mean that the gleanings of this field is completed by any means.

There were 22 from here in attendance at the Camp Rally at Berlin. Masontown was second in number attending. Ere this will be in print it is our expectation to be at the reception given for Brother Belote at the Uniontown Brethren church. We are glad to have him for a neighbor. The nearest Brethren Preacher being considerably farther away than Uniontown. The Masontown church grants us time off for no meeting during the year. We covet the interest of the Brethren that the work shall continue to grow in this section of the vineyard. All offerings are given consideration here and interest in things pertaining to the brotherhood is good.

Freeman Ankrum, Pastor.

Vandergrift, Pa. Our third month, as well as our first quarter, with the Vandergrift Brethren closes with April. This month has been abysmal one for the pastor and we praise the Lord for the souls who have taken Christ as their Lord and Saviour and that others have been strengthened in the faith.

We began the month with a Pre-Easter service and closed it with a revival during the last full week. The attendance at both special meetings was fine. On Sunday afternoon, April 7, the baptismal service was well attended. It is always encouraging to administer baptism when there are those present who love their Lord and delight in His institutions. Eight (8) of the nineteen (19), who had come forward, were baptized. There will be another or several baptisms from time to time. Right now the church is planning to install a new baptistry to replace the old one that has been in use for twenty-six years.

The Communion service was well attended. Two sisters from another denomination were present with us as they wished to observe the Communion in the Brethren way. Besides the communicants, there were fifteen observers. After the service it was learned that two who observed the service desired to be baptized and unite in fellowship with us.

We praise the Lord for the interest of these Brethren in His work. The attendance of both Sunday School and church services show a marked increase over the month of March. The attendance at Sunday School was not less than 106 and the average for the month was 110. The gain for April over March was 23 per cent. For the month, the morning church service shows an increase of 18 per cent and the evening worship service an increase of approximately 40 per cent. Continue to pray with us for the work here that our Lord's will may be done at all times.

Elmer M. Keck, pastor

Glenford, Ohio. The past few months have shown a steady increase in attendance. Our attendance at Communion this spring was the largest the church has had in years.

Our Woman's Missionary Society is very active and influential in bringing members into the church. We are thankful for the fine interest that has been shown by all the members.

E. J. Beekley, pastor

Johnstown Second Church, Johnstown, Pa. The Second Brethren Church, Moxham, Johnstown, closed a two weeks' evangelistic and preparatory campaign, in which this writer

served as pastor-evangelist, with a Communion service on Sunday evening, March 30th, when eighty members were in attendance. Rev. and Mrs. J. L. Bowman, of Hollidaysburg, Pa., who are members of the congregation, were present, and Brother Bowman graciously assisted the pastor.

A baptismal service was held in the afternoon when three girls of the Church School, who had made their public confession at the morning service, were immersed. At the evening service they were confirmed and received into the fellowship of the church. Another victory of the campaign was the definite reconsecration of a husband and father.

When our esteemed Brother J. L. Bowman tendered his resignation as pastor of Second Brethren Church last summer, negotiations between Second and Third Brethren Churches resulted in this writer being engaged as pastor of the Second Church in addition to his serving as pastor of Third Church.

Last November, at Second Church's request, the pastor conducted three evenings preparatory services, and on Sunday evening, November 24th, eighty members attended the Communion. As a result of the services two women and one boy were received into the church by confession, baptism and confirmation and right hand of fellowship. Later a young man likewise was received into membership, making a total of eight additions since the beginning of the present pastorate.

Second Church has a Church School with average attendance of around 100, which meets after the morning worship forming a unified service; an active Woman's Missionary Society, a Christian Endeavor Society, and is cooperating in the larger interests of the denomination as well as caring for local budgets and incidentals.

William S. Crick, Minister.

### Milledgeville, Ill.

With a little apprehension and hopefulness, the writer of these notes went before two other ministers of Milledgeville some weeks before Easter with the proposition of Union Easter services—something which had never been tried before in this community—not tried, partly, because no one had much faith in the success of such a project.

The Pastors of the other churches, Rev. W. S. Feldswich of the Methodist Church, and Rev. Paul Miller, of the Dutch-town Church of the Brethren, received the proposition with much enthusiasm. Plans and arrangements and publicity were worked out. It was agreed that the services would be held for three nights—(Wednesday, Thursday and Friday) before Easter Sunday, and that all three churches would be represented each evening. For each of the three evenings one minister would preside and conduct the devotional hour, another would preach, while the choir of the third church would present the special musical numbers. In this way each minister would preside once, and preach once, and his choir would be responsible for the music of one evening.

The results of our efforts were far greater than even our highest anticipations. There is no doubt about the ability of the good people of these churches to cooperate. Inasmuch as the idea of the Union services originated with the writer, the invitation was given to hold all three services in the Brethren Church. This invitation was accepted by the other ministers. The poorest attendance was a little over 170 and the best just a little under 200. But far greater than numbers was the enthusiasm with which the people accepted the idea. Many people expressed their appreciation of the Union effort inasmuch as it gave them an opportunity to worship with the

people of other churches with whom they associate in business and social ways every day of the week. Others expressed their appreciation for the spiritual encouragement which the services gave them at the Easter season.

Each minister in preaching endeavored to emphasize the sacredness and holiness of the Easter season. Each endeavored to bring home the vital necessity of living the Christian life in America. Each stressed the theme of the services which was—"Holy and reverent observance of Easter Sunday."

Many people expressed a desire for such a series of services at the next Easter Season.

We are now planning for a series of Union Vesper Services to be held out of doors on the Sunday evenings of July.

Other news notes from The Brethren Church of Milledgeville concern our Easter Cantata given at 3 o'clock Easter Sunday afternoon. The Cantata, "Victorious King," was presented and accompanying Bible verses were read. An interesting note of this production was the fact that over 80 per cent of the singers were of High School age. They cooperated nicely during practices and did a very splendid work before an audience which just nicely filled the main auditorium of the church.

Just recently a cast of 12 young people and one adult presented the play, "The Lost Church," in the local High School assembly. It was the occasion of the annual Brethren Church program day at the High School. The play was under the direction of the pastor and wife. All of the characters are members of The Brethren Church and Sunday School. Sunday evening, May 4th, the play was presented in the church for the benefit of the parents and of other people of the community.

This play is a story of a man who has no use for the church and who is permitted to live for one day in a churchless world, and who then sees his mistake and unites with the church. It is easy to put on and we recommend it to others churches who would like to put on such a play.

We ask for the continual prayers of the Brotherhood as we continue to serve our Lord and Master on this field.

Rev. St. Clair Benschhoff, pastor

## Further Benevolent Offering Report

|                              |                  |
|------------------------------|------------------|
| Previously reported .....    | \$1824.23        |
| For the month of April:      |                  |
| Oak Hill, W. Va. ....        | 12.00            |
| Johnstown Pa. (Third)* ..... | 51.30            |
| Masontown, Pa.* .....        | 51.60            |
| Louisville, Ohio* .....      | 37.50            |
| Washington, D. C. ....       | 6.50             |
| Elkhart, Indiana             |                  |
| Loyal Women's Class ....     | 6.00             |
| North Vandergrift, Pa. ....  | 19.49            |
| Pittsburgh, Pa. ....         | 100.00           |
| Lanark, Ill.                 |                  |
| Sadie Puterbaugh .....       | \$25.00          |
| Church Offering .....        | 33.20      58.20 |

|  |                 |
|--|-----------------|
| Mexico, Indiana* .....                 | 5.00            |
| Brush Valley, Pa. ....                 | 10.25           |
| Fair Haven, Ohio .....                 | 16.00           |
| Bethlehem .....                        | 3.50            |
| Williamstown, Ohio .....               | 4.00            |
| Muncie, Indiana* .....                 | 41.14           |
| Clayton, Ohio .....                    | 19.00           |
| Mt. Olive Ladies' Aid* .....           | 3.00            |
| Roann True Blue Class (Indiana)* ..... | 5.00            |
| New Kensington, Pa. ....               | 3.50            |
| New Lebanon, Ohio .....                | 45.46           |
| Turlock, Calif.* .....                 | 50.00           |
| Dr. L. E. Lindower                     |                 |
| (Canton, Ohio) .....                   | 15.00           |
| Meyersdale, Pa. W. M. S. ....          | 18.00           |
| Waynesboro, Pa.*                       |                 |
| Woman's Missionary                     |                 |
| Society .....                          | 5.00            |
| Mrs. F. T. Shearer .....               | 5.00            |
| Church Offering .....                  | 1.00      11.00 |
| Morrill, Kan. ....                     | 6.00            |
| Sidney, Indiana .....                  | 5.00            |
| Warsaw, Indiana* .....                 | 15.00           |
| Total for April ....                   | \$ 618.44       |
| Total to date .....                    | \$2442.67       |

### \*Additional

This brings the offering to about \$100.00 more than last year. IF CHURCHES WHO HAVE NOT YET RESPONDED will do as well as those who have, we may yet reach enough to carry us through the year. We still have the months of May, June and July before we close our books. So HURRY and send in your offering.

The leading Churches are as follows:

|                         |          |
|-------------------------|----------|
| Ashland .....           | \$109.97 |
| Canton .....            | 103.75   |
| Smithville .....        | 100.00   |
| Pittsburgh .....        | 100.00   |
| Turlock .....           | 100.00   |
| New Paris .....         | 91.00    |
| Nappanee .....          | 88.00    |
| Louisville .....        | 72.25    |
| Oakville .....          | 71.35    |
| North Manchester .....  | 62.80    |
| Lanark .....            | 58.20    |
| Dayton .....            | 57.10    |
| Muncie .....            | 55.14    |
| Masontown .....         | 54.60    |
| Johnstown (Third) ..... | 53.30    |
| New Lebanon .....       | 50.46    |

WATCH FOR THE LEADING CHURCHES  
NEXT MONTH. IT MAY CHANGE.

L. V. King, Treasurer



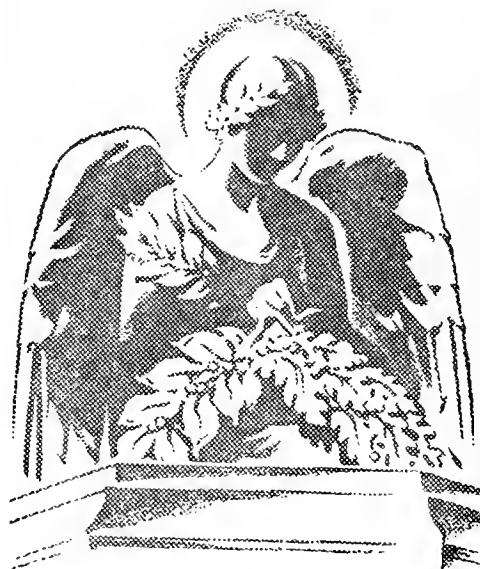
# The Brethren Evangelist



Vol. LXIII, No. 22

May 31, 1941

*In Memory*



*of those  
who have gone  
before*

*Many are the unsung heroes of the cross*

*There is nothing so alive  
as memory—it lingers*

Mrs. I. D. Slotter 10-41  
W Third St  
Ashland, Ohio

## The Brethren Evangelist

Published fifty weeks of the year at

**THE BRETHREN PUBLISHING CO.**

ASHLAND, OHIO

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J. G. Dodds, Vice-President E. G. Mason, Treasurer

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## CONTENTS

|   |    |
|---|----|
| Interesting Items .....   | 2  |
| A Memory or a Memorial—Editorial—F. C. V. ....                      | 3  |
| Life, a Reflex of Faith—Dr. R. F. Porte .....                       | 4  |
| Walking Worthy of Our Calling—Rev. E. M. Riddle ....                | 5  |
| Program of the Ohio District Conference .....                       | 7  |
| Our Source Book—Miss Vera E. Laughlin .....                         | 8  |
| Laid to rest .....  | 9  |
| Present Deliverance—Rev. Frank Gehman .....                         | 10 |
| How Shall They Hear Without a Preacher—<br>Dr. L. E. Lindower ..... | 11 |
| Worshipping Day by Day (Family Altar) .....                         | 12 |
| Christian Endeavor Topic for Young People .....                     | 13 |
| Our Children's Department .....                                     | 14 |
| Further Publication Offering .....                                  | 15 |
| Among the Churches .....  | 15 |
| The Brethren Song .....   | 16 |

## INTERESTING ITEMS

DUE TO THE FACT THAT MEMORIAL DAY falls within the week of this issue, we are calling your attention to the copy of the song, "The Brethren Song," which was written by Frank Lambert. Since Frank gave his life in the other world war we thought it might be appropriate to bring before you again this song from his pen. He was also the author of "Old College Home", the Alma Mater Song of "Old Ashland", which is really the hymn of Ashland College and greatly beloved by all her sons and daughters. "The Brethren Song" will be found on the last page of this issue.

DR. L. E. LINDOWER AND THE EDITOR have had the privilege of accompanying our good wives as they spoke at two Mother and Daughter banquets. One of these was at Fremont, Ohio and the other at Canton, Ohio, both of which churches have been pastored by the editor. Dr. Lindower is at present pastoring the Canton group. The wives report that the husbands had a fine time. We suggest that you read the Woman's Outlook for a full account of these banquets.

WE ARE SORRY that due to mechanical difficulties over which we have had no control, several numbers of The Evangelist have been late in mailing. We crave your indulgence and trust that soon we will be back on schedule again.

WORD JUST RECEIVED tells us that the Lindwood, Md., church is going along fine. They have broken the Sunday School record of attendance twice within a month. We rejoice with you in this fine showing.

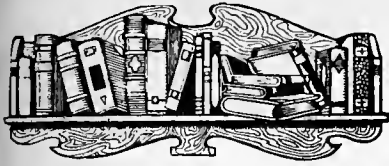
### Ohio Conference

The first draft of the Ohio District Conference appears in this issue. The conference is being held this year at New Lebanon. The following was received from Brother Grisso, relative to the conference and we pass it on to the interested churches of the Ohio and adjoining districts.

The Ohio Conference of Brethren Churches will be held in the Brethren Church at New Lebanon on June 24-27. This should be a great conference and all Ohio churches are expected to send their full quota of delegates. The full program appears in this issue of the "Evangelist." The entertaining church is asking that all pastors inform us at an early date as to the number that may be coming from your church. Will you do this, please? It will help us much. New Lebanon is not difficult to find, being ten miles directly west of Dayton on Route 35. Lodging and breakfast will be provided in our homes, free to all Brethren attending the conference. Dinner and supper will be served at the church throughout the conference at thirty-five cents per meal. Any inquiry of any nature concerning the conference will be furnished willingly by Rev. E. M. Riddle, Secretary, Louisville, O., or by the writer, pastor of the entertaining church and conference moderator. Yours for a greater than ever conference.

C. C. Grisso.

**Don't forget to send in  
Your Educational Offering**



# EDITORIALS



## A MEMORY AND A MEMORIAL

Someone has very aptly said, "The noblest memorial of a hero is not a reverence for his dead bones, but the reproduction of his heroism."

Memorial days should be dedicated to the spirit of the sacrifices made and the idealisms which have prompted fathers, sons and brothers of former generations to offer their lives in defense of a just and righteous cause. Let us remember that such days were not originally set apart to keep the idea of war before mankind. War, in even its best sense, (if there can indeed, be a best sense) is a calamity. The dead we remember are merely the result of the conflict; the day is the memory, but it is the ideal that stands out as a memorial.

The memorable address of Abraham Lincoln at Gettysburg sets forth the real meaning of the word "memorial." "The brave men living and dead have consecrated it far above our poor power to add or detract."

### The Memorial of the Memory

We recall a story that we once read concerning a family that had a beautiful garden filled with the most beautiful flowers. They were so proud of this garden and called in all their friends and neighbors to help them enjoy it.

But one night there came a great storm. The winds blew and the rain descended in torrents. Finally the rain turned into a terrible destructive hail. The beautiful garden was reduced to a mass of mere ruins.

Finally when the storm had ceased, the family cautiously opened the door and peered into the semi-darkness. They found the atmosphere laden with a sweet perfume, emitted by the crushed and broken flowers. The storm had done its deadly work, but the flowers had left behind this wonderful perfume that became their memorial. Forever after this family could not see or hear a storm without the memory of the wonderful garden and the sweet scent of that memorial perfume.

### "Nevertheless Afterward"

In Hebrews 12:11 we come across two words that fit right into our thought, "Nevertheless afterward." We have one wonderful consolation in the fact that the events of the day are not "final." Some one has said, "There is a NOW, but there is also an AFTERWARD." Much of the complaints that come against

God would die a-borning if we would only be content to wait for His "afterward." There are several kinds of afterwards and our personal memorial depends on our attitude toward them.

### The Bitter Afterward

Do you remember the story of Esau? At the time he sold his birthright he was utterly indifferent as to the consequences. But later we are told that he "tried to find room for repentance, but could not find it, though he sought it with tears." He had his "afterward."

### The Chastening Afterward

Did you ever think of this as a "happy afterward." Read again, "All chastening seemeth for the present NOT to be joyous but grievous; yet AFTERWARD it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness."

Ofttimes it is the memory of a past failure or chastening that leads us to hold out faithful. And the failure becomes a memorial.

### The Limitation Afterward

Jesus once said, "Wither I go, thou canst not follow me NOW; but thou shalt follow me AFTERWARD." We are limited in our going NOW, but since He has pointed the way; since He has gone through the agony; since He has broken the bonds of death and the grave--He has shown us the joy of the AFTERWARD.

And He has left us a MEMORIAL whereby we may constantly remember Him. He has left us the perfume of His sacrifice; the memory of His graciousness; the joy of His salvation; the peace of His leadership; the helpfulness of His ministry; the consciousness of His presence, and the hope of His coming again.

Present limitation NOW? Yes! But only a present limitation. The AFTERWARD takes all the fear and trembling out of the present limitation.

### A Mere Memory or a Genuine Memorial?

D. L. Moody drew a wonderful truth from a common law. He said, "Water seeks its level and the water of life that comes from the throne of God will carry one into the presence of God."

It is in the presence of God that the memory becomes a MEMORIAL.

F. C. V.

# *Life -- a Reflex of Faith*

The scriptural basis for the above topic might be a text like Matthew 9:29, "According to your faith be it unto you." This reference is that of two blind men persistently following Jesus until they can visit Him in a house. Jesus said, "Believe ye that I am able to do this?" The blind men answered, "Yea, Lord." Jesus made the faith of the blind men the basis of their blessings. How much would they receive from the Lord? They would receive according to their faith in the miraculous power of the Master.

There is another well known text that illustrates the thought from the negative point of view. The reference is Matthew 13:58, "And he did not many mighty works there because of their unbelief." This word is spoken in Jesus' home country where the people knew him from His earliest life on earth. They said, "Whence hath this man this wisdom and these mighty works?" The home folks took Jesus for granted. He was just a boy of the community grown up. There was no attempt to recall certain supernatural evidences in connection with His birth and young manhood. The increase of Jesus' popularity excited some intimate inquiry about this home town boy. The pity of it all is stated in the word "unbelief" which explained the reason why Jesus was a strange individual even to His home people and of no real help to them as He had helped and blessed other people. Jesus was locked out of the place of blessing to His own home folks because they did not have the capacity of believing in Him or faith in Him.

The definition in Hebrews 11:1 for faith comes as close to being a real explanation of faith as we know. There might be argument over the word, "substance" because faith is a spiritual quality, and yet this scriptural definition just cited, teaches us the importance of the spiritual quality of life. After all we do measure life by its spiritual quality. The physical form of human life is not even a good beginning of understanding human life. We might wish to know the family background, the ideals, and the intellectual and spiritual reach of the person who dwells in a human body. We are interested in knowing whether the soul of man looks upward to God or downward to carnal things as the chief end of life.

Dr. R. F. Porte



Now it is the conviction of this writer that faith as we think of faith, has no connection with that phase of human life which looks to material things alone for satisfaction. The reason for this conviction is that faith has to do with persons and more particularly faith has to do with God Who, when recognized in His sovereign right in the world, gives meaning to human life and all other natural life. It seems to me that life without a definite grasp on the reality of God is not only fallen but is falling yet. I cannot see how faith in anything less than Divine finality can do a person in the world any good at all. Faith in a sinking ship certainly could not save any misguided soul. Faith in the Eternal Rock, cleft on Calvary to furnish lost people a sure hiding place, is the only faith that can give assurance and security to human life.

May we meditate for a moment what would happen to people if they suddenly realized that life held no real certain hope for any good. In other words, if humanity should all take the view of a noted unbeliever who is said to have exclaimed when dying, "It is a leap into the dark." What else could the end of life be but just that to a person who closes the windows of the soul to Divine light? Looking back over these paragraphs in the light of our topic we can see how life is dark or light according as we have faith that reaches out and up to God or a life that closes every avenue of light and tries to be a thing in itself instead of an instrument of God. This last sentence suggests how faith in God makes human life a channel of divine blessing through which God can and does mediate goodness to a needy world. "If ye have faith nothing shall be impossible." The underlying fact is, of course, that with God and submission to His will there is a way over and around and through every experience in life.

There is a beautiful theology in the poets. I am thinking of some lines written by the nature poet, William Wordsworth, in his poem, Tintern Abbey.

"For I Have Learned

To look on nature, not as in the hour  
Of thoughtless youth; but hearing oftentimes  
The still sad music of humanity,  
Not harsh nor grating, though of ample power  
To chasten and subdue. And I have felt  
A presence that disturbs me with the joy  
Of elevated thoughts; a sense sublime  
Of something far more deeply interfused,  
Whose dwelling is the light of setting suns,  
And the round ocean and the living air,  
And the blue sky, and in the mind of man;  
A motion and a spirit, that impels  
All thinking things, all objects of all thought,  
And rolls through all things."

Here in the poetic quotation you see the expression of faith in a world shot through with the handiwork of an omnipotent God. No atheist or agnostic could write lines like those of Wordsworth. That is why the poet continues and says,

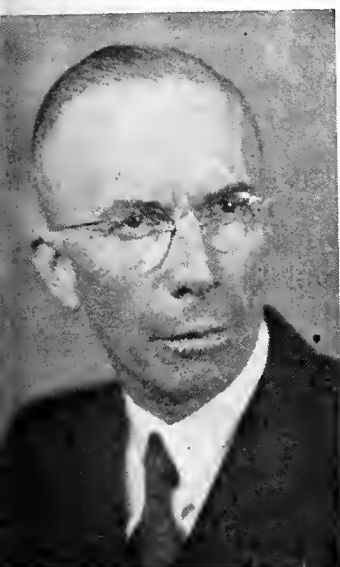
"Therefore Am I Still

A lover of the meadows and the woods,  
And mountains: and of all that we behold  
From this green earth; of all the mighty world  
Of eye, and ear,---both what they half create,  
And what perceive. . . ."

I still insist that no intelligent person sees meaning in the world without knowing that a Great Mind is above and beyond and in it all. No one can mar the world or human life and at the same time love these things. It takes a dark hopeless soul to war and kill. It takes a soul in which the light of God reveals the majesty and immensity of creation to say, "This is my Father's world." Or, "The heavens declare the glory of God."

Rudolph Otto in his book, "The Idea of the Holy," expresses the poetic mind when he points out how the soul turned loose amid the mysterious majesty of the eternal Mind is caused to worship and bow in reverent awe. Life needs the poetic insight to appreciate the delicate handiwork of a great God and to hear a symphony in the world above the din of mortal strife and hate and greed. The human race must be forced to its knees by a vision of faith which makes real to us all that the soul hopes for and looks for. The absence of faith means we forget God and when people forget God they forget that God made this world good and that goodness and mercy will endure forever and forever.

Falls City, Nebraska.



Rev. E. M. Riddle

# Walking Worth of our Calling

"What shall we say then to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is He that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us: Who shall separate us from the love of Christ? shall tribulation, or dis-

tress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for Thy sake we are killed all the day long; we are counted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Rom. 8:31-39.

Wonderful verses these, to connect with our lovely subject. Consider at least two others with them, Paul's words, "A stewardship of the gospel is committed unto me", 1 Cor. 9:17. And also 1 Peter 4:10, "As every man hath received the gift, even so min-

ister the same one to another, as good stewards of the manifold grace of God." Here we see a steward is a manager of another's affairs, involving full accountability. Every believer in Jesus Christ is a steward of the manifold grace of God. There is one beautiful word that describes it so well; **RELATIONSHIP**. It comprehends all there is in relation of the creature to the Creator. Therefore everything that pertains to the Christian life should naturally rise out of that relationship.

The minister, missionary or other called servant is set apart with "a Holy Calling." This calling demands the best. It calls for a consecration which includes a total abandonment of body, soul and mind to Jesus our Lord and His cause. To partly yield is not sufficient. Job said, "Though he slay me, yet will I trust Him." Paul said, "To me to live is Christ, to die is gain."

We are attempting to develop the subject assigned, because we believe it is dangerously possible to be half-consecrated to God and therefore not walk worthy of the High Calling in Christ Jesus. When we have made the full surrender and cultivated the deepest consecration, there will still be sorrows, disappointing experiences and uneasiness of heart many times. Therefore it is a matter of first importance that we give ourselves fully to God.

Now, my friends, a few reasons in order for "walking worthy of our calling."

First, we are **Ambassadors for Jesus Christ**. We are official representatives of the Christian cause. We have been set apart for a holy work. We have been given something to impart. Paul said, "For I delivered unto you first of all, that which I also received. . . ." And let it be remembered that he said to the Galatians, "If any man preach any other gospel unto you than that ye have received, let him be accursed." So we are in no sense to become originators of a new gospel. Recall also that the Lord said to Jonah, ". . . Go to Nineveh, that great city and preach unto it the preaching I bid thee." It would be most interesting at this point to study about such ambassadors as John the Baptist and the Apostles, and many others.

No man has a greater, richer or more challenging task than the true servant of God. What is greater or affords more happiness than the winning of a soul or the molding of a life. There are always the feeble, troubled and sorrowing in every community to whom a great ministry can be wrought. Our Lord did it and He has chosen us to follow in His steps. He passed the receipt of custom and saw Matthew and said unto him, "Follow me." He left all, rose up and followed Him. If our ministry has not been filled with a large measure of happiness and joy, could it not be that we have walked too often in our own strength and failed to properly follow and depend

upon the Lord's leading? The fact is, my Brethren, we cannot trifle with our conscience in anything and be happy in the service to which we have been called. Ours is a calling and hence we ought to be far above some things and conducting business affairs as some people in every community do.

The ambassador of Jesus must be a person of vision, leadership, and training. Our churches and seminary need to pray that young recruits have a definite vision of the world's need. Certainly just now her great imperative need is **CHRISTIANITY**—the **RELIGION OF JESUS**. The opportunity was never greater. In an hour like this, what better thing could our church do, if we had them, than place a dozen or a score of consecrated workers in camps, prison camps, and among refugees of the war? That would be giving expression to vision at once. Every ambassador for the Christ needs to behold anew the vision of "the Lord high and lifted up." This day is not looking for a leadership which spends its time in little quibblings, but for one with **FAITH** and **ENERGY** and **ALERTNESS**, ready to move out for the greatest task of the world while the opportunity lasts. We need the strength, the courage and vision of a Moses, a Joshua, a Whitefield, a James Gribble, or a C. F. Yoder, and as some others who have been required to answer a higher call.

Ponder the words of a prominent churchman who has spoken of Christianity in these terms. "Of all religions, the richest in its history, and the most difficult because the most complex, and the most difficult because the loftiest; from its earliest beginnings to the present." Therefore I maintain that those who hold out and interpret this mighty fact, so rich, so momentous, to a sinful world must give both time and prayer for its understanding. In other words, we must master the supreme act of training the mind to the truth of God and our vision to the need of men. We are not only preachers but teachers. If we convey the wondrous truths and the greatest story to the world, we must be well prepared. Indeed, no calling or profession requires quite such a well rounded and properly balanced training as the Gospel ministry. We meet people of practically every profession. This part of our message cannot be overstressed, for the labors and tests of the Christian ministry are great enough without being crippled and burdened by lack of vision, training and consecration.

My next consideration is—that **We must be clean** **livers**. We need to be consistent **livers**. Our sermon by action during the week must balance with the testimony from the pulpit. Nothing will so ruin any man's usefulness as a minister, as inconsistent living, worldly tendencies and carelessness with financial responsibilities. There is always a plenty of indifference, lethargy, worldiness and unbelief in any community without the servant of God being party to



all or any of these. There is need for our example of consecrated living. Standard bearers must live up to the colors. How shall we call and lead people from the present worldly practices, if our own life is not right and good?

Christian living is not only abstinence from evil, but devotion to good. It is purity within and power without. Well we remember, that "no man liveth unto himself." There is a close relationship between Christians, and a minister's relationship is so vital to the community that he, if worthy of his name, must count his relations as sacred. Influence is inescapable. Questionable transactions and smutty stories with a compromising life will lead others in the way of death. But on the other hand the life of purity will lead others in the upward way. Here it is, "The eyes of the Lord are over the righteous, and His ears are open unto their prayers: but the face of the Lord is against them that do evil." No one can be at peace with himself apart from Christian living.

My final consideration for this topic is—**Our calling is more than a profession.** At this point we need to watch carefully, for the tendency is in that direction. We are greatly in need of leaders, servants of

God, who will say with Isaiah, "Woe is me for I am a man of unclean lips." The great task and the stupendous responsibility of dealing with souls should send us humbly consecrated and dependent to authority that is divine. A band of workers far removed from professionalism; clean pure, high-minded, consecrated to the service of Jesus Christ. Every person called of God should frequently ask this question: "What are we here for?" I think the only reply we can truly make is: "To glorify God," 1 Cor 6:20. This will not be effectively done by frantic striving and dashing, neither by horn-blowing methods, but by being yielded. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice. . . ." (Rom.12:1). It is God's will for us that we bear much fruit: "Herein is My Father glorified, that we bear much fruit" (John 15:8).

Let us remember that every worker shall give account of his stewardship in the day when the Lord shall sit in judgement to try the works of the believer (2 Cor. 5:10). Therefore let us walk humbly. Let us be careful. Let us be in earnest. But above all things, let our conversation be as it becometh the Gospel of Christ (Phil. 1:27).

Louisville, Ohio

## PROGRAM FOR OHIO CONFERENCE

New Lebanon, Ohio

June 24—27, 1941

### TUESDAY EVENING

7:30—Opening Song service

Devotions and Prayer . . . . . Samuel Adams

Address of Welcome . . . . . Glenn Clayton

Sermon . . . Vice-Mod. . . . . J. G. Dodds

Announcements and Benediction.

### WEDNESDAY MORNING

8:00—SIMULTANEOUS SESSIONS

Ministerium—Devotions.

Address.. "What the Mission Board Expects of the preachers"—J. R. Klingensmith

#### SISTERHOOD

THEME—"First Things First"

Song service or choruses

Devotions—Pleasant Hill

Talk—"Study to Show Thyself Approved"

Mrs. E. M. Riddle

Special number

9:00—BUSINESS SESSION

Song Service and devotions.. James Ault  
Report of Credential Committee. Other committees.

Promotional Interests

10:30—Moderator's Address . . . . . C. C. Grisco  
Closing devotions.

### WEDNESDAY AFTERNOON

2:00—Song Service

Devotions . . . . . R. R. Teeter

#### CHRISTIAN EDUCATION

Bible School . . . . . A. E. Whitted

Leadership Training... L. E. Lindower

Camps . . . . . E. M. Riddle

3:30—Women's Missionary Society

Theme.. "To be like Minded with Christ"  
Phil. 2:1-11.

Song Service and devotions

Special Music.

Reports from District Rallies.

Appointment of Committees

Devotional address—Miss Flo Logarty...

..... Dayton

## WEDNESDAY EVENING

7:30—Song Service

Devotional ..... Elmer Carrithers

## MISSIONARY INTERESTS

Address...J. R. Klingensmith—Sec'y for  
Mission BoardAddress and pictures—C. J. Zimmerman,  
Missionary Supt. of the National S. S.  
Association

Benediction.

## THURSDAY MORNING

8:00—SIMULTANEOUS SESSIONS

Ministerium—

Devotions.

Address—"The Pastor In His Pulpit"  
.....D. R. Murray

Sisterhood

Song Service .....Gratis

Devotions .....Bryan

Talk.. "Serve the Lord with Gladness"

.....Mrs. J. R. Klingensmith

Special number .....Fremont

Women's Missionary Society

Song service and devotions

Special music

Report of Nominating committee

Election of officers

Devotional Address. Miss Emma Kim-  
mel ..... Bryan

9:00—BUSINESS SESSION

Song service and devotions..H. H. Rowsey

Reports

Old business, new business

11:00—Inspirational address.....Wm. S. Bell

## THURSDAY AFTERNOON

2:00—Song Service

Devotions ..... Harry Riner

District Missions.....C. A. Stewart

Devotional Study .....L. E. Lindower

3:30—Women's Missionary Society

Song service-devotions

Special music—Mrs. Adams & Mrs.  
Reich, Pleasant Hill.

Report of election

Installation of officers.

## THURSDAY NIGHT

7:30—Song Service

Devotions .....Geo. S. Baer

PUBLICATION INTERESTS—A Repre-  
sentative of Publication Board

Address—J. Raymond Schutz.

## FRIDAY MORNING

8:00—SIMULTANEOUS SESSIONS

Ministerium—

Business—Election

Sisterhood

Song Service .....New Lebanon

Devotions .....Smithville

Talk—"Standing on Holy Ground"...

.....Miss Olive Whitted

Special music.

Election and business.

9:00—Business session

Song service.....C. S. Fairbanks

Concluding business

Parting message .....Samuel Adams

Benediction.

DR. W. I. DUKER  
PresidentDR. L. E. LINDOWER  
TreasurerThe National Sunday School Association  
of the Brethren ChurchREV. E. L. MILLER  
Vice-PresidentREV. N. V. LEATHERMAN  
General Secretary

## OUR SOURCE BOOK

Vera E. Laughlin

When the public school teacher takes her class through the last lesson in her textbook in Arithmetic she might possibly consider her task completed. Let us not make the mistake of considering the Bible as our textbook and thinking that when we taught it from cover to cover our task is completed. Teaching the Bible is, of course, a fundamental task of a church school teacher; but the primary task is the development of Christian character in the pupils and teaching the Bible is one of the means to attain that end. Mere knowledge of the contents of the Bible is not enough. We must awaken a vital faith in God which results in Christain living. Only as we accomplish this result may we consider ourselves successful teachers.

Church school lessons often deal with the problems of a pupil's daily life and the Christain way of solving them. Our lessons stress the Christain virtues to be sought in our life: faith, courage, honesty, love, sympathy, kindness, etc. Whatever the topics, they should always be based upon and inspired by the teachings of the Bible. We are always teaching the Bible although our approach is varied.

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." We must return again and again to our source book for inspiration, guidance and connection. No method of teaching, however modern, interesting and practical it may be, dare neglect the fountain of all truth or we will find ourselves engaged in the work of teaching but not in Christain education.

Therefore, to teach effectively a teacher must

have adequate knowledge of the source from which have come Christian ideals and character which he seeks to awaken in pupils. Our seminary offers the study of Greek and Hebrew so that the students can go to the actual source from which our translations of the Bible have come. Although such a study is not necessary for the Church school teacher, nevertheless it is important for him to have a knowledge of his source material, the Bible.

Unless he knows something of the history of the people of Israel he cannot give his pupils a real appreciation of God's covenant with his chosen people. An understanding of the origin and the period out of which they came, the Ten Commandments can be better applied to modern situations. If the teacher knows something of the background of the period dealing with the rise and fall of the northern and southern kingdoms, the advice of the prophets can be made to have present day significance. The teacher will never be able to explain why the Hebrew people longed fervently for the Messiah to come, unless he knows something of their suffering and slavery. As Peter admonishes believers to be "ready always to give answer to every man that asketh you a reason concerning the hope that is in you," so the teacher must be ready to prove, explain clearly and emphasize his teaching by continually referring to his source book.

Our source book is not one book, but a library written by many authors. Each writer with a peculiar style and each book with a definite purpose.

The writings of Paul will be more clearly understood if we bear in mind that they were part of an extensive correspondence carried on with individuals and churches, answering questions, giving advice and admonishing them as needed. Since we know about the countries in which Paul traveled and the religions of that day we can understand why he commanded the women to be silent, etc. Lest they invite upon themselves the bad reputation which hung upon priestesses of most other religions.

A course in leadership training is indispensable for the church school teacher. Such a course will prevent giving a passage a ridiculous interpretation thereby misleading a learner.

Consider the Bible as our source book for teaching. What does it contain? Consider what it contains: history, law, biography, poetry, fiction, prophecy, travel, love stories, adventure, prayers, etc., all written from a religious view point and with a religious message. Many lessons will need to be reinforced and illustrated with other Bible references in addition to those in the lesson. The teacher must deal with the problem by using illustrations and

stories from the Bible which meet the need. A good concordance will be needed to locate the desired passages.

Do not consider the Bible as a textbook on history, science, law, sociology, etc., although it contains much material valuable for such courses.

"The Bible is first of all God's revelation of Himself to man, and the story of man's growing grasp of that revelation. It tells of God's dealing with man, and man's response to God's approach. It portrays God's purpose for man, and man's endeavor to attain that purpose. It deals with man's relationship to man and shows wherein we have failed and how we may succeed in improving that relationship. It ever holds before us the kingdom of God, in which men live as one great family and God's will shall be done on earth even as in heaven. In it is contained enough judgment to condemn us, enough grace to save us and enough vision to challenge us to ever greater heights." The Bible is the source book for the Christian teacher.



LOGAN—In the passing of Mrs. Lee A. Logan, the Bethlehem Brethren Church, Harrisonburg, Virginia, lost one of its most faithful and consecrated members. Her character was one which was admirable to such a degree that any eulogy I might attempt would be far less than she deserves. She was intelligent, capable and willing in Christian service, yet possessing a spirit of humility and gentleness. As a friend she was genial, generous and kind, always the same. As a mother she lived for her family and set for them a constant example of godliness. In the pain and suffering of her last illness of six months she manifested fortitude and serenity, doing her utmost to cheer those about her to the last. Truly her life is a sermon to be remembered.

Mrs. Logan was not only active in the local church and its organizations but was an attendant at the District Conferences of our churches. She had the interests of the Brethren Church at heart.

Born Chloe Matella Liskel, September 4, 1877 at Harrisonburg, Virginia, died April 28, 1941, she married Lee Alexander Logan in 1896, who preceded her to the eternal home in 1932. Mrs. Logan is survived by the following sons and daughters: Daniel, James and John, Mrs. P. G. Wenger, Mrs. Roger O. Golt, Mrs. Carl Shaver, Mrs. Alvin Myers, Miss Margaret Logan, all of whom united with the Bethlehem Brethren Church in their youth.

Funeral services were conducted by her pastor from her home where a great concourse of friends gathered to pay tribute to her whom they held in high affection and esteem. Interment was made in the family plot in the Dayton cemetery.

John F. Locke, Pastor Bethlehem Brethren Church

## The Editors Speak



*Present*

*Deliverance*

*Rev.*

*Frank Gehman*

"That he might deliver us out of this present evil world." Gal. 1:4.

The great theme of Christ's redemptive work is that of deliverance. No hope is so dear to the heart of the captive grieved with his bondage, as the hope and expectation of deliverance. It becomes his chief interest. Waking thoughts turn continuously to its possibility. Even his sleep is distraught with subconscious longings for deliverance from his living death.

Captivity takes away freedom and substitutes bondage. The liberty to come and go, the freedom to choose for one's self is lost. Another's will is first, another's choice must be given first place and another's plans carried out. The slave may not be enclosed with bars as the prisoner, but he is nonetheless held captive by circumstances and the will of another.

Bondage is a great waster of personality. A slave's personality is not considered. His disposition may be looked upon with some concern, but the important thing is the matter of how useful he can become to his master. His value, therefore, lies in his capacity to fill the place his master wants for him. Here there will most certainly be a great wast of personality, for in everything the slave is subject to the whims of his master. It is said that after the fall of Greece there were Roman soldiers who could neither read nor write who, in the division of booty, obtained for household slaves Grecian philosophers, doctors and men of letters. These slaves could no longer exercise the powers of their own personali-

ties and learning, but must be subject to others who were ignorant and unlearned by comparison. Deliverances from that state could have given them that liberty in which atmosphere the powers of personality might have reached toward their goal.

Sin is the great slave master over the natural man. Sin, serving satan's full purpose, would take away from its every slave all freedom and liberty of thought and action. It would impose its demands upon the captive soil. Its lusts must be satisfied. Its desires must be pleased. Its preferences are paramount. Its pleasure comes first always. And with all it would have the poor victim to think, if possible that all this is his own choice and preference. Indeed, it may become so as time goes on, but the victim is not happy in his slavery whether or not he recognizes its true nature.

Sin, likewise, is the great waster of human personality. God has created man in certain ways, with certain capacities and to fulfill certain destinies; in His own image made He him. For the personage thus made and thus endowed to reach the full realization of God's purpose for it, it must have a God-endowed liberty and freedom to move toward that realization. This sin will not allow. Sin warps the personality. It puts its indelible stamp upon it. It takes away the truth and substitutes a lie instead. It bends the life to its own will and purpose. It makes a slave of one whom God would have to be free. It degenerates the personal potentialities rather than developing them. One who might have been a prince becomes a pauper. Who might have been a Son of God continues a child of wrath. Sin leaves in its slave only vestiges of the person that might have been and then laughs its victim's way into perdition, his personality stamped with its own ugliness and his state in the next world like to its own.

Great, therefore, is the glad mission of Christ "who gave himself for our sins, that he might deliver us out of this present evil world" (age). Deliverance is the glad note of the Gospel message. Much preaching goes forth without touching upon the real message. That message is deliverance from sin's penalty and power by faith in Christ's Shed Blood. "He hath sent me to proclaim release to captives", and "today hath this scripture been fulfilled in your ears", Lk. 4:18, 21. Christ came to deliver sin's slaves, and this message must be preached the Church is to live up to its calling.

## CHRIST GIVES LIBERTY

Men only imagine that they have liberty while they are servants of sin. As the thirst-crazed desert traveler sees the mirage and imagines he is delivered from a horrible and early death only to be bitterly undeceived so soon thereafter, so is the servant of sin deceived into thinking that he has liberty and all is well, only to later learn with immeasurable anguish that his supposed liberty was only a spiritual mirage and he must suffer sin's consequences. *But Christ truly delivers.* This is no deluding mirage. No cunningly deceitful fable to enslave men's souls. He came that He might deliver from this present evil. It is this deliverance which gives men their true liberty. It is the liberty to do the will of God which will they can never carry out so long as they are servants of sin. All true liberty is realized within God's will.

Christ delivers the soul to freedom to work out

its own possibilities within His providence. This is not salvation (which comes as a free gift) but the freedom to realize its divine destiny in Him. The human personality does not grow to its full, save when in the favor of God who gave us personality. There is no waste of personality when in Christ. With all of life consecrated to Him and delivered by Him from slavery to sin, both as to power and penalty, the door is open for the human soul to rise to its God-given possibilities. Christian personality is made ever fuller by the addition of direct spiritual gifts so that to Christ-delivered and Spirit-empowered native endowments and potentialities are added gifts of the Spirit of God. Christ's deliverance of the soul opens the way to all the blessings of God. Slavery to sin means death; deliverance by Christ means life. He came that He might deliver us from this present evil and might present us faultless unto God. Let the captives hear the message.

Stockton, Calif.

## "How Shall They Hear Without A Preacher?"

"Voe is unto me if I preach not the Gospel." I Cor. 9:16



Dr.

L. E.

Lindower

Ashland

Theological Seminary.

forsaken the call of Jesus to "Follow me and I will make you fishers of men." The Lord of Glory and power was ready to send them out and go with them to take the Gospel to the world but they were out fishing. There was no success outside of His call. Perhaps someone who reads this is "fishing" in the world and catching nothing, when the answer to the call of the Lord would bring in a full net. Don't continue to be foolish!

*They caught nothing until they followed the Master's directions.* There was no profit in fishing until the Master of the sea and of the fish superintended the work. What makes us think that we can order our own lives successfully? Peter was going to bitter disappointment when he said, "I go afishing." More than that, he was also leading others astray. How many such "Peter's" are there in the churches today? How many should be out getting the nets full for the Lord, while they fritter around with no results from the miserable efforts of their own hands away from the Lord who stands ready to fill to the full and overflowing?

*They caught nothing—but the Lord loved them back to His service.* They deserted the One who had been crucified for them. But He searched them out, provided them with a bountiful catch and fed them with His own loving hands. He needed them to feed His lambs and tend His sheep. He is still the same loving Lord; He still has the same need; He will still give the same bountiful blessings to those who come to Him for service.

**YOUR NETS WILL NOT BE EMPTY IN THE LORD'S SERVICE.**

*They caught nothing when they forsook the resurrected Lord.* They gave up hope when Jesus died. They forgot that He promised to rise again. They are ignorant of the Word of God, because they lack spiritual understanding. This is a day characterized by an ignorance of the Word of God and lack of spiritual knowledge. No wonder we "catch nothing" of worth in our activities and efforts. Come back to the resurrected Christ to remedy an empty life.

*They caught nothing when they substituted the fishing for fish, for the fishing for men.* They had



## Worshipping Day by Day

(Family Altar)

### Sunday

#### THE HOLY SPIRIT, OUR ADVOCATE

John 14:16

It is certainly a joy to know that we have One who stands at the Father's right hand to make intercession for us.

In the verse for today the outstanding word is "Comforter." In the revised version of the Bible we find the marginal reading for this word is "Advocate." He, the Holy Spirit, is the bearer of our messages to the side of the Father, where they are pleaded by our Saviour. So, if we are Christ-indwelt, we may be sure that our Advocate will intercede for us, and that He will do it "mightily."

### Monday

#### THE HOLY SPIRIT, A CONVINCER

John 16:8

Here we find the words, "He will reprove the world of sin." Reproof is a needed thing these days. We are so in the habit of doing whatsoever we desire, without fear of reproof, that we are prone to go beyond the limit of our privilege.

The Holy Spirit has come into the world in order that He may become the "alarmist" in our midst. He sounds that alarm whenever we go beyond the line. The thing we need to do is to constantly keep our ears turned to the sound of His voice.

Remember He never asks more than we are able to do.

### Tuesday

#### THE HOLY SPIRIT, OUR DIRECTOR

Romans 8:14

What a wonderful word is this, "Led by the Spirit of God." We may be able to see with the physical eye and keep our steps on the pathway that is laid out by human hands. But we all need the help and direction of the Holy Spirit to keep our feet on the pathway which is laid out by the Father and which we must follow if we expect to reach the end of that road.

An orchestra would indeed be without harmony and unity if it were not for the director. We too, as God's people, are surely prone to be out of unity and harmony if we do not heed the direction of the Spirit.

### Wednesday

#### THE HOLY SPIRIT, OUR ENLIGHTENER

I John 2:8

In this day of "black-outs" many people in this world are learning what it means to literally "walk in darkness." But no physical darkness can compare with the "spiritual darkness" which comes when the "Light of Life" is not shining in our hearts.

Jesus sent the Holy Spirit into the world that He might reveal the Light, the True Light, which shines in the darkest of all places, the world of sin. Are you walking in the light?

### Thursday

#### THE HOLY SPIRIT, OUR GUIDE

John 16:13

Truth is never relative. Truth is always positive. Truth in its fullness can never be error, nor can it be changed from its reality into unreality.

Our verse this morning says, "He will guide you into ALL truth." The emphasis seems to be on the word "all". It is true that this cannot come all at once, but as we live our lives in the presence of the Spirit, we find our hearts bearing witness that these things are true. Seek ye the entire truth.

### Friday

#### THE HOLY SPIRIT, OUR HELPER

Romans 8:26

Because we are human we are heirs to the infirmities of the flesh. What a beautiful thought is found in our text for the day. "He helpeth our infirmities."

There is a blind man on our streets, who when he comes to the intersection of a busy street, waits until someone is kind enough to help him across to the other side. Sometimes he has to wait for some time until some kind soul sees and helps him. But not so with the Spirit, He is ever-present to help us. Do we ask Him?

### Saturday

#### THE HOLY SPIRIT, OUR INDWELLER

I Corinthians 3:16

Here is another one of those wonderful three-sixteens of the Word of God.

A house never becomes a dwelling until someone occupies it. Neither does the Holy Spirit become a dweller in our lives until we open wide the doors and let Him in to have full sway in our hearts. A real indweller keeps the house neat and clean and ready for the callers that are sure to come. Are you permitting the Indwelling Holy Spirit to keep your heart clean?





## Christian Endeavor Topics for Young People

REV. W. ST. CLAIRE BENSHOFF, TOPIC EDITOR

Topic For June 15, 1941

### "JOHN, THE BELOVED"

Scripture Lesson---John 19:25-27; I John 1:3-5.

For the Leader

John is called the "Beloved" disciples because he was without doubt just a little nearer to the heart of Jesus than any of the other disciples. In writing his Gospel he always refers to himself as "the disciple whom Jesus loved." In this he shows his marvelous character in that he did not desire to draw attention to himself, but strove only to point men to the Cross and to Christ.

The beloved disciple is best known to us through his Gospel, (we all know John 3:16), but he also wrote the three epistles of John and the Revelation. John was an extremely young man when he was with Jesus. This gave him the eagerness to learn, and he followed Jesus with much enthusiasm, devotion and admiration. John, it is, that gives testimony to the deeds of Jesus, that if every deed were written, that the world itself could not contain the books of writing.

John early in life gave himself completely to his Lord, and followed his teachings closely all the days of his life. As a result, in his old age he was privileged to be used of God to deliver the Revelation to the eyes and the ears of mankind. He lived a useful life of service. His writings give us many suggestions, and ideas to help us in living our lives in the service of Christ.

#### Discussion

**CHRIST'S BELOVED ONES.** Jesus had three circles of followers. In the great outside circle were those who marveled at his miraculous accomplishments. In this group were those of the five thousand, the multitudes, etc. They found Jesus for what He appeared to be; not for what He was. Of course, they did not come very near to the heart of the Saviour. Jesus has this same kind of followers today. In this class are those who are what we call "nominal" Christians. They belong to church, attend every so often, but cannot be counted on when "it isn't convenient."

The next group were the workers, or Apostles. These were the ones who followed Jesus loyally, served Him at every opportunity, and were found faithfully in His company. Jesus could count on them when He needed them, for they were of His twelve. Today this group includes those who work in our Sunday Schools and churches and societies, but who perhaps, appear to put "operation, management, and organization" ahead of true Christ worship.

The third group was in the "inner circle" composed of a few of those from the Apostle circle. These three, Peter James and John, were closest to Jesus. They knew more about Him, understood Him better, were nearest His heart. Today this small group are those who consistently read and study their Bibles, are faithful at prayer, are willing to take a definite stand for Christ, and are willing to uphold the name of Christ at all times.

John was a member of this third, inner group. Each of us are members of one of these three groups. Which one is it? Is it the one in which John lived?

**MEETING JESUS.** The father of John was a fisherman who encouraged his son to follow in his footsteps. Young John was ready and willing to do so until he met Jesus. Having

accepted the ministry of John the Baptist, John the fisherman was awaiting an introduction to Jesus.

Many a heart has been changed when meeting Jesus. Many a person's whole life and eternity, has been changed by meeting Jesus. None the less with this young man. When he met Jesus he purposed in his heart to follow Him at all times. It is to be noted that John decided this for himself. It is necessary that we make this decision for ourselves. We decide either to follow Jesus or not to follow Him.

John could have taken one look at Jesus and turned away and returned to his fishing, at the most becoming one of the outside circle. But no, he saw Jesus and gave himself completely to Him. By following up his decision with earnestness and zeal he became one of the closest of the followers of Jesus.

When we hear the story of Jesus, we can either turn away, or give our hearts and lives to Him. Our decision makes a big difference as to the place we occupy in relation to the circle of Jesus' followers. We cannot be content to be one of the great multitudes which "looked on" and still expect to receive the spiritual blessings and joys of the "inner circle."

**ALONE WITH JESUS.** John spent considerable time with Jesus. In so doing, he became better acquainted with the Lord, and learned to love Him more. Such would not have been true had John been more interested in other things.

Again, it is not possible to spend much time with Jesus in prayer and supplication without becoming conscious of His great personality and of the love which prompted Him to give Himself for men.

It would be safe to say that many of us do not fully realize the great cost to the Saviour in paying redemption's price. Yet by a closer daily walk with Him we will definitely come to realize what it meant to Him to do this. This will not come by a "far away" walk, but only as we willingly draw ourselves into the inner circle, and be alone with Jesus.

**JOHN'S WRITINGS.** Under the inspiration of the Holy Spirit, John gave us the picture of Christ's ministry as the Son of God. Through these writings, John calls us to a deeper life of Faith, and gives the Believer much assurance of a future Eternal life. This he gives us in his Gospel.

In his three general epistles, John gives us the certainties of spiritual knowledge, love, and Christian fellowship. These books are full of admonitions to Christian living under the law of Love.

The Revelation of Jesus Christ, given through the hand of John, is the culmination of John's writings. It gives to us our information of future events. The Biblical canon is complete with the Revelation. Nothing more has ever been added, and nothing more from God will ever be added to these Biblical books.

The accomplishments of John should be an inspiration to us to work and labor for our Master. He was not a perfect human being; he had human weakness, the same as any other human, but as he clung close to the Saviour he came to realize more and more that spiritual grace and attainment depended on a continual and closer walk with the Lord.

John's secret was the secret of fellowship and prayer. This is the only way to have the closer fellowship of the inner circle with Christ.



## Our Children's Department

MRS. LORETTA CARRITHERS,

SUPERINTENDENT



Dear Children:

Jesus tells us a story about a man who prepared a supper for some guests. When everything was ready he sent his servant to invite them. But they all made excuses. Luke 14: 18, "And they all with one consent began to make excuses." One said he had a piece of ground and had to look it over. Another had bought five yoke of oxen and wanted to try them out, and a third had just married and did not want to leave his wife. They all claimed they were too busy and did not have the time.

That is the most common excuse of people today. They say, "I am too busy to go to church and Sunday School." It is also their same reason for not going to prayer meeting. And no doubt they will also be entirely "too busy" to go to Heaven! These folks have plenty of time for their parties, etc., outside the church. It is a plain matter of whether one is willing to put Christ first in their lives.

I know some people who are always ready to say, "I can't do it." They really never try or think to try, but from habit their mouths open wide and out comes, "I can't." I wish that some of these fellows who are so good at throwing the baseball would knock the "t's" out of all the "can't's" in the world. Wonder what some of us would use then?

Most of us give up too easily. We will never get things done that way. "If at first you don't succeed, try, try again."

Here is a good little poem for us to practice:

*"I'll try," is a soldier;  
"I will," is a king;*

*Be sure they are near,  
When the school-bells ring.*

*When school days are over,  
And boys are men,  
"I'll try," and "I will,"  
Are good things, then.*

How many times we hear some one say, "It's too hard." We have often said that when we had a difficult problem in arithmetic, or a hard lesson, or unpleasant work to do. We sat still, folded our hands, and gave up. The problem remained unsolved; the lesson unprepared; and the work undone, and we failed. How much better we felt when we pitched right in and tackled the hard thing and won out. Then we respected ourselves and were stronger for the next hard task.

Whenever a difficult task comes your way think of what President Eliot of Harvard said, "It can't be done; it never has been done; therefore I WILL DO IT." We can truly settle down with a real satisfaction knowing that the words of Paul are true, "I can do all things through Christ who strengtheneth me."

When I was a pupil in the fourth grade we had a teacher who taught us memory gems. On Friday afternoon we held contests. The pupils were divided into two groups to see which side remembered the most. Often when a child failed he would say, "I didn't have time to learn any," or "I couldn't find one," and then the teacher would say, "Learn this one, 'He who is good at making excuses is seldom good at any thing else.'"

We will not be able to make an excuse get us by when God asks us concerning our work here on earth for Him. There is nothing that we can say or do then for it will be too late. We are supposed to get busy now for Jesus, and work for Him. If we are truly saved we will want to spend the rest of our days in His service. That does not necessarily mean that we must all be missionaries or preachers to work for Jesus. Even now there are many things that you boys and girls can do for Him. When the Sunday School teacher asks for volunteers to take part in the program or to visit the member in your class who was absent, you can do the service, not as doing it especially for the teacher, but as doing the little service for Jesus.

There is a song, one line of which says, "You can do it if you will." It is a song to sing when we are discouraged and tempted to make excuses instead of making good.

May we be reminded again that Paul's motto was: "I can do all things through Christ which strengtheneth me." Wouldn't that be a fine motto for us? If we take Christ as our guide and strength, we know that each day even though there may be difficult problems and burdens, yet He will give us the strength which we need.

May each of you boys and girls depend upon Jesus for your strength.

With love, in Christ's Name,  
AUNT LORETTA,

### IT SEEMS TO ME

Men frequently champion their theological views with more fervor for the system than zeal for the eternal truth they are supposed to represent. The value of any theology lies in its faithfulness to the Word of God, in its simplicity (that it may therein accord with the Word), and in the proper fruit it produces in the life. If any falls short in either of these, it cannot please the Lord or fully bless mankind. Or so it seems to me.

The Mentor

# PUBLICATION OFFERING for THE NEW BUILDING

|   |                   |
|---|-------------------|
| Last reported balance                         | \$5,297.33        |
| Rev. S. M. Whetstone, Loree Brethren Church   | 5.00              |
| Mr. and Mrs. Frank B. Yoder, Glendale, Calif. | 3.00              |
| Mr. and Mrs. C. F. Mackall, Johnstown (First) | 50.00             |
| Loree, Indiana, Brethren Church               | 10.25             |
| Denver, Indiana, Brethren Church              | 9.00              |
| <b>Total</b>                                  | <b>\$5,374.58</b> |

We are glad to make the following correction. The amount from Masontown, Pa., quoted as "undesignated" in the sum of \$5.00, should have been credited to Rev. and Mrs. Freeman Ankrum.

The gifts are still coming in and we are glad to report that within a very few days, maybe even before this issue reaches you the steam shovel will be diligently at work with the excavation. We hope soon to have some pictures before you of the progress of the work. Due to many factors in the preparation for the construction we have been somewhat delayed in our starting. But at last we are ready to report that we are about ready to proceed and trust that the work will go on to rapid completion.



## Among the Churches Post Card Publicity

Ardmore, Indiana. On the 14th. of April it was my privilege to journey to Ardmore, Indiana, where I assisted Bro. Gilbert Maus, the pastor, in an Evangelistic meeting, for two weeks. The weather during the entire meeting was of the finest. Yet our attendance was not large as many of the men work in the factories and sickness and outside meetings kept some away. However those that did attend regularly received the blessings that come from faithful service at the House of God.

We were pleased to have with us on different occasions Rev. Delbert Whitmer and Rev. E. A. Duker of the South Bend church and several delegations from the North Liberty church. Our home, during the meeting, was with Bro. and Sister Glen Carpenter and daughter Dorothy. Every thing possible was done by them to make our stay pleasant. We also enjoyed the hospitality of the different homes, as we called and partook of the midday meal. All in all we enjoyed our stay with these good people and shall look forward to the time when we shall return and accept the many invitations which were extended.

Ardmore is a growing community. New houses are being built on every side. While many of the people are of foreign extraction and members of the Catholic church yet out of the great influx of new people our church should reap its share. I predict for Ardmore an ingathering of souls that shall increase her numerical strength and in turn make her testimony the stronger. Bro. Maus is held in high esteem by all. I shall leave to him the report of the results of the meeting.

C.E.Johnson

Vandergrift, Pa. The Sunday School for May began with an attendance well over the one hundred mark. It certainly is fine to have the attendance over 100 each Sunday.

At a special service on Sunday May 4, six (6) fine young people were extended the right hand of fellowship and received into the church. We always praise God when adults take Christ as their Lord and Saviour but especially are our hearts full of praise and thanksgiving, when young people with all their life and many possible years of service come into the fold.

For Mother's Day, the class of High School girls had charge of the special service and presented a fine program to an appreciative audience. During the evening service, a fine young lad was received into our fellowship and another expressed her desire to be baptized. We praise the Lord that we can receive new members into the church each Sunday. And may the Lord continue to add "to the church... such as should be saved."

The old baptistry, which had been installed at the time of the building of the present church, was beyond repair and leaked badly. We wish to commend Brother Wm. Davis, our senior deacon, who saw to it that a new baptistry took the place of the former one within two weeks after the last baptismal service.

Pray with us for the work here. We covet your prayers.

Elmer M. Keck.

Louisville, Ohio. Greetings to all the Brethren and Friends—

The new year opened at this church in a very acceptable way. The church and Pastor had planned special services for the first full week, each night using a different Pastor, singers and church. All were local churches from our town and community. There was a very gracious response, even far beyond our fondest expectations. The Spirit of God was beautifully revealed. Every preacher was invited to bring a plain gospel message and that they did. Many people said, that it was the finest thing that had been done in the community for years. All services were held in our church.

Then for two weeks preceding the Holy Week, we had Bro. Chester Zimmerman and his wife with us, from Lanark, Ill. These two weeks were profitable. Attendance was not as we expected due mostly to an epidemic of measles, and colds. The Zimmermans used a new Projector with fine results before the children's meetings and also in presenting on the wall each night a lovely, Biblical scene, just before the service opened. They are among our young leaders and our church was willing to give them a start in Evangelism, which all of us had to have. Six were added to the church by baptism. One was opposed by a parent, another unable due to sickness, and one other went to the U. B. Church, with the parents.

The music committee arranged for all the special music and the Pastor took charge of all the congregational singing, with the splendid help of a fine choir.

During Holy Week, the Communion services were conducted. On Friday night a very impressive service was held using the Sayings from the Cross by seven speakers from the church. Easter Sunday services were lovely in every respect. In the evening th choir did their best yet, so the writer thinks, in presenting the Cantata, "The King Eternal" under the direction of Mrs. Louis Clapper.

The church year closed with all bills paid, Easter missionary goal reached and a bit over, church debt all paid and a fine margin on the good side of the ledger. Some further plans will be revealed later.

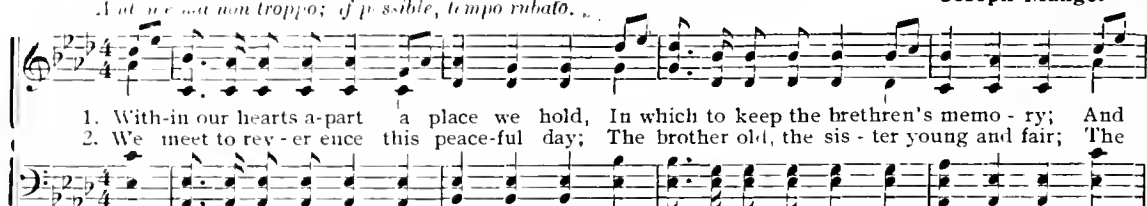
Our prayers and good wishes to all readers.

E. M. Riddle—Pastor.

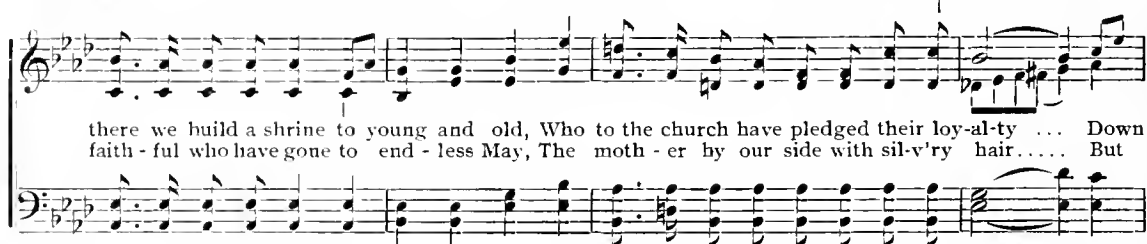
# The Brethren Song.

Mr. Frank Lambert.

Joseph Mango.

*Andate non troppo; if possible, tempo rubato.*


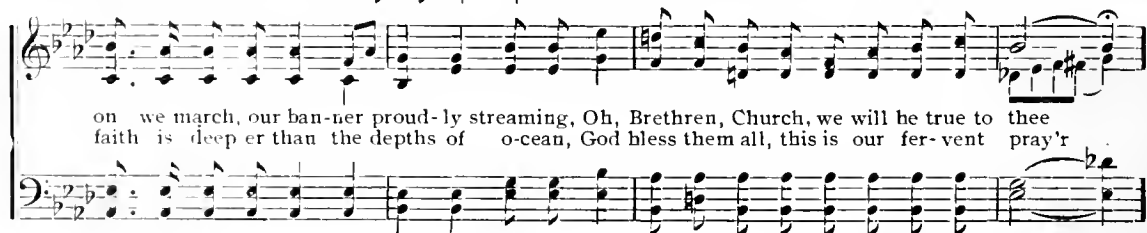
1. With-in our hearts a-part a place we hold, In which to keep the brethren's memo-ry; And  
2. We meet to rev-er-ence this peace-ful day; The brother old, the sis-ter young and fair; The



there we build a shrine to young and old, Who to the church have pledged their loy-al-ty ... Down  
faith-ful who have gone to end-less May, The moth-er by our side with sil-v'ry hair. .... But



thro' the years our fa-ther's faith gleaming, Their faithfulness in radiance round us gleam-ing, As  
words can not express our deep e-mo-tion, Our hearts bow down to them in true de-vo-tion, Their



on we march, our ban-ner proud-ly streaming, Oh, Brethren, Church, we will be true to thee  
faith is deep-er than the depths of o-c-ean, God bless them all, this is our fer-vent pray'r

## CHORUS.



Oh, brethren! we will faithful be; Our father's faith we will up-hold, Thro' change, thro' years, thro'



smiles, thro' tears, Tho' clouds be dark, or rim-m'd with gold. True to the God to whom we cling, True



to the Church of which we sing; Oh, brethren! we will faithful be, Our father's faith we will up-hold.

20

# The Brethren Evangelist

Seek  
GOD  
Early



Vol. LXIII, No. 23

June 7, 1941



How blessed  
is the home where  
children  
love to be and  
where they  
are understood

In honor of the Children of our Church

"A little child shall lead them."

Mrs. I. D. Plotter 10-41  
W Third St  
Ashland, Ohio

ASHLAND THEOLOGICAL SEMINARY

## The Brethren Evangelist

Published fifty weeks of the year at

**THE BRETHREN PUBLISHING CO.**

ASHLAND, OHIO

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## INTERESTING ITEMS

NEWS COMES TO US of a disastrous fire in which our church building at Vinco, Pa., was destroyed. This happened on the evening of May 30th. The origin of the fire is not known. The congregation, under the splendid leadership of Brother C. Y. Gilmer and his good wife, had been working hard remodeling the building and it was almost completed. Brother Gilmer and Brother Leidy of the Vinco congregation were in Ashland on Monday, having driven through in order that they might take the Missionary Tent back with them. This will serve as a temporary meeting place. Brother Gilmer told the editor that nothing was saved from the auditorium, but that some of the chairs were saved from the basement. Fortunately the new pews which had been purchased had not arrived and had not been installed.

Now there is a splendid opportunity for the showing of some brotherly love and it ought to go forth in the form of DOLLARS to help this hard-working, striving congregation. If we all help it will soon be back on its feet. Some insurance was carried, but not sufficient to cover the loss. If you have some DOLLARS TO HELP IN THIS, send them along to Brother Gilmer. Address him as follows:

Rev. C. Y. Gilmer,  
Rural 1,  
Conemaugh, Pa.

EVENTS ARE FAST REACHING A CLIMAX at Ashland College. In just another week another year of work and study will have been finished and the students separated for their summer vacation. To some this spells the end of school life and an entrance into the work-a-day world. To others it means an entrance into military training. To still others it means vacation, summer camps and home.

From all reports the school year has been successful and in a few weeks the Summer School will take the attention of the members of the faculty.

I WENT TO A PRAYER MEETING the other night. A real, honest-to-goodness prayer meeting. A meeting where people prayed, joined in singing the old hymns and listened to the exposition of God's Word. How long since you attended prayer meeting?

SUMMER CAMPS ARE JUST IN THE OFFING. The Indiana-Ohio Camp Folders are just off the press here at the Publishing House and will, no doubt, be in the hands of the Ohio and Indiana Churches in a short time. Old Shipshewana Camp carries some wonderful memories to the editor. Are you sending some of your young people to camp this year? Other district camps are being held and we are sure that all of these camps, Pennsylvania, Southeastern and Central will be well attended. If you do not know anything about these camps write to the representative of the National Sunday School Association in your district and you will find out about them.

ANOTHER FINE EDITION OF "BRETHREN BRIEFS" the monthly paper of the Waterloo, Iowa, First Brethren Church, arrived at the office this week. Brother W. C. Be shoff, pastor of the church, is the editor. We note that they have a Vacation Bible School scheduled for June 9-20. We see that they go from the Nursery Department through the Junior Department.

## CONTENTS

|   |    |
|---|----|
| Interesting Items .....   | 2  |
| Childhood, Our Opportunity—Editorial—F. C. V. ....                        | 3  |
| The Reign of Brotherly Love—Rev. N. V. Leatherman ..                      | 4  |
| The Test of Christian Loyalty—Dr. W. I. Duker .....                       | 5  |
| The Christian Home—Its Neighborhood Influence<br>—Mrs. G. C. Dowell ..... | 7  |
| Ohio Five Year Program—Rev. C. A. Stewart .....                           | 7  |
| God, the Obstacle and Me—Miss Hazel Keiser .....                          | 8  |
| Laid to Rest .....  | 9  |
| Program of the Southeastern District Conference .....                     | 10 |
| Who Can Be a Minister?—Dr. L. E. Lindower .....                           | 11 |
| Worshipping Day by Day (Family Altar) .....                               | 12 |
| Christian Endeavor Topic for Young People .....                           | 13 |
| Our Children's Department .....   | 14 |
| Bouquets for our College .....  | 15 |
| Among the Churches .....  | 15 |





# EDITORIALS



## CHILDHOOD, OUR OPPORTUNITY

More than 1900 years ago, when a group of theological students, (for such the group that surrounded Jesus that day might be called), asked the Master, "Who is the greatest in the kingdom of heaven?" They little expected the answer which came from the lips of our Lord. But it was a reply which has come ringing down through the years as a challenge to every Christian worker and teacher. Read it again and meditate upon its searching intent.

"And Jesus called a little child unto him, and set him in the midst of them, and said, "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

Now get out your Bible and read the verses that follow, (Matthew 18: 4, 5,), and ponder their meaning. Then turn to Chapter 19, verse 14 and read the companion verse to the thought.

### A Gentle Rebuke

These words of Jesus became a gentle rebuke for our careless attitude toward childhood and at the same time point us to the unmined wealth that is lying close about the very doors of our churches. For, whether we realize it or not, we are careless in our attitudes toward the child-life of our church and community. We delegate the task of their instruction to a "Faithful Few" and then proceed to forget that we, too have a responsibility for their well being.

I came across the following paragraph in my reading and I want to pass it on to you for your further examination:

"Youth is the receptive, impressionistic age. Youth is plastic and responds readily to treatment. Youth is the period of enthusiasm, inspiration and character formation. This is the time for the salvation of the man and woman that is to be. While we are conserving our material resources, let us not neglect the conservation of our man and woman power latent in the boys and girls. The golden age is potential in the 'teen age. The young people must be thought of, cared for, planned for, and trained."

### Why Children's Day?

Children's Day has become such a bother. It means days of toil and training. It takes so much time that might be used for something else. It takes long hours

of preparation for just one hour of "entertainment." Of course I am being sarcastic! I mean to be sarcastic! When we come to the place that the training of a child becomes a mere task and not a God-given opportunity, we have lost the spirit of the message of Jesus, who said, "Suffer the little children to come unto me."

### Every Day Should Be Children's Day

The writer of our Children's Department material, Mrs. Elmer Carrithers, asks a very timely question in her story for the children this week. She asks, "Why should children have only one Sunday in fifty-two?" Ever since we read these words, we have been asking ourselves the same question. And we are wondering whether the answer is not found in the words:

### We Have Lost the Child View

A writer tells us how Phillips Brooks kept alive the child-like spirit of inquiry and investigation. He was always asking questions; showing an interest in things about him. It is told that one day he surprised a gas-fitter who came to repair a fixture on his desk, by asking about every screw and appliance. No child ever showed a more naive curiosity about a new toy. **But that was the key to his whole character.** Like John Richard Green, "He died learning." And blessed, indeed, is he who keeps the "child's view" of life.

### GET IT BACK

Get back the child-view. Get back the early impulse of Jesus' meaning. Get back the sense of obligation to childhood. Get back the importance of the child, remembering that he is soon to carry on where you leave off. For some day we must lay down our task and resign our burdens to other hands. And will we find that we have trained "little hands" to do the task?

In this day of National Defense, let us not forget that the bulwark of real National Defense is found in the Spiritual Defense that we are able to muster to meet the problems of life. "Train up a Child in the way he should go and when he is old he will not have departed far from it."

F. C. V.



Rev. N. V. Leatherman

# *The Reign of Brotherly Love*

How nice this subject sounds. How nice, it would be today if it were true in our world politic, social and religions. Do I hear you cry, "pessimist?" But to those who have only two words by which they interpret things, Optimism and Pessimism, let me remind them our day has found another word, Realism. And by this latter word we may see more cruelly, as well as more holy, than by the fiction of the other two. By realism we mean to emphasize truth, reality. We submit, there is nothing more cruel than some certain truth. We also propose, there is nothing more glorious than certain other truth. Doubtless the most cruel thing we could suggest is the fact that brotherly love does not reign in our world politic, social and religious. The world makes its own balm for this injury in such terms as: it has always been like that; or we aim to make it better; or we are accustomed to the situation. Doubtless, too, the most holy thought we could suggest is the reality of the present reign of brotherly love in the hearts and lives of many people. We take it this was the intent of our assignment when this subject was suggested to us.

Let us know, too, we cannot take a subject like this, divide it up, place certain parts in the balances, and say, this is so much truth; and other parts in the balances and say, this is so much error. We need not to do this to realize the good and beautiful that exists in brotherly love.

## What Brotherly Love Is

What is brotherly love? Our conceptions may vary. The thing we have in mind is, that kind of godly emotion that directs us in holy relationship with others we call brothers. We know a thing by what it does. Paul in his great love chapter tells what love does. "Charity suffereth long, and is kind." Likewise he tells us that love is greater than our ability to speak with the tongue, it is greater than the gift of prophecy, it is greater than the exercise of faith. Furthermore he says, "Love never faileth." That is, it always works. Belief in that reality is far superior in practice, in control, and in accomplishment to any

optimistic human philosophy. Love is beyond the experimental stage. The pages of history are lit with its record. Everything that Christ has touched with His Spirit in Christianity verifies love's workability. Use it, and it does the business. And more, its working lasts; its benefits are eternal.

## What Brotherly Love Is Not

Brotherly love is never hate. Hate is burning that kills and destroys. Love is a burning that cleanses, generates life and builds. The Christian deals at once with these two strongest emotions that moves the soul of man. They are the opposite poles of life. Love is never hate. Hate is never love.

Love is never penurious. It is always lavish. Love cannot be hid. It is never mean or low. Love is never small. It is always humble; but never small. "God is love." He who turns his back against the expression of this holy emotion, turns his face away from God. He who would express it must know and love God.

## Who Should We Love?

I John 4:20,21 "If any man say, I love God, and hateth his brother, he is a liar: For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God love his brother also."

John 15:12 "This is my commandment, that ye love one another, as I have loved you."

John 15:17 "These things I command you, that ye love one another."

John 13:35 "By this shall all men know that ye are my disciples, if ye have love one to another."

Matt. 5:44 "But I say unto you, love your enemies."

Now all these words of our Lord, are couched in the simplest expression so that any one who reads them can interpret them, if they want to heed them. To love our enemies, and to love one another surely means everybody. But to love everybody means that we love somebody in particular. In these commandments our Lord handed us our largest assignments. This kind of love is not a child's play. It takes all we have of grace, and wisdom, and power from above. John 14:15, "If ye love me, keep my commandments."

### Love's Kingdom

Love cannot reign if it has no kingdom. Love seeks to bridge the chasm between what is and what ought to be. Love in the hands of God takes this bit of earth, ash and dust, breathes into its nostrils, and it becomes a living soul. Again, love takes this marred vessel, places it in the hands of its Redeemer, and it is changed from a thing gone wrong to a vessel fit for the Master's use. Love in the hands of godly fathers and mothers takes the tiniest bit of human mystery, smiles upon it, plays with it, feeds it, and clothes it, schools it and trains it, then turns it over to its Saviour for eternal glory. Love takes a task, broods over it as the Spirit brooded over the waters, all the while giving to the task care in thought in seriousness, in heart and soul, directed by wisdom from above, with power, too, from on high, and by faithful and patient endurance builds for eternity. Love goes to worship, eliminates houses and lands, bank accounts and debts, the quarrels and the fights, the unclean thing and the jest, and in humility bows before Him, whom to know aright is life eternal.

Love comes away from worship renewed in heart, mind and soul, with determination to never more be weakened by human inconsistencies, common brawls, and other earth laden tragedies. Love comes down from this mount of transfiguration to meet the world's epileptic to perform the miracles of restitution and re-creation in the Master's name, such as the world never has understood, nor ever needs to explain. Love goes to the battle fields of earth, carrying the cup of cool water in the Master's name, equipped with sympathy, the surgeon's knife, the nurse's bandage, the chaplain's prayer and the Lord's own Word. Love goes to the cemetery, meets life's extremity, places its hands in God's and sings with the Psalmist, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

This is love's kingdom. Here let love reign as love. Adjusting brother to brother and son to his God, let love have her sweet way in forming from the decaying mould of earth the glory that is Christ's.

—Berlin, Pa.



Dr. W. I. Duker

## *The Test of Christian Loyalties*

itive faith and conviction in reference to all of the fundamental attitudes of life. If some one will clearly define just what we mean when we say of one, "He is deeply spiritual", I shall be most happy to proceed from there to discuss our loyalty to that same Spiritual Life.

It has always been thought to be complimentary to be known as one whose spiritual life was virile and deep. Every Christian ought to desire a healthy spiritual life. If one is so happy as to possess such a life, certainly he ought to develop a positive loyalty to it. However, before we can say much relative to this loyalty, we ought to be certain that we have such a life under contemplation. A spiritual life is not an effeminate life. It is not a life in which manliness has given over to weakness and to a sense of delicate feelings. All too often we confuse this state of natural weakness with spiritual life. Often we have given special consideration and special courtsey to one because we thought of him as one who possessed a certain splendid spiritual life, when in reality what he did possess was a weakness with reference to pos-

Some one has said in reference to any discussion that first of all we must define terms. Any one given word may properly carry with it a number of different ideas and interpretations. Much of our trouble in life that relates to difference of opinion is not after all "difference of opinion" but really difference of understanding of terms used. For the purpose of our present article we must understand that by spiritual life we mean a strong, living, active experience of spirit entirely separate from our material expression of faith. Our body is given us that we may more nearly express for others evidence of this spiritual life that will live on and on after the means of earthly expression is gone.

We are to "grow in Spirit" and that spirit when developed helps us to "live in the Spirit." Now we are

not human in thought and action. Now our material means of expression take their respective places as "means and not "ends". Now the human gives place to the Divine. Now we are "In the Lord."

Loyalty is defined as fidelity, faithfulness, trust and constancy. These qualities are of tremendous worth in relation to any given virtue. When they are applied to our Spiritual Life, their worth becomes outstanding in value and usefulness. It is quite evident, however, that our spiritual life and such virtues as above enumerated are twin brothers, and while one twin can live on, even if the other does die, this is not the case with Spiritual Life and Loyalty. The death of either one brings about the immediate death of the other. One cannot have a spiritual life if he is disloyal and unfaithful to the same. That is why men "born again" sometimes lose this joy and delight by practicing a sense of disloyalty and lack of constancy in relation to it. If we are especially interested in maintaining our sense of delight and certainty in our "New Birth", then it is altogether necessary that we take care with references to our Loyalty-Fidelity-Faithfulness, trust and constancy with respect to this "Spiritual Life" that comes with the "New Birth."

It is always rather difficult to limit some virtue by attempting to define it. So we approach the thought of loyalty to our spiritual life by telling just what it is. Surely the value and reasonableness of our loyalty is altogether apparent to any Christian. If certain loyalties are essential to our spiritual life, then by this same necessity the lack of these same loyalties leads to its death.

Perhaps we can strengthen this sense of "loyalty necessity" by a very common comparison. We are warned by God's Word in the very beginning of man's existence on earth to have high regard of human life. One who takes human life is a murderer. The penalty for murder is eternal punishment. Our laws among men are equally severe in reference to this crime. Of all sins among men, murder stands at the top of the list. Certainly our spiritual life is of equal importance with our human life. If one is a murderer who takes human life, how about one who takes spiritual life? Surely our spiritual life is of far greater importance than our human life, for we are told that one who "Loses his life for My sake shall find it." Often do the Scripture warn us to place our spiritual life above our human life. If all this be true, how much greater is the sin against our spiritual life! Suppose we were to carry this comparison into our conscious realization of known sin. Then our lack of loyalty becomes spiritual murder.

When we see young men and young women disregarding all known rules of health, and insisting

that they "never get sick", we are reminded of many Christians who also are disregarding all or at least many, of the rules of Christian conduct. These insist that they cannot lose their Christian virtues because they have been "re-born." But just as sure as one can be born physically and then die physically, just so sure can one be "Re-born" and die spiritually. Of course we have often been discouraged when we see the common disregard of health due to the feeling that just because we enjoy a positive degree of health now we will always be healthy. All about us are men and women who, having reached mature or old age, now bewail their loss of good health. This loss is ascribed to their conscious or unconscious neglect of health rules when the "years were at the spring." Now they say, "If I had only known!" The same God rules in the natural and spiritual world. The same rules of cause and result obtain. A word of warning is always appropriate, "Watch your spiritual health."

Now may we dignify and exalt our sense of loyalty in this or any relationship. There are many virtues without which life would be sordid and drab. There are many virtues without which all beauty and reverence would disappear from life. Loyalty is surely one of these virtues. We can appreciate loyalty all the more when we meet with its opposite—infidelity. Of all known sins, infidelity, in all of its ramifications, stands out in all of its ugliness and hideousness.

If this sin is so terrible, if we abhor it so greatly, why do we find it so often on our door-step? Why are men disloyal to the Spirit when it would seem that they would have no occasion to be so? Is this lack of loyalty something that just happens? No, disloyalty to the Spirit of Christ is the result of a growth of disloyalties. Men are first of all disloyal in the home. Evidences are all about us giving positive proof of this. Then they are disloyal in their school. The pages are full of this truth. Men, having received benefits from their school, being deeply indebted to the same, give no sense of their responsibilities of debts in any way. Then they are disloyal to their church. Selfishness creeps in and loyalties are gone. Church loyalties seem to play no part in the lives of many Christians. Their consciousness of being born again and their sense of loyalty and respect for the church of their choice and to which they have pledged their loyalty have nothing in common. Pledges made are like "so many pieces of paper." That phrase has often come to us as the remark of some dictator in Europe. Whether one is a dictator in Europe or a member of some church in America, the sense of disloyalty is the same. We ought to associate our loyalty and pledge in what ever relationship they are found.

Brethren, may we have a very conscious respect for our spiritual life and all that has to do with it. May we realize that it is a gift from God. May we know that when we sin against our spiritual life the result of our sin is eternal death. May all sense of controversy disappear and may we revere it and treasure it until the time when temptation and sin have been put into the "pit" and we shall be with God for ever more.

—Shipshewana, Indiana

## THE CHRISTIAN HOME—ITS NEIGHBORHOOD INFLUENCE

Mrs. G. C. Dowell

A Christian home consists of a father, a mother and children, bound together by the ties of human love, but more than that—they are bound together by the ties of Divine Love.

There is still another member of this home—Jesus. "He is the Head of this home; the unseen Guest at every meal; the Silent Listener to every conversation."

I think this is the grandest motto we can have in our homes. When our girls were small, I always tried to instil this "motto" into their hearts. When they were large enough to begin to help fix the table, I taught them they should always remember to prepare a place for Jesus, the unseen Guest at every meal, the Silent Listener to every conversation.

Christian homes will always remember to give of their very best to the Master. The general atmosphere of the Christian home bears its testimony to the neighborhood.

We have often heard the expression. "No one lives above his surroundings." Many seem to believe that if we have wicked neighbors, we will be wicked; if we have Christian neighbors, we will be Christian. But this is surely an untruthful saying. For the Christian home will live above all sin, and will let its light shine to those who are out of Christ, who are without a Saviour.

The relationship between children and parents in the home has its influence on the neighborhood. In Ephesians 6:1-4, Paul says. "Children, obey your parents in the Lord, for this is right." Fathers should not provoke their children to wrath, but should bring them up in the nurture and admonition of the Lord.

A home like this, neighbors must see. But see to it that Christ is always magnified in the home.

—Harrisonburg, Virginia

## OHIO FIVE YEAR CORNER

POINT NO. 4

Rev. C. A. Stewart, Director

No. 1 under this heading is, "preservation of the groups for The Brethren Church." We have in a number of places in our district, groups of Brethren people which should be of great concern to the entire Brotherhood. Under circumstances over which they had no control, they are without a church in which to worship. These are loyal Brethren who in the years past have been very active and have given liberally of their money to support the Missionary Interests. These are the groups that demand our attention and to whom we owe our first efforts.

Our Mission Board at the present time is planning to use its money to help those groups. This work is not starting from the ground and experimenting. There is no risk to run and all of us who are interested in The Brethren Church should give every dollar we can to help these people to become established in a church of their own and to preserve them to The Brethren Church. Our Board stands ready to go into these places with its gifts when the church makes it possible to do so.

No. 2. "The missionary appeal kept before all churches and groups". How much has your church given in the last year for missionary work? The church with the missionary spirit is the going and growing church. The Lord will use us if we give Him a chance. If we want to extend our borders at home, the best way to do it is to give liberally for the extension of the Gospel of Christ. Have you kept the missionary appeal before your church? If not, do it now!

No. 3 "Establishing new units, as frequently as possible." Appeals are coming to the boards of The Brethren Church from new fields. There is a great opportunity for The Brethren Church to grow; perhaps more than ever in her history. We could establish new units in fields that are very promising, but we can only go as far as the church makes it possible with its funds. We do have appeals which are beyond our reach unless you come to our assistance with the funds with which to answer such appeals. We want to help where it is possible for us to do so. If any church or individual has some money that they want to see "doing work for the Lord", here is a good place to use it.



DR. W. I. DUKER  
President

DR. L. E. LINDOWER  
Treasurer

## The National Sunday School Association of the Brethren Church

REV. E. L. MILLER  
Vice-President

REV. N. V. LEATHERMAN  
General Secretary

### "GOD, THE OBSTACLE AND ME."

Miss Hazel Keiser

"God called unto him—and said, Moses, Moses, and he said, Here am I. And He said, draw not nigh hither, put off thy shoes from off thy feet for the place whereon thou standest is holy ground." Exodus 3:4, 5.

Wherever we meet to commune with God becomes holy ground. Every Sunday School room and, above all, every church room should be holy ground. I have seen in one church the arrangement of the communion table in the very front center of the room, a symbol of Christ's presence in the midst. No placement of furniture can indicate Christ's holy presence, however, that, in connection with a lesson taught, may assist in bringing about the inspiration desired. In this particular church the audience is admonished to sit in quiet meditation as soon entering the room and during the worship service in order that their hearts may become attuned to God's message brought by the pastor. "Be quiet and know that I am God" is an admonition of our Lord, and certainly it is worth forming the habit.

In our own home church, upon the front wall, hangs the picture of Christ in Gethsemane. The lesson from this picture presents wonderful food for meditation, if the membership were so moved to dwell upon it at their entrance into the room. Every church should have some object before its members which would assist all in the spirit of true worship and make their place of worship a quiet sanctuary.

Moses was upon holy ground. No doubt that ground to him appeared the same as any other before his experience. But because God appointed it so, so it was, and therefore was to be held sacred. Every worship service should be blessed by a quiet audience, that each seeking person may hear God when He speaks. Moses heard God speak. Do we? If confusion replaces quietness, God's voice cannot be heard, and what has been appointed as holy ground becomes merely common because of its abuse.

Moses was denied the privilege of coming closer. Something existed between him and God. What seemed to be a need to Moses in his common daily walk in life now became an obstacle of interference. Only one could remove that obstacle, that was Moses himself. Have you ever felt some obstacle existing between you and holy ground when you did not have free access to sincere prayer? God warns today, as in days of yore, through His Spirit. So if you have been

troubled at times at God's presence afar off, it may be the Holy Spirit (your own Christian trained conscience) exhorting you.

It has not been agreed as to the significance of the shoes which Moses was to put off. We know, however, that they were the only man-made object which kept the holy ground in direct contact to his fleshly body. So we can believe they signify that obstacle which kept him in body, as well as in spirit, from God's presence, thus signifying that it is not enough that we feel God spiritually. That alone may be satisfactory proof to self, but God's workings upon us may be better proven to those around about us, if they also see its effects upon our fleshly beings as well. To have the heart and body both directly touched reveals God's closeness to us, to those who pass by. So, whatever the obstacle, man-made and man-allowed, it must be removed by man himself before God does His work.

Let us consider the obstacles within our own lives that may be hindering our closeness to the Father: (1) Self praise and self aggrandizement God would have us put off. God asks for pride in His work, but pride in self is only a worldly attribute. (2) Self desires are too often in conflict with God's desires. They cannot coincide. (3) Fear of those about us is a serious hinderance. It may be a sister's, brother's, mother's, father's, or even a friend (?) slighting remarks about our efforts or our errors, which they remind us, do not coincide with our pretended practices. We only can go on in assurance that God knows the intent of every heart and keeps a record accordingly. Therefore we should not put our candles under a bushel, in worship or service, because of a fear of man's criticism. God demands that we let our lights so shine before men that may see our good works and glorify our Father which is in Heaven." (4) It may be desire for pleasure that hinders. It is the straight and narrow way that leads to Life Eternal. Sometimes the way is **too narrow** for the pleasure seekers, but it is **never too narrow for happiness**. Truly happy people are those who deny themselves pleasures which are stumbling blocks to others, if not to themselves. (5) Our wearing apparel may be an obstacle. "Cleanliness is next to godliness" put into practice is not abusive to any Christian, but beware lest we put it **first** rather than **next to**. Clothes dare not be our main theme if God's word is to be foremost upon lips. Also the **Christian** in modest apparel may not be so often seen, but his life will be the more often felt. Yes, every obstacle allowed by



man must be put off by man himself before God can have full communion.

Our Christian life is not all lived when once we have found God. We are responsible in bringing others to Him. Here is the Sunday School teacher's wonderful privilege as well as full responsibility. How many children are you bringing to the knowledge of a presence upon holy ground? The child must be taught to realize. Little Samuel was upon holy ground and did not realize it until his godly teacher, Eli, taught him the secret of knowing. Eli told Samuel to go and **listen**. When the voice was heard again he was to answer, "Here am I". In his child-like innocency Samuel returned and had the experience of seeing and feeling common ground changed into holy ground, merely because he **listened**. Prior to that he had heard a voice but had not listened intently enough to receive the happiness in the realization it was God's voice. He needed only to be taught to be "quiet and know."

How short-coming we, as teachers, often are in teaching our children to **listen**, not necessarily to us but to **God**. When once they have heard God, their attention can easily be drawn to His truths through the tactful discipline of a Christian teacher.

**LISTEN!** Can children, or grown-ups as well, listen in a room filled with commotion? Well-meaning officers sometimes hinder the listening atmosphere by excessive entrances into the room. That does not mean that a superintendent should never visit the respective classes. As the writer sees it, too little of such visiting is done. But there should be a purpose, beneficial to the child, in every entrance. It is a sad dilemma if momentary business meetings must be held in some corner of the children's department during the worship session or class periods, or if seekers after strayed objects must go in and out in search for them; articles which, too often, are stored "down in the basement" where our children are seeking to find God. When entrance is found absolutely necessary, that person will be kind to walk quietly on tip-toe the route most withdrawn from the group proper.

Then the teacher, himself, must be trained in the ways of listening and knowing before he can lead others to the throne of prayer. In the church worship period a thoughtless parent may be the obstacle between his child and God, as well as allowing the child to be the obstacle between others and Higher Ground. Yes, the child must be trained to "be still and know that I am God." Ps. 45:10. He will not often learn to know God "on the run." A place for the child and the child in his place should be the teacher's, parent's and pastor's ambition for every service. If rightly directed by Christian leadership and directed by consecrated prayer such elevated ambitions will be boresome and disturbing to neither child nor parent.

The present day situations prove the extreme laxness in recent years. Where are our Christian Endeavors of the past and who can boast of their youths in attendance at church services? Even too many of the more aged are unreliable. It has been unkindly said that "old maids and widows who have no other places to go, and religious cranks, only are any longer in attendance at evening church services." It sometimes really begins to look that way, but if so, how fortunate if we are privileged to be enrolled within one of these three classes.

But where does the trouble lie? Obstacles, **OBSTACLES, OBSTACLES!** Beware lest we, ourselves, may have become an obstacle to another by the insincere living we manifest. The preacher, teacher, and back-bone of every church should conscientiously pray to be shown the way. We need more Elises. We need more experiences like that of Moses, the knowledge of **listening** and the privilege of hearing, "Church member, church member, put off thy shoes from off thy feet for the ground upon thou standest is holy ground." Then we are not wholly resigned to His will until we, like Moses, answer, "Lord, here am I."



Laid  
to Rest

**HAZEN**—Cynthianna Hazen, widow of Bro. John Hazen, died April 24, aged 84 years. She and her husband, who preceded her in death by a number of years, had been members of the Brethren Church at West Independence, Ohio, until that congregation was disbanded, and then transferred their membership to the Ashland Brethren Church, in full fellowship with which they passed to that rest which remains for the people of God. Sister Hazen was a paralytic for some months preceeding her death, here in Ashland. She was a sincere believer in and lover of her Lord, and thus died in the triumphs of a living faith. She leaves a son and daughter and many others to mourn her departure, but though they suffer, they sorrow not as others who have no hope. Funeral services were conducted by the writer in the Ashland Brethren Church, and burial was made at West Independence.

Martin Shively

**BENNETT**—Edward Bennett, for many years a member of the Ashland Brethren Church, passed to his eternal reward, April 16, 1941, aged 78 years and 6 months. Brother Bennett had experienced many things, especially in his later years, which are more or less common to men who reach an advanced age. The wife of his younger manhood left him for the eternal world, and though generally he enjoyed a fair degree of health, he suffered several physical reverses among them a severe attack of pneumonia, a very severe attack of exzema and another attack of pneumonia which terminated in his death at Samaritan hospital here in Ashland. At his request, it fell to the lot of the writer to conduct his funeral, which occurred April 19. He rests from his labor, but he lives on in the hearts of those who knew and loved him.

Martin Shively

# Fifty-fourth Southeastern District Conference Program

BETHLEHEM BRETHERN CHURCH

HARRISONBURG, VIRGINIA

JUNE 17, 18, 19, 1941

## THEME:

"If ye love me keep my commandants."

"I can do all things through Christ which strengtheneth me."

## PROGRAM

### Tuesday Afternoon, June 17

- 2:00 P. M. Devotional Program in charge of the Moderator  
 2:15 P. M. Address of Welcome ..... John F. Locke  
 2:30 P. M. Response by A. B. Cover, followed by delegate's responses  
 2:50 P. M. Organization of Conference  
     Election of Officers  
     Appointment of Committees  
 3:45 P. M. Address ..... Dean R. R. Haun  
     Adjournment

### Tuesday Evening, June 17

- 7:15 P. M. Devotional Period ..... Guy F. Ludwig  
     Special Music  
 7:30 P. M. Address ..... J. Ray Klingensmith  
 8:15 P. M. Offering and Announcements  
     Special Music  
 8:25 P. M. Retiring Moderator's Address. Freeman Ankrum

### Wednesday Morning, June 18

- 8:30 A. M. Devotional Service ..... T. D. Swartz  
 8:45 A. M. Sunday School Session  
     Address ..... Dean R. R. Haun  
     Discussion led by the speaker  
 10:00 A. M. Mission Session  
     Reports, Secretary-Treasurer of the Board  
     Address: "Our Missionary Challenge"...  
     ..... A. B. Cover  
 11:00 A. M. Departmental Sessions

### Ministers and Layman

- Moderator Presiding  
 Address: "Why We Are Brethren" ..L. A. Myers  
 Discussion led by the speaker  
 Sisterhood of Mary and Martha  
 Theme: "Follow thou me."  
 Song Service ..... Betty Lyon  
 Devotions ..... Maurertown Sisterhood  
 Address: "Follow Thou Me" ..... Mrs. T. C. Lyon  
 Business

### Woman's Missionary Society

- Theme: "Teach Us To Live."  
 Song

- Call to Worship ..... Psalm 19:14  
 Devotions ..... Washington, D. C.  
 Special Music ..... Hagerstown, Md.  
 President's Report  
 Secretary-Treasurer Report  
 Address ..... Prof. R. R. Haun of Ashland  
 Song

### Wednesday Afternoon, June 18

- 1:30 P. M. Devotions ..... John Dodson  
 Business Session:  
 Minutes; District Missions; Conference Location;  
 Selection of Board Members; Ministerial Aid;  
 Property; Ministerial Examining Board; National  
 Executive Committee; District Executive Commit-  
 tee; College Trustees

- 2:45 P. M. Bible Lecture ..... J. Ray Klingensmith

### Woman's Missionary Society

- 3:45 P. M. Song  
 Devotions ..... Mrs. A. B. Cover, Linwood  
 Special Music  
 Memorial Service ..... Bethlehem  
 Address ..... J. Ray Klingensmith  
 Song

### Sisterhood of Mary and Martha

- 4:00 P. M. to 7:00 P. M. .... Picnic Supper and Vespers

### Wednesday Evening, June 18

- 7:15 P. M. Devotions ..... Dr. I. D. Bowman  
 7:45 P. M. Special Music  
 7:50 P. M. Lecture ..... Dr. R. R. Haun  
 8:25 P. M. Offering and Special Music  
 8:30 P. M. Sermon ..... Rev. T. C. Lyon

### Thursday Morning, June 19

- 8:30 A. M. Devotional Service ..... E. L. Miller  
 9:00 A. M. Business Session  
     Statistical Report; Committee Reports; Treas-  
     urer's Report; Minutes  
 10:00 A. M. Bible Lecture ..... J. Ray Klingensmith  
 11:00 A. M. Departmental Sessions:

### Woman's Missionary Society

- Song  
 Devotions ..... Hagerstown W. M. S.  
 Business: Unfinished Business; Report of Cre-  
 dential, Resolutions and Nominating Committees.  
 Election of Officers  
 Special Music ..... Betty Lyon  
 Installation of Officers by the Moderator  
 Song  
 Benediction

### Sisterhood of Mary and Martha

- Song Service ..... Betty Lyon  
 Devotions ..... Hagerstown S. M. M.  
 "Following Christ in Our Sisterhoods"....  
 ...Miss Olive Whitted, National S. M. M. Gen-  
 eral Secretary  
 Business

### Ministers and Layman

- Address, "The Brethren Laymen's Movement"..  
 ..... Dr. R. R. Haun

## Thursday Afternoon, June 19

## Promotional Program

10 P. M. Devotions ..... Led by the Moderator  
 The Southeastern District's Young People's  
 Camp  
 Introduction of the Camp Faculty, etc.  
 Brethren Christian Endeavor .....  
 ..... Miss Margaret Lowery  
 Our Brethren Publications .. J. Ray Klingensmith  
 Our Educational Institution ..... Dr. R. R. Haun

## Thursday Evening, June 19

10 P. M. Bible Study ..... George Drushal  
 Special Music  
 10 P. M. Lecture ..... Dr. W. D. Furry

## WHO CAN BE A MINISTER OF THE GOSPEL?

I Peter 5:1-4

Dr. L. E. Lindower

*One who wants to work with and under the Chief Shepherd.*

The Minister is an under-shepherd of the flock God. He has the most loving, considerate Employer that could be found. With faithfulness and diligence he will gradually grow into the likeness of the Chief Shepherd, with finally the greatest reward that is possible for mankind.

*One who wants to be the best human leader and example.*

The Minister is not super-human and is not expected to live on a super-human plane. Jesus had to be human, so that He might be on a level with man. The Lord does not want "lords" or dictators; He simply wants common ordinary human life dedicated to Him, that it might challenge others. Don't have a false piety, a "holier-than-thou" attitude, or an affected "preachiness" scare you out of being an honest, natural, friendly Christian example.

*One who is willing to prepare to "feed the flock".*

You can't feed a flock unless you know something about the constituents and their needs. In this case the flock is just *people*. It takes preparation to know people—that is what Ashland College is for. You can't catch fish unless you learn something about fish. In the Ministry you are fishing for men. You can't feed the flock unless you know how to distribute the food. In this case the food is the Word of God. It takes preparation to feed the Word—that is what Ashland Seminary is for.

IV. *One who is in fellowship with Christ.*

One who has witnessed the sufferings of Christ can also partake of His glory. It is through such fellowship that His call can come. No one should enter the Ministry except by the call of God. But perhaps many do not hear His present urgent call because they are not in fellowship with Him. There is no real happiness outside of His will.

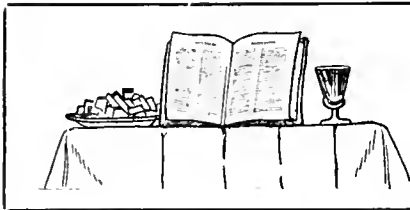
ARE YOU SURE THAT HE IS NOT CALLING YOU TO BE A MINISTER OF THE GOSPEL?

*TO THOSE YOUNG PEOPLE*—who may be tempted to substitute a job with high wages, for full preparation for the Lord's work—*LET ME GIVE A PERSONAL TESTIMONY*—Twenty years ago it was very much like that for me. My friends were pulling down ten to twenty dollars a day. But the Lord had called me to preach and I must go to college to prepare, and eke out a bare living in doing so. I was thought foolish and queer by those who did not understand. Somehow the Lord would not permit me to do as others were doing. But high wages did not continue. Soon many of these same friends were "pounding the pavement" with holes in the soles of their shoes trying to find work when there was none. But what about the "poor preacher". To be sure, he was poor, but there was never any depression in the work of preaching the Gospel. The Pastor's salary, while small, went right on, while some of these other friends went as long as three years without any regular employment.

Perhaps this may sound like a materialistic viewpoint, but I believe the Lord materially honored a determination to make full preparation for His work.

Now what about the present? THERE NEVER WAS A DAY WHEN THERE WAS SUCH A GREAT NEED FOR PREPARED WORKERS IN THE LORD'S VINEYARD. *Could it be that this is caused by young people turning a deaf ear to the Lord's call, because of an opportunity to make some money otherwise?* I write this in an effort to plead with young people to consider their life's work from the *long viewpoint*. Don't be deceived by a few days of artificial prosperity!

Jesus said, "Pray ye the Lord, that He will thrust workers into His harvest." Start to pray that, and perhaps you will find that you are the answer to your prayer. Do this and Ashland College and Seminary will have many more young people preparing for full time Christian work in the Brethren Church. DON'T SAY "NO" TO THE LORD.



## Worshipping Day by Day

(Family Altar)

### Sunday

#### THE HOLY SPIRIT, OUR ILLUMINATOR

John 16:13

Illumination has been a problem in this world for ages. Just how can we get the best out of life and how may the greatest light be shed on the problems of life? These are questions that have been brought before the greatest minds of the centuries. In a measure men have succeeded in solving the problems of material lighting and have made this world a better place in which to live.

But how about the lighting of the soul? The illumination of the spiritual life? There is only one answer. The ministration of the Holy Spirit. He will "show you."

### Monday

#### THE HOLY SPIRIT, OUR LIBERATOR

Romans 8:2

Here we meet the words, "Hath made me FREE from the law of sin and death." Freedom is more than merely a license to do as we please. For one who seeks to do as he pleases finds himself bound by the servitude of the Evil One. For we usually please to do, not the right, but the wrong.

But our text tells us that within the bounds of the work of the Holy Spirit there comes the liberating power, which makes us free from the law of sin and death.

### Tuesday

#### THE HOLY SPIRIT, OUR RENEWER

II Corinthians 4:16

The automobiles in which we ride have, as their central power plant, the little battery which sends out the spark that starts the motor into life. But with every discharge of that battery there must come a re-newing of the current within the cells of that battery. Hence we must have a re-charging agency at work on it at all times when it is discharging its duty.

To the life of the human being into which God has breathed the breath of life, must also come a re-newing. God has given us the Holy Spirit for this purpose. Have you made connection with Him?

### Wednesday

#### THE HOLY SPIRIT, OUR SEARCHER

I Corinthians 2:10

These are great words, "The Spirit Searcheth ALL things." In other words there is nothing that can

be hid from the searching presence of the Holy Spirit of the Living God.

Some searching brings gladness into the heart; other searching is bound to bring sadness and remorse. As He searches our hearts this day what will He find? Will it bring us happiness or sadness?

### Thursday

#### THE HOLY SPIRIT, OUR SANCTIFIER

Romans 15:16

Many different and diverse definitions have been given for the word, "sanctify." But try as you may, no greater or more direct meaning of the word can be found than that of simply "setting apart."

When we are sanctified by the Holy Spirit we are simply "set apart" for the task which God has fitted us to perform. When we follow the leading of the Spirit we will be led into the path that God has for our feet. Thus we, being set apart for a given task are sanctified to its doing. Be ready always to perform your God-given task.

### Friday

#### THE HOLY SPIRIT, OUR TEACHER

John 14:26

A teacher is one who is able to instruct along an given line. But a teacher may be an instructor in bad things as well as good, and may be truly known as "good" teacher. But there is a vast difference in being a "good" teacher and a teacher of "good."

The Holy Spirit is both a good teacher and a teacher of good. Happy indeed, is the pupil who finds himself under such a teacher. Are you a pupil of the Heavenly Teacher, who is able to teach you ALL things?

### Saturday

#### THE HOLY SPIRIT, OUR WITNESS

Romans 8:16

When we are in difficulty before the bar of justice there is nothing we desire so much as a good witness to testify in our behalf. A good witness is worth a thousand blind accusers.

Those of us who are Christian may be able to feel the power of the witnessing of the Holy Spirit. It becomes the bulwark of our defense. It is He who is able to bear witness of what he has seen and heard the very side of God. He is our witness; He is our outer line of defense.



## Christian Endeavor Topics for Young People

REV. W. ST. CLAIRE BENSHOFF, TOPIC EDITOR

Topic for June 22, 1941

### "LEADERS WHO CARRIED THE TORCH"

Scripture: Hebrews 11

For the Leader

It is not news to us, yet it will bear repetition time and time again, that we present-day Christians are the recipients of the benefits of the lives of faithful Christians of the past. Were it not for their loyalty and unfaltering faith in the Christian cause, we today would not have the message of salvation in our hearts. Our condition would be on the same level as those which today live in Central Africa or darkest India or China.

These heroes of the faith should receive much study on your part, not in order to idolize them or their works, but that we might take lessons from their lives.

We, too, must come to realize that these heroes of the faith did not their work of themselves, but accomplished their advancement under the power and direction of the Holy Spirit.

#### Discussion

It is God's Work. We are very glad that the scriptures have given us personal accounts of the lives of many of the "faithful" workers, both in the Old and the New Testaments. Reading these accounts is an inspiration to us of the present age. By such reading we can know that our problems and causes of discouragement are not entirely new. These accounts also tell us of the way to overcome our doubts, which is, to take our troubles to the Lord in prayer.

"Have we trials and temptations?

Is there trouble anywhere?

We should never be discouraged,

Take it to the Lord in prayer."

Close observation will prove to us that it is the WORK and not the WORKER which is important. It is not man's work which would stop if a certain man died, but it is God's work which goes on, over the centuries of time. When faithful workers pass on to their reward, God is able to raise up other workers to carry on.

The heroes of the past were not glorifying their own works, but their works brought successes and honor to their God. It is important as we look into their lives what we understand that they were only doing the will of God.

POWER BEHIND CHRISTIAN ADVANCES. The early heroes of the faith, were conscientious men of prayer. If the Spirit of God was not felt in their midst they prayed until they were assured of His direction; then they went forth to His bidding. The advance of Christianity has been in the hands of the Holy Spirit. He directs men in the various phases of the work. When men die or prove unfaithful, the Spirit seeks out other workers. Were every Christian worker today to die or refuse to serve God longer, it would be only a matter of a short time until the Spirit would prompt other men and women to serve God.

God's work cannot fail, even if men do. We need to look at this way if we are in any measure to understand the present indifferent condition of many American church members today. The power of the Spirit is the same, education and means of travel are better, printing is cheap. Theoretically there should be a greater percentage of Christians in the world today per total population, than years ago. Such is not

the case because the Spirit of darkness of the world has blinded the eyes and hearts of men to their true need of Jesus Christ.

Nevertheless, we can work and conquer as did the heroes of old, providing we seek out the leading of the Holy Spirit through prayer.

OUR PRIVILEGE. Men of the business world pride themselves in belonging to a firm which has been in business for "over a hundred years." They glory that they are able to work for a corporation which has been serving the public for so many generations. It gives them a certain pride to belong to a famed corporation.

But have we thought of the great corporation to which we are privileged to belong? The ancestry and founding of our "company" dates back to the Bible days; even to the days of these early heroes of the faith. It should give us much satisfaction to be able to say that we are employees of the same organization which employed Paul, John, Peter, etc.

These thoughts should cause us to be more faithful to the church we know and love. It should give us further satisfaction to know that we are serving the same great organization which brought about the advancement of civilization in western Europe; which caused the great reformation; and which liberated the common people from slavery. We should be filled with joy and ambition to know that even today we have the privilege of spreading this Gospel of love to those who have not yet heard. Heroes of the faith are not of early Christians days alone. We do have them today, according as a person is willing to serve the Lord.

THE USE OF TALENTS. It is to be noted in a study of the lives of early heroes that their successes came because they used what talents they had. As no two people are exactly alike, so no two "heroes" obtained their victory in the same way. But that makes no difference. We are not to become resentful if we are not as talented as others may be. It is our duty and obligation to do what we can, and to do it well, seeking to serve Christ as best we know how.

The real heroes of the faith are those who served God to the very best of their ability, without complaint. It is a lesson we can well learn today.

ATTAINMENTS OF THE HEROES. Many and various were the accomplishments of the faithful heroes of the Old Testament, yet how like the spiritual accomplishments of the Christian era, even to the present day.

The writer of Hebrews presents us with a good list. He states that these heroes, "through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, and turned to flight the armies of the aliens."

These "heroes" were not any more favored with gifts than we are, literally speaking, but they were, perhaps, a little more fully yielded to the Spirit of God in service. It is possible in our Christian churches, even now, to see great victories won for Christ in the face of seemingly insurmountable obstacles. It is to the credit of all Christians workers, that they can be classed as heroes of the faith whose names will be included in the same list as the faithful of all ages.



## Our Children's Department

MRS. LORETTA CARRITHERS,

SUPERINTENDENT



Dear Children:

Most churches will be having your day very soon. It is right that we should have "Children's Day", for Christ set the example when He went to the Temple and being questioned about it He answered, "Wist ye that I must be about my Father's business?"—Luke 2:49. We wish we could be children again, too. I know that the mothers and fathers here have a longing in their hearts such as the poetess had when she wrote:

"Backward, turn backward, O Time, in your flight;  
Make me a child again, just for to-night."

As we listen to your songs and recitations, and as we look into your joyous, beaming faces, we feel ashamed of ourselves when we realize how selfish we have been in keeping fifty-one Sundays for ourselves and giving you only one out of fifty-two.

There was once a king who wanted to build a magnificent cathedral for the worship of God. He gave command that no one should contribute a single cent to its construction, except himself, on pain of death. It took a long while to erect it, but finally it was completed, and a more beautiful church had never been seen. Then the king, who was very proud of it, had a marble tablet with letters of gold carved upon it telling that he alone built the temple. He placed it above the door where everyone could see it plainly. It stayed up one day, and during the night the reading was altered and in the place of the king's name was that of a poor woman. The king angrily ordered it changed at once. The following night the same thing happened and again the king had his own name replaced. The third night, again, the woman's name appeared. Then the king perceived that God had done this.

He called the woman before him and said, "Woman, a wonderful thing has happened. Tell me the truth. How did your name get there? Did you disobey my commands? What have you given to the cathedral?"

The woman fell at his feet and cried, "Mercy, O King, spare my life and I will tell thee all. I am a poor woman and am earning my living by spinning. I saved up a shilling and wanted to give it to God. I feared thy command, but I bought a bundle of hay with which I fed the oxen that dragged the stone for the cathedral."

This moved the king to tears and he realized that God had looked into this woman's heart and had found that she had really given more than he had. He asked her forgiveness and gave her costly presents so she was poor no longer.

The church cannot get along without children, even though they cannot always do as much as older folks. Some day you boys and girls will be the men and women who will do the work of the church. You boys will be elders, deacons, trustees, and ministers; and you girls will be Sunday School

teachers, and officers and members of the Woman's Missionary Society. Then you will give the boys and girls a large share in the work of the church, won't you?

When Jesus was a boy of twelve He went to the beautiful city of Jerusalem with His parents. It was a wonderful trip. From the little town of Nazareth, with friends and neighbors they walked and rode through villages and fields. People joined them on their way until at last a large caravan was formed. He played and talked with the other children until they came to the capital city about which they had heard much from their parents. Then what did Jesus do? He went to the temple and talked with the doctors concerning the things of God. That was the First Real Children's Day.

His mother and father seemed surprised to find him there, but He said, "Wist ye not that I must be about my Father's business?"

God wants all of His boys and girls to be about His business. Sometimes older people forget that children ought to have a share in God's church. Even the disciples wanted to keep them away from Jesus for fear they might disturb Him. They were mistaken, however, for He said, "Suffer little children, and forbid them not to come unto me: for of such is the Kingdom of Heaven." "And He took them up in His arms, put His hands upon them and blessed them." That was the Second Children's Day.

Jesus wants girls and boys in the church, not only on Children's Day, but every Sabbath day in the year.

With love, in Christ's Name

Aunt Loretta,  
513 Bowman Street  
Mansfield, Ohio





### C. E. NEWS REQUEST

Has your society had an especially interesting meeting lately? Have you carried out definite missionary or benevolent activities? Have you had success in a special drive for new members? Won't you share your ideas with other societies? Send a report of your activities to the C. E. News Editor. Remember that "ye editor" cannot do much "editing" unless your society submits its news. Even if you have nothing outstanding to report, we would appreciate hearing from you.

Write to the C. E. News Editor, Dorothy Carpenter, Route 3, Box 54 South Bend, Indiana.

Our days, like jewels, gain value as their number decrease. Like radium, their worth is in their use. As in the atom tremendous forces are locked up, so in each moment are powers immeasurable pent up. He who liberates his unused time sets free himself; but he "who murders time, crushes in the birth a power ethereal."

## Buoquets for Our College

It always makes one feel so good to have others speak well of an old friend. That is the way we feel about the following, taken from the columns of the Ashland Times-Gazette. They speak for themselves.

"Ask the man who owns one" may be only a slogan but it was found at Ashland College how well it may apply to the judging of the value of a college when three of the students told why they liked Ashland College. Barbara Beach, Ashland, a transfer student; Fred Hagg, Mansfield, a senior, and Alice Wagner of Bucyrus, also a senior, took part in the program.

Miss Beach said that first and foremost she likes Ashland College because it is small. She then enumerated some of the advantages of a small school as she said that one can get to know people and make lasting friendships at a small college. The cooperative feeling at Ashland College and the lack of that "cliquey" feeling were two other characteristics the speaker commanded. She said that at a small school there is growth along social lines, for the student who may be naturally timid is urged to take a part in the activities of the school.

Stating that the students may be too close to the benefits of the college now to appreciate them, Haag said that in the future they will realize what the college really gave them. He spoke first of the Christian emphasis of the school which is an outstanding feature of Ashland College. He said that the students are inclined to undervalue the faculty which in reality is one of the finest for a school of the size of Ashland. Haag spoke also of the campus at the hilltop school which is filled with beauty spots of one can only take the time to look for them.

When Miss Wagner was called upon to tell why she likes Ashland College she said that from comparison with other

schools she has learned the true value of Ashland. She then pointed out some of the factors which go to make the college superior. She said that one feels so at home on the hilltop for it is a small school with a friendly atmosphere where smiles are ready and doors are always open. She said that here one is known by his first name and not a number, that here each student is given a chance to take part in promoting the welfare of the school and everyone knows what is going on. She spoke of the freedom of the campus the opportunity to grow personally, the wide range of interests that can be developed and the clean friendly spirit of the school.



### Among the Churches

#### Post Card Publicity

FLORA, INDIANA, BRETHREN. On March 2, Flora opened two weeks of special meetings with Rev. J. Ray Klingensmith as the evangelist. The meetings were well under way sometime before the actual start by a series of special cottage preparation and prayer meetings.

The Brethren were ready to receive the Gospel and Brother Klingensmith fed us bountifully with great inspiring messages. The community received the messenger with excellent support and enthusiasm. Many neighborhood churches and pastors attended the meetings and furnished special music with their fine delegations. This spirit of interest and cooperation was refreshing to evangelist, pastor and congregation. It was one of the things that we felt necessary to establish in the community before the work of this church could be fully realized. We were graciously received at the public school and rewarded by a fine delegation to the church and special music by their girls' glee club. The attendance during the two weeks averaged about 160.

There are 8 churches in Flora, a town of 1500 people, besides many near by community churches. This all promotes to a great Christian community, but to a difficult work in evangelism and church extension. Brother Klingensmith filled a great need of the church in his clear challenge to conservative, steadfastness and dependable loyalty to the doctrine and our beloved Brethren denomination. Souls were inspired and enriched, decisions were made and a revitalization of church and individual lives was established for service to our Master.

Ray, Christine, and Janet Lee were welcome visitors at the parsonage during the two weeks. Our fellowship was sweet, not to be forgotten. May God bless and magnify the works of our new Missionary Secretary as he continues his work among the Brethren, here and there.

Vernon D. Grisso

LOUISVILLE, OHIO. We begin a Vacation Bible School which will begin June 9 and continue for two weeks. For the past three years we have had a fine school for the children and this school has been fortunate in having a fine group of teachers and helpers. The children give a special program on the Sunday evening after the closing of the school, which always beautifully solves the Children's Day problem. There ought to be many of such schools. Our school has from ten to twelve teachers and helpers.

E. M. Riddle, pastor and general director

**BRIEFS FROM OAKVILLE, INDIANA.** The Charter of the Layman's Organization of the Oakville Church was closed at their meeting on Saturday evening, May 24, with 67 men signing as charter members.

Dr. M. P. Puterbaugh, of Ashland College, brought the message of the evening which was a challenge to the men to assume their places as leaders in the church. Dr. E. G. Mason, President of Ashland College, was also privileged to be present and brought greeting from the College.

Educational Day was observed on Sunday, with Dr. Mason bringing the morning message and Dr. Puterbaugh the evening message. A good offering was lifted for the College.

Next: On to Conference at Shipshewana. And then Camp.

L. V. King, pastor

The space above was reserved for a report from your church, Sunday School, Christian Endeavor or Sunday School class. But somehow it failed to reach our office. Do you know why?

#### GOSHEN, INDIANA

I believe that most readers of *The Evangelist* read the church news probably with greater interest than any other department. There is a human interest in knowing what the other fellow is doing. There is a certain competition that is approved of God, "Provoke unto love and to good works." I rejoice in the success of every preacher and church. These are days of increasing complexity of life. The church and the pastor must meet the world as it is and not the way of his choosing many times. The task is more difficult but none the less important and calls for the greatest diligence and skill on the part of the pastor and his church.

I am not sure we can be too well satisfied with our efficiency in this church. We have a splendidly equipped and commodious building that would accommodate about 1000 people for teaching and preaching. We also have a large congregation with much talent and if we could utilize our talent we no doubt could fill our entire space with people and do a much greater work than we are doing. We do have room for improvement.

However, we started to tell of some of our activities here and to report our Evangelistic meetings. We have definitely planned to exchange with Dr. C. A. Bame at South Bend, he to hold our meetings in November and I to return the favor in January. Dr. Bame's health forbade him preaching for us and in fact he was forced to relinquish his pastorate at South

Bend. We hope he shall soon be strong again and able to resume his services in some field of labor for the Lord whom he loves.

We secured the services of Rev. Harry Richer and wife to have charge of the music and the pastor doing the preaching, and the time, the last two weeks of March. We had a splendid meeting. The Richers are delightful people to labor with and have extraordinary talents. Rev. Richer has a wonderful repertoire of very appropriate poetry which he uses most effectively with his musical program. Our attendance was good and the response fair. Our crowds were almost wholly Christian people. We have received 40 new members during and since the meeting. Some splendid new families, 31 by baptism and 9 by letter or relation. There are others yet to be baptized. We have received 168 new members in a little more than two years of this pastorate and more than one-half of these are heads of families. Twenty-seven men and their wives, and in some cases with a fine family of children. Many of these are growing in grace and proving their strength to the church. One of the greatest joys to me is to see folks born anew by the Spirit of God and develop in the spiritual graces.

Our various organizations of the church are doing their work in a very commendable way in many instances. The W. M. S. has reached the 100 mark in membership and have made other commendable goals. Our Sunday School, of course, is a great active arm of the church, but we do have the problem of keeping many of them for the church service and some of our people are not able to appreciate an evening church service. Our men have organized a brotherhood that we believe will do a fine piece of work. Our spring Communion was the largest for some years, but only 30 per cent of our membership, and in Pittsburgh church we reached 65 per cent. It seems to me that no Christian should ever miss Communion without a legitimate excuse. Our Prayer Meeting is one of our very best services, but not as largely attended as we think it should be. Our young people carry on a good program in C. E. and Sisterhood, but here, too, we should have many more of our young people in active service. We have redecorated our auditorium and some rooms, but we still have more to do; this is quite an improvement.

Our church debt has been reduced some \$8000 during these two years. The various other offerings have been stepped up some, but it seems that the burden of a large church debt through a period of hard times and the fact that we must make a drive twice a year to reduce it, interferes with our outside offerings. We are convinced that the more generous a church is to others the eased it is to meet her own obligations. However, we believe an easing of this burden will give us more mission money and for general church interests.

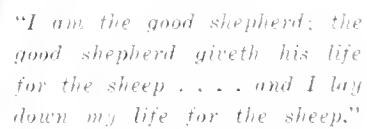
In this church the pastor is voted on each year. I believe vote or two against, but apparently there is a becoming harmony through the various activities of the church and the church has been very kind to us and has given tangible expression of their appreciation. We enjoy our pastoral labors among this fine group of people in and around a very lovely city of about 12,000 souls, built in the heart of fertile farm land. We try to preach the Gospel in all of its love and power and minister as faithfully as we can. We believe the Gospel preached and lived will bring peace to the church and to the world. There was never a better time to preach the distinctive teachings of The Brethren Church than now.

We ask an interest in your prayers and may every one of our pastors and churches do their best for the Lord. We shall soon see many of you at the General Conference at Ashland.

Claud Studebaker

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Missionary  
Number



JOHN 10:11, 15b

## The Brethren Evangelist

Published fifty weeks of the year at

**THE BRETHREN PUBLISHING CO.**

ASHLAND, OHIO

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## Are You Interested

A number of our young men and women are going out in supply and mission work this summer. Others are available. The Missionary Board is willing to assist Churches in obtaining young men to preach for the summer months. Write us if you are interested.

J. Ray Klingensmith

## INTERESTING ITEMS

The Vinco Brethren have accounted for over \$4,000.00 in less than a year's time, from about 100 members! The Brethren from neighboring churches would do well to assist them this summer in their tent meetings. Pray for them. While they are undoubtedly grieved and shocked at the loss of their church, which loss by fire was reported in last week's issue of The Brethren Evangelist, perhaps the Lord is opening a far larger field of service now in a new and better building.

From Riverside, Kentucky, yesterday morning came an offering from some of the children there. It was their Easter Offering. They did give! They didn't refuse because they hadn't a fortune. So we have received their 28 cents with gratitude and do not doubt for a moment but that it will be listed among the larger offerings for Christ's Cause in Easter Offerings for 1941.

Plans are being made for a number of our young Seminary students to preach for the summer in Brethren churches. We are praying for openings and instead of the proverbial summer slump, a renewed effort for Christ. Brethren preachers are made, not borrowed. Let us open wide the doors and present a challenge to young folks of our denomination. Naturally we must make the ministry desirable and worthwhile in our church if we hope to have young people of the future giving their whole lives to it.

In these days of severe drain on the soul it is well to build up inward fortifications. We must not become hardened and forget our spiritual equilibrium. We are recommending some books that will help to keep your feet on the ground and your eyes on Him. Your home should have such things in it to counteract the "latest news" bulletins of every day.

"Give me one hundred preachers who fear nothing but sin and desire nothing but God, and I care not a straw whether they be clergymen or laymen; such alone will shake the gates of hell and setup the kingdom of heaven on earth. God does nothing but in answer to prayer."

—John Wesley

"You know the value of prayer: it is precious beyond all price. Never, never neglect it."

—Sir Thomas Buxton

"Prayer is the first thing, the second thing, the third thing necessary to a minister. Pray, then, my dear brother."

—Edward Payson

"I ought to pray before seeing anyone. Often when I sleep long, or meet with others early, it is eleven or twelve o'clock before I begin secret prayer. This is a wretched system. It is unscriptural. Christ arose before day and went into a solitary place. David says: "Early will I seek thee"; "Thou shalt early hear my voice." Family prayer loses much of its power and sweetness, and I can do no good to those who come to seek from me. The conscience feels guilty, the soul unfed, the lamp not trimmed. Then when in secret prayer the soul is often out of tune. I feel it is far better to begin with God, to see His face first, to get my soul near him before it is near another.—"

—Robert Murray McCheyne

Every article in this paper is worthy of your meditation. Fresh from the field of Service, in South America and at home, they will refresh you. Read them.

J. R. K.



## "Our Brethren in every city --- see how they do"

—Acts 15:36



To date, which is still early, our Easter Offerings have totaled just about \$7,000. This will be precious news to the South American workers who have been anxiously awaiting our report. From every indication the opportunities for Protestant work in South America are infinitely superior to opportunities of only a few years ago. Social changes there, and even changes in the religious outlook have made possible a witness that heretofore was impossible. Even the governmental situation in the relations between our government and the South American government has assisted in making the Gospel ministry more fruitful in missionary enterprises than before. The recent success of our own Missionary program in South America is indicative of this new situation. It appears that General Conference was not unwise in renewing its concentrations upon that needy mission field.

### Correction

Since publishing our Thanksgiving report it has been noticed that we have listed some gifts incorrectly. Naturally we want them corrected. So we note that Brother George Kem, of Dayton, Ohio, gave \$100 at Thanksgiving while Mrs. Kem gave \$50. And Reverend and Mrs. Bell gave \$74.65. And Mrs. Mary Moomaw gave \$5. We are happy for this information entered by Brother Erbaugh the Dayton Treasurer.

### At Our Seminary

It was our privilege to spend two weeks in giving lectures at the Seminary at Ashland. This was a very enjoyable task. Dean Ronk, Dr. Lindower and Professor Stuckey have a splendid group of young men and women. We preferred to call our studies "Seminars" instead of lectures, trying to make a practical workshop out of the class room in facing the very situation that the Brethren preacher whose program is succeeding is facing today. We followed this outline in our thinking: I. The Peculiar Problems awaiting you. II. A Perspective of the Working and Unworking groups in the Church. How to Utilize the strength of every Organization within the Church. III. The Personal Evangelism Objective. IV. Special Opportunities for Success—The Funeral,—The Baptismal Instruction. V. The Preacher and What He Preaches. This is but a bare and skeleton outline of some of the practical things touched.

### This Summer

A number of our young preachers have shown great interest in going into some of our points that need preachers for the summer. At the present moment we are very hopeful of placing a nice group of them. This would be a great project for the Mission Board as well as for some local church. Why not help these young men further their experience and education. This world calls loudly for them these days with a speeded up working program. Why should not the church desire a future ministry with some real practical preaching experience. It seems to me that we are building Maginot lines to fight yesterday's battles if our young men are not skilled in today's preaching problems.

Join us in prayer for these young men during the summer. We believe they will be a blessing in every instance. And we believe the churches in which they are ministering will be a blessing to them.

### The District Conferences

It is our hope that every District Conference will be a well planned and valuable week to those who attend. These are days of great and significant events. The Great Church of Christ should have great plans. We believe our Brethren are working as never before. There seems to be a splendid spirit of denominational interest. The interest in the denominational offerings seems to be splendid.

### And Yet

The most imperative need in our denomination today is the need of strong local Churches. That Church of yours! It does seem that every organization and every phase of it should be intensively working for the Master now. A denomination will never be strong without strong local churches. These are days when great preaching and great promotion are needed.

### Some of the Easter Reports

Some of the Easter reports that have come in are noted:

Smithville, Ohio, brings in \$488.25. Ashland, Ohio, contributes \$388.27. Louisville, Ohio shares \$207.10. Nappanee, Indiana, reports with \$300. Johnstown First sends us \$305.54. Hagerstown, Maryland, gives

\$266.46. Summit Mills, Penna. sends us \$133.50. Johnstown 3rd sends us \$167.83. Maurertown, Virginia, sends \$172.11 Lathrop, California, sends \$86.40. Hamlin, Kansas, sends \$60.69. Waterloo, Iowa, sends \$156.43. Now when one considers that these very churches did equally well at Thanksgiving time, and then supported publication and the numerous other denominational offerings we feel that God has awakened the spirit of giving among our people. Let us be thankful to Him for this.

### Lowell Thomas Announcing Physicans

Last evening Lowell Thomas was reporting the

Convention of Physicans and Surgeons in Cleveland. Among other things he reported that a noted doctor stated that one of the things the fatigued business man needed was spiritual stimulation.

We believe we all need to be constantly interested in the richer and deeper things of God's blessings. Last week we had occasion to be in Cleveland at the Union Gospel Press. We noted among many others the following little booklets and some larger books which we have loved for years. We thought you might be interested in securing some for yourselves. Write to The Union Gospel Press, in Cleveland, if you desire to purchase these valuable devotionals.



### STREAMS IN THE DESERT

By Mrs. Chas. E. Cowman

This is a devotional book. It is highly appropriate for the sick room, but equally as helpful to anyone. Preachers will find a wealth of poems and illustrations here. A text and message for every day. Trials are beautified and made purposeful in this book. It makes one more willing to be tested. \$1.50



### GOD'S BEST SECRETS

By Andrew Murray

God's best used servants have the best experiences to relate. This man has had a rich experience in rich things. Mr. Murray gives us 12 great secrets in this book. It has 12 sections, each containing 31 chapters, each chapter a page long with its heading and text. It is a splendid daily devotional. It was written in the closing days of the author's long and useful life. \$2.50

### THE SHEPHERD PSALM

By Wm. Evans

This is the author's favorite sermon. It has been referred to countless thousands of times by preachers. Its message is restful. It is a devotional meditation based on the 23rd Psalm and written by one who has studied the Palestinian background. \$.40



These books and hundreds of others may be purchased from

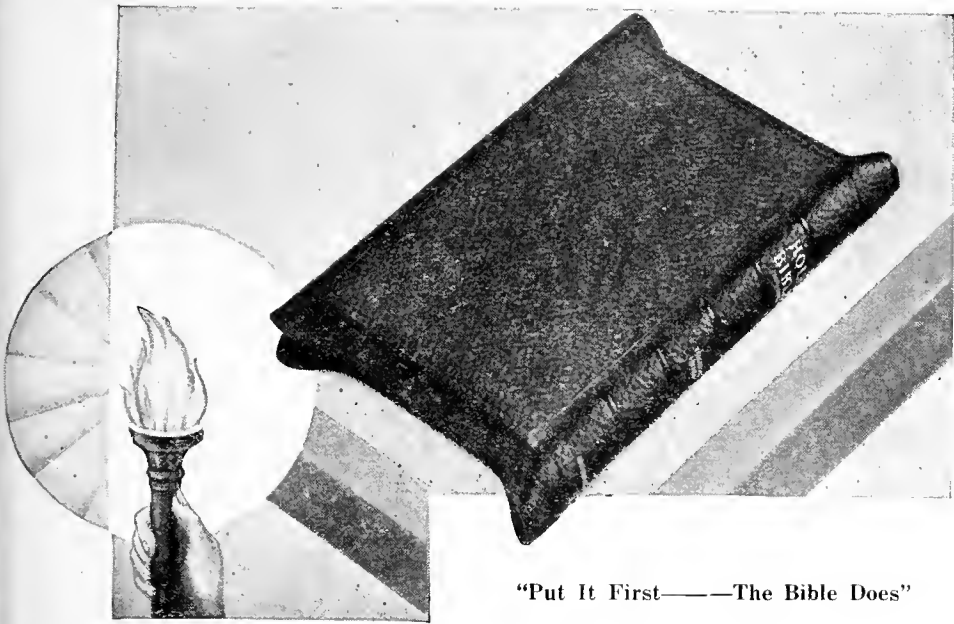
The Union Gospel Press, Cleveland, Ohio.

### FOURTEEN FOR FOREIGN MISSIONS

1. Every book in the New Testament was written by a foreign missionary.
2. Every letter in the New Testament that was written to an individual was written to a convert of a foreign missionary.
3. Every epistle in the New Testament that was written to a church was written to a foreign missionary church.
4. Every book in the New Testament that was written to a community of believers was written to a general group of foreign missionary churches.
5. The one book of prophecy in the New Testament was written to the seven foreign missionary churches in Asia.
6. The only authoritative history of the early Christian Church is a foreign missionary journal.
7. The disciples were called Christians first in a foreign missionary community.
8. The language of the books of the New Testament is the missionary language.
9. The map of the early Christian world is the tracing of the journeys of the first missionaries.
10. Of the twelve apostles chosen by Jesus, every apostle except one became a missionary.
11. The only man among the twelve apostles who did not become a missionary became a traitor.
12. The problems which arose in the early Church were largely questions of missionary procedure.
13. Only a foreign missionary could write an everlasting gospel.
14. According to the apostles, missionary service is the highest expression of Christian life.

William Adams Brown.





*The Spirit  
of Missions*

“Put It First——The Bible Does”

- The first message at the birth of Christ was a MISSIONARY message. (Luke 2:10)
- The first prayer Christ taught men was a MISSIONARY PRAYER. (Matthew 6:10)
- The first disciple, Andrew, was the first MISSIONARY. (John 1:41)
- The first message of the risen Lord was a MISSIONARY message. (John 20:17)
- The first command of the risen Lord to His disciples was a MISSIONARY command. (John 20:21)
- The first apostolic sermon was a MISSIONARY SERMON. (Acts 2:17, 39; 13:35)
- Christ’s great reason for unity was a MISSIONARY reason. (John 17:21)
- The coming of Christ was a MISSIONARY work. (Luke 4:18-21)
- Our Saviour’s LAST wish on earth was a MISSIONARY wish. (Matthew 18:29)

**SOME INTERESTING FACTS ABOUT THE  
THANKSGIVING OFFERING**

| District            | Offering  | No. of<br>Churches | Membership | Average per member |
|---------------------|-----------|--------------------|------------|--------------------|
| Northern California | \$ 371.50 | 3                  | 323        | \$1.15             |
| Pennsylvania        | 2266.35   | 27                 | 2606 (?)   | .87                |
| Ohio                | 2724.00   | 22                 | 3304       | .82                |
| Central             | 572.94    | 4                  | 1153       | .49                |
| Indiana             | 2109.25   | 32                 | 6734       | .31 1-2            |
| Southeastern        | 930.66    | 14                 | 3269       | .28                |
| Mid-West            | 207.44    | 7                  | 862        | .24                |
| Total offering      | \$9182.14 | 109                | 18,251     | 50c per member     |

# Forty Years Progress

In  
Latin  
America

Rev. Webster E. Browning

This article from *The Missionary Review of the World* tells of advances made in neighboring Americas and the opportunities awaiting Christian forces today. Our growing work there also indicates that trend.



In these chaotic modern times, forty years constitute as long a period in the life of a nation as in the life of an individual. Changes, rapid and cataclysmic, occur, even in the countries that have been fully organized for centuries and whose traditions and form of government appear to be crystallized and unshakable. In younger nations, such as those of Latin America such changes, though less sudden and dramatic compared with those of Europe during the past years, are nevertheless well defined and epoch-making.

The writer of this article journeyed to Latin America, for the first time, more than 40 years ago, and, except for occasional visits to the homeland, lived all that time south of the equator. He has thus been able to note the changes in the commercial, political and religious life of the peoples of these lands which have marked their slow but sure progress toward equal standing with the older peoples of Europe and North America. A brief description of some of these changes may be of interest.

**1. Economically**—Forty years ago, the immense natural resources of Latin America lay practically untouched. The great modern industries of mining, cattle-raising, the elaboration of nitrate, banking, railways, manufactures, shipping, the importation

of machinery and automobiles and other commercial activities—all these were but in their infancy. The United States, in particular, had not attempted to discover in those lands a market for its excess products. There was not a North American bank south of Mexico, and the United States flag was seldom seen on the few ships which then made the run to South America. The investment of North American capital, could not have exceeded a few hundred millions in all Latin America. In 1937, the total investment was reported to be about \$6,500,000,000.

**2. Politically**—Few governments of the very young republics were then more than oligarchies. A small number of families, in each of them, considered the presidency and other public offices their peculiar right and saw to it that the power was kept within their limited circle. As an illustration, one lady, known to the writer, was the daughter, the sister and the wife of a President of her country. Today, though not to the same degree in all the republics, the democratic form of government prevails and most of them, like Argentina, Brazil and Chile merit the high esteem in which they are held by the peoples of Europe and North America.

**3. Culturally**—Public instruction has made great advance and the formerly high percentage of ana-

phabets has been correspondingly reduced. The oldest university of Latin America was founded 56 years before the first permanent English settlement was made in North America, and 85 years before John Harvard made possible the institution that bears his name. Today, the best of these universities equal those of the United States or Europe as centers of learning, and the intellectual spire of Latin America is as high as our own, though it is more slender. In the learned professions, especially in law and medicine, are found men and women of the highest professional preparation, fully the equals of their colleagues in other lands.

4. **Religiously**—The pioneers and founders of the colonies of Spain in the New World differed from those who laid the foundations of religious life in what is now the territory of the United States of America. The groups that came to those shores, Catholic and Protestant alike, were simply seeking a place where, quietly and unostentatiously, they might worship God according to the dictates of their own consciences. Spanish discoverers and conquistadores, in the lands that now constitute what we call Latin America, were of a more militant mold and sought to establish not only the power of the King whom they represented but also that of their particular Church. They flung to the breeze not only the colors of Ferdinand and Isabel, King and Queen of Castile and Aragon, but also those of the caravels of Christopher Columbus and of less worthy conquistadores who came after him, had imprinted upon them the figure of the cross and the words, "with this sign you will conquer." Columbus is said to have considered his name Christopher, "Christ-bearer," a good omen, and historians tell us that his hope was to secure funds from the newly acquired lands in order to finance another crusade against the Turks.

In view of this deeply religious motive that inspired and encouraged the Spanish pioneers in Latin America, which was largely in conformity with the spirit of the times, in both Roman Catholic and Protestant lands, it is not strange that the type of Christianity which became the official religion of the Colonies of Spain, and afterward, of the younger republics that grew out of those colonies, should have been ultrafanatical, extremely jealous of its own prerogatives, and disposed to resist, to the last degree, the entrance and propagation of the beliefs of any other sect or denomination. The spirit of thequisition, typical of the religious life of the time, especially in Southern Europe, was deep-rooted. Branches of that feared and hated body were set up in various centers, especially in Lima, the capital of the viceroys, and in Cartagena de las Indias, now one of the port cities of the modern republic of Colombia. So strong did the Church become, so thoroughly did it indoctrinate the peoples, that when the colonies,

following the lead given by those of Great Britain, in North America, and by France, gave way to republics, at the beginning of the 19th century, the representatives of the Papacy were able to have written into the constitution of the newly-created states the words, "The religion of this State is the Holy, Roman, Catholic, Apostolic **to the exclusion of all others.**"

As a result of this exculsionist policy, when Evangelical missions began to extend their work with greater earnestness and conviction, forty or more years ago, they found certain conditions which had to be overcome if that work was to be successful. Among these were the following:

(a) **There was no liberty of worship.** Free thought was in itself considered heretical; the press was under the absolute control of the Church, and, in some of the most backward countries, death was the legal penalty for adherence to any religion other than that of the dominant Church.

(b) **There was no civil marriage law.** The only legal ceremony was that performed by a priest of the State Church; children of those otherwise wedded were **ipso facto** considered illegitimate. Even Protestant missionaries, wedded on the field, were required to secure the services of a friendly priest. To satisfy their own consciences, they might have another ceremony performed by a Protestant minister, but this latter ceremony had no legal significance whatsoever.

(c) **There were no civil cemeteries.** The bodies of deceased dissenters were thrown into the sea, or were buried surreptitiously by night in some unfrequented spot. About the middle of the past century, refused to admit a box of Christian Scriptures; when converting a hitherto undeveloped hill into a park, found at its base a collection of human bones, and on the site placed a tablet with the inscription. "**To the memory of the exiled from heaven and earth who were buried in this place.**"

(d) **Possession and reading of the Bible was proscribed** by the Church itself and, under the influence of the Church, by officials of the State. A customs officer in Ecuador, toward the end of the past century, refused to admit a box of Christian Scriptures; pointing toward one of the towering peaks of the nearby Andes, he said. "**So long as Chimborazo stands, that Book shall not enter this country.**"

The distressing religious conditions that prevailed in the countries of Latin America a half century ago have been narrated in order to show the historical background against which we may throw into clearer light the situation as it is today.



# Over the Mountains from Cordoba

Dr. C. F. Yoder

is building the highest dam in South America, being over 700 feet high. The river is not large, —most of the time, but when it rains hard it becomes a roaring giant, and it is then that the floods are trapped to be used to run the huge dynamos that will supply this district with light and power and irrigation.

Here one of the cooperating families of believers from Huinca Renanco came to live and started a mission in a small way which has continued to grow until there is a group of about twenty members. Here also came Brother John Martin and his wife, from Huinca Renanco. He is a retired railway engineer and a man of

Cordoba is situated very near the mountains which correspond to the Rockies in the United States, while the Andes correspond to the coast range. To the east of us extend the fertile plains for hundreds of miles, on to the Atlantic.

Twenty-seven years ago my wife and children spent a few months on the other side of the mountains from Cordoba in a tourist home, while I cared for the work of building in Rio Cuarto. Near this home there is a beautiful town called Villa Dolores. It is at an altitude of a thousand feet, in a rich valley and has grown to be a city. It is now shedding its baby clothes and dressing up in city style with beautiful plazas, paved streets and wide sidewalks.

It is surrounded by vegetable gardens and fruit orchards and a few miles away the government

some means and of very good influence. They are of a Methodist family and yet had never been baptized. They were faithful attendants in Huinca Renanco and have also helped in Villa Dolores. The mission there is Plymouth Brethren and the pastor is a converted barber who sustains himself by his trade. At his invitation I preached for them a few times several months ago, and now recently was requested by Brother and Sister Martin to return and baptize them, as they wish to be members of The Brethren Church. Accordingly, on Sunday, April 27th I baptized them in the river and received them as members in Cordoba, and then preached in the mission where they will continue to attend. They constitute our first additions to the small group of members already here in the city and hope to attend here at least when we celebrate the Lord's Supper.

other minerals including granate, garnets, beryl, and even gold.

German explorers have tabulated these resources and have been making maps of the towns showing location of public works and residences of English and Americans, and preparing to carry out their plans of world dominion. But "man proposes and God disposes."

On this trip I learned something which may be useful to pass along. Brother Martin told of a man who was operated for gall stones and preserved a large one in the head of his cane as a relic. By accident it fell into a dish of chopped raw onions and was dissolved by the juice. Now doctors are prescribing raw onions to all suffers from this common malady. Possibly someone who reads this may find relief.

Recent letters from our missions in Rosario and Buenos Aires report further progress there. In Rosario our mission is having charge of the union meeting with another. In Buenos Aires the attendance at Brother Anton's hall is increasing. Sister Magdalena Anton, his daughter is a very valuable assistant to his wife in the visiting, and a Sisterhood of Mary and Martha is being formed already.

Brother Robert Romanenghi reports that his hall will likely be ready for dedication the first Sunday in May. We may then have still more good things to report.



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*The act of praying is the very highest energy of which the human mind is capable; praying, that is, with the total concentration of the faculties. The great mass of worldly men and of learned men are absolutely incapable of praying.—Coleridge.*



# More Good News



This pictures the Sunday School in Rosario, Argentina, on March, 1941. Dr. Yoder tells that this is the old school and that the new one is still larger. Brother Adolfo Zeche is the pastor at Rosario.

From . . .

## Rosario

What rejoicing there is in this district of the city of Rosario! Continually we hear expressions of joy on the part of many persons who send up fervent prayers of praise to God for goodness and love of our dear brethren in the United States in favoring us and and helping us to have a mission of The Brethren Church in Rosario. Thanks be to God. How profound is our acknowledgement and how ample our gratitude!

Happily the work of the mission is prospering and although it is only four months since beginning our pastorate the church is in evident revival, as is also the entire district in which we labor, experiencing great joy, everyone who has been revived and regenerated by the "washing of regeneration and the renovation of the Holy Spirit."

We can almost say that we have had a continuous series of special meetings, with a fine attendance and great enthusiasm on the part of the members and friends of the mission. The Spirit of the Lord is manifesting himself constantly as many new souls are being reached by the Gospel.

Very pleasant and happy was this new visit of our superintendent who with his always lovable presence renewed the joy and fervor of our hearts by his ex-

ample of love and fervor in Christ Jesus. During his stay with us we had a series of special meetings, some of the sermons being on the subject of prophecy, and all being of great blessing to all who heard them. There were many who publicly declared their acceptance of Christ as their personal Savior. There were seven who gave their public testimony in baptism and three more who united with the church by reconsecration. We celebrated the Lord's Supper with thirty-seven present.

Among those who attended the meetings were a number of believers of "The Corporation of Cooperators" who urge us to preach in the adjoining district where they have a fine large hall. It is a fine opportunity to extend our work, as they are no longer using the hall, and we would probably win them also to our doctrine. But we will need the help of the friends in the United States to be able to pay the two thousand dollars debt and release the hall for use as our own property.

We are very happy to know that many are praying for us and we wish to salute all who are doing so. We also pray for you.

Affectionately, yours in Christ  
Adolfo Zeche



From . . .

## Buenos Aires

Just two months ago, the first of February, we opened the doors of this new work. Before locating here we spend much time in prayer and many days searching in all parts of this great city to find the most needy district for our work. We were unable to find a hall and house combined cheap enough to rent, but we found a hall and a house only two squares apart. We believe in living among the people with whom we work in order to win them by our Christian example as much as by our preaching.

From the first days of our meetings there have been a number interested but the attendance was small. When Brother Yoder came to hold a meeting he made special visits to invite the people to come and from the first the hall was filled every night, and during the nine days there were eleven who publicly accepted Christ. There are also three who previously made application for baptism.

Brother Yoder brought us every night a new and interesting message which gained the attention and sympathy of the people, all of whom had words of affection and gratefulness. The last meeting was one of testimony as a farewell meeting. Many took part and promised to continue faithful. Brother Yoder also had words of inspiration for all.

We lament the sudden death of the owner of our former hall, who was converted and began to come with her family some twenty squares to this new place. Another faithful believer is now confined with illness in the hospital and needs our prayers.

This suburb of Buenos Aires is called Gerli. It is a large district with no other evangelical preaching. For our work we can already count on four baptized workers, sixteen cooperating believers of other denominations, fifteen new converts, and eleven who attend regularly but have not yet professed conversion. We have had weekly attendance of an average of fifty-eight.

We will now follow up the meetings with visits from house to house with literature and Bibles and portions of the Bible and we are confident that by praying and working faithfully we will win many souls to Christ. Please pray for this new work and for us your collaborators in the Lord in this needy part of this vineyard.

Jose Anton

## After All—

### Ten Rules for Christian Living Gen. William Booth

1. Consider your body as the temple of the Holy Spirit and treat it with reverence and care.
2. Keep your mind active. Stimulate it with thoughts of others that lead to doing something.
3. Take time to be holy with daily Bible reading and prayer.
4. Support the church of your faith. Mingle with others.
5. Cultivate the presence of God. He wants to enter your life and will,—as far as you let Him.
6. Take God into the details of your life. You naturally call upon Him in trouble and for the bigger things.
7. Pray for this troubled, war-threatened world and the leaders who hold the destinies of the various nations.
8. Have a thankful spirit for the blessings of God—country, home, friends and numerous other blessings.
9. Work as if everything depended upon work, and pray as if everything depended upon prayer.
10. Think of death not as something to be dreaded, but as a great and new experience where loved ones are met and ambitions realized.



A church that divides the Christian community is important to transform or redeem it.—Rev. Ross Sanderson.



We have sometimes covered over the ugly and dangerous weaknesses of our civilization and have given them the appearance of strength.—Rev. A. E. Keigwin.



Don't have your concert first, and then tune your instrument; begin the day with the Word of God, and get into harmony with Him.—J. Hudson Taylor.



An Episcopal Bishop was visiting the rector in one of the parishes of his diocese, and as he left his automobile he carefully locked it. The rector exclaimed, "You don't need to lock your car around here, Bishop, we're all honest."

"I'm not so sure of that," replied the Bishop, "hasn't your church been taking the missionary money for current expenses?"

ASHLAND THEOLOGICAL SEMINARY

# What Things Are Sinful

By Robert Romanenghi

Many believers, after passing the first days of their conversion, and in their eagerness to please in all things the Lord who saved them, are perplexed by the question used as the title of this meditation,—“What things are sinful?” “Is this right or is it wrong?” To be specific, they ask, “Is it right to go to dances? or to the theater? or to drink and smoke or play cards or other such things? If not right, what makes it wrong?”

If such questions perplex those who are tempted they also offer difficulties to those who are asked to answer them. Perhaps it may occur to some to ask, “If God knew that such difficulties would arise, why did He not provide definite answers in His Word that would settle the question of the right and wrong of each particular case?”

Further meditation however, calls to mind the fact that in the specific cases which thus settled, as, for example the sins forbidden by the Ten Commandments, and many others, excuses are readily found for disobedience by those who wish to do the things which are forbidden. Those who disobey the Word will disobey the voice of God to the conscience as well, and will remain in darkness in spite of both.

Even though the Bible does not mention all specific cases, it does give principles and examples which are sufficient to guide us in all cases.

But there is more. In order to arrive at the knowledge of what is right and what is wrong it is necessary to begin by leaving aside all those things which we already know to be wrong. If we do not do this our hearts will be hardened and the Spirit will be grieved away. But if we obey the light we have, then our Heavenly Father will give us light to see things which before have been unnoticed in our examination of our conduct.

Then in our daily communion with God we will progress in learning to discern the difference between good and evil, because, according to Heb. 5:14, we have our senses exercised to so discern. In the presence of our God the soul becomes sensitive to his Word that we would not otherwise have. This leading so that we have an understanding of his ing, while not excluding the seeking of advice from pastors or others who are spiritually qualified to advise, is better than the counsels of persons who lack the communion with God which is necessary to spiritual guidance. This guidance by the Master himself is better than the doubtful counsels of worldly friends who have only their own prejudiced ideas to direct the important decisions of life.

## FORTY YEARS' PROGRESS IN LATIN AMERICA

(Continued from Page 7)

The former unfortunate conditions have now very largely disappeared—due to a closer contact with Europe and North America, made possible, in the part at least, by more modern means of communication. The changed situation has also been greatly helped by the liberalizing, reflex influence of Evangelical missions. Today, in every one of the 20 republics of Latin America, there is complete freedom of worship; the only legal marriage ceremony is that performed by an official of in the State; cemeteries are open to the dead of all faiths or of none; and the Bible is widely and freely circulated. In one South American republic, Brazil, there is now an estimated total of 1,500,000 Evangelical Christians; in all there is a steadily growing National Evangelical Church which is willing to cooperate in many respects with the infinitely stronger dominant, ecclesiastical organization, for the spiritual instruction and upbuilding of the people.

5. **Internationally**—There is today a much better understanding between the Government, and hence the people of the United States of America, and the governments and peoples of the other countries of the Western hemisphere. Instead of the former policy of occupying a country with United States marines, in order to establish our conception of what we considered law and order, or exerting economic pressure to encompass our own ends, a more modern and more Christian “good neighbor” policy has been adopted and has been well received by all Latin American governments. Their people now look on us with a more friendly eye and are evidently willing to forget some episodes of the past in which the “big stick” played too prominent a part.

Probably no part of the world has made such economic and cultural advance in the past forty years in a quiet and natural way as have the nations of Latin America. And their history is still in the making. Millions of Europeans, seeking refuge or the opportunity to better their conditions of life are wistfully turning their faces toward the great open spaces of Argentina and Brazil. Many thousands have already entered those and other Latin American countries, where they have established homes and have begun a new life under more liberal conditions. The Christian forces of North America, especially the Evangelical churches, have a great opportunity to aid these incoming thousands, making it possible for them not only to secure the right to liberty and the pursuit of happiness, but also to surround themselves and their descendants with the spiritual blessings that flow from a free Church in a free land.

Where

GOD Is \* \* \*

*The City Church was stone  
It towered with gracious elegance above all else,  
And God was there!  
In solemn beauty of the stained glass windows;  
In the deep, melodious music of the organ;  
In the awe-inspiring order of the service;  
I felt the MAJESTY of God.*

*The Country Church was brick.  
It nestled safely back amid the flowering shrubs;  
And God was there!  
In the simple lives of friendly country people;  
In the lusty, youthful voices of the choir;  
In the spiritual deliverance of the sermon;  
I found the FELLOWSHIP of God.*

*The Mission Church was wood.  
It stood so bravely in a neighborhood of want,  
And God was there!  
In the humble testimonies of the Christians;  
In the prayerful, pleading message of the preach-  
er;  
In the sinful souls surrendered to the Savior;  
I found the matchless LOVE of God.*

*And then I knew—  
Where'er the soul sincerely seeks Him,  
GOD IS THERE*

*By Velma Gray Sunderman*



# Beginning the Easter Offering Report

Herewith we are beginning a report of the Easter Offerings received by The Missionary Board of The Brethren Church this year. In each of the following Missionary Numbers of "The Brethren Evangelist" we shall continue the report until all churches and donors are reported. Your church will be reported in due time.

## Berlin First Brethren Church:

|                                   |         |
|-----------------------------------|---------|
| Miss Geneva Altfather .....       | \$ 5.00 |
| Kenneth Altfather .....           | 1.00    |
| Mr. and Mrs. M. O. Barkley .....  | 6.00    |
| M. O. Barkley, Jr. ....           | 2.00    |
| Mr. and Mrs. Lloyd Bird .....     | 5.00    |
| Mrs. Susan Brant .....            | 2.00    |
| Miss Lucy Brant .....             | 1.00    |
| Miss Pauline Brant .....          | 1.00    |
| Mr. and Fred W. Brant .....       | 35.00   |
| A. B. Cober .....                 | 2.00    |
| Miss Margaret Coughenor .....     | 1.00    |
| Mrs. Robert Fritz .....           | 1.00    |
| Mr. and Mrs. J. H. Glessner ..... | 10.00   |
| Mr. and Mrs. Frank Boyer .....    | 10.00   |
| Mrs. J. J. Glessner .....         | 1.00    |
| Mrs. H. G. Hay .....              | 3.00    |
| Mrs. Homer Hay .....              | 1.00    |
| Mrs. S. M. Hauger .....           | 8.00    |
| Daniel Hillegass .....            | 5.00    |
| Mrs. Walter Johnson .....         | 1.00    |
| Mrs. Ellis Kimmel .....           | 2.00    |
| Ellis Kimmel .....                | 2.00    |
| H. M. Knepper .....               | 1.00    |
| Miss Ida Kimmel .....             | 10.00   |
| Miss Blanche Kimmel .....         | 10.00   |
| John Knepper .....                | 2.00    |
| Mrs. H. E. Landis .....           | 2.00    |
| Mrs. Harry Shultz .....           | 5.00    |
| Miss Clara Menges .....           | 5.00    |
| Harry Meyers .....                | 1.00    |
| Miss Anna Miller .....            | 1.00    |
| Miss Mary Menges .....            | 5.00    |
| Miss Mary Jane Meyers .....       | 10.00   |
| Mr. and Mrs. F. H. Meyers .....   | 6.00    |
| Mrs. Minnie Menges .....          | 5.00    |
| Mrs. D. Jay Musser .....          | 1.00    |
| Mrs. J. M. Musser .....           | 7.00    |
| Mrs. Hulda Pile .....             | 3.00    |
| Miss Thelma Saylor .....          | 1.60    |
| Mrs. Mary M. Sibert .....         | 5.00    |
| Mrs. Sarah Lowry .....            | 1.00    |
| Robert Shultz .....               | 1.00    |
| William Shultz .....              | 1.00    |
| Joseph Shultz .....               | 1.00    |
| Mrs. and Mrs. P. R. Stahl .....   | 2.00    |
| Mrs. J. B. Walker .....           | 5.00    |
| Mrs. Howard Weller .....          | 1.00    |
| Mrs. Fred H. Brant, Jr. ....      | 1.00    |
| William Cober .....               | 1.00    |
| Charles Cober .....               | 1.00    |
| Emma Cober .....                  | 1.00    |
| Mr. and Mrs. A. M. Cober .....    | 5.00    |
| Fay Glessner .....                | 1.00    |
| Mrs. A. J. Long .....             | 5.00    |

|                              |          |
|------------------------------|----------|
| Mrs. Hanna Platt .....       | 4.00     |
| Lawrence Brant .....         | 1.00     |
| Mildred Deitz .....          | 5.00     |
| Jane Schrock .....           | 1.00     |
| Evelyn Fritz .....           | 1.00     |
| Mary Louise Fritz .....      | 1.00     |
| Mrs. Homer Fritz .....       | 4.00     |
| N. V. Leatherman .....       | 10.00    |
| Clara Shultz .....           | 1.00     |
| Joe Glessner .....           | 1.00     |
| Miscellaneous offering ..... | 24.90    |
| <hr/>                        |          |
|                              | \$266.50 |

## Johnstown, Pa., Third Brethren Church:

|                                     |          |
|-------------------------------------|----------|
| Robert Blough .....                 | \$ 5.00  |
| Miss Cathrine Keifer .....          | 5.00     |
| Mrs. James Hunt .....               | 5.00     |
| Mr. and Mrs. H. H. Link .....       | 5.00     |
| Men's Lookout Bible Class .....     | 10.00    |
| Friends of Ruth Class .....         | 5.00     |
| Senior C. E. ....                   | 5.00     |
| Onward Circle .....                 | 7.00     |
| Loyal Womans Bible Class .....      | 10.27    |
| Mr. and Mrs. D. F. Benshoff .....   | 10.00    |
| Mr. and Mrs. Floyd Benshoff .....   | 10.00    |
| Catherine Benshoff .....            | 10.00    |
| Mr. and Mrs. James Barkhymer ..     | 5.00     |
| Rev. and Mrs. Wm. S. Crick .....    | 5.00     |
| Woman's Missionary Society .....    | 5.00     |
| Mr. and Mrs. Oscar Hampton ....     | 1.00     |
| R. B. Stutzman .....                | 1.00     |
| Mr. and Mrs. John P. Rowser ....    | 1.00     |
| Mr. and Mrs. William Geyer .....    | 1.00     |
| Mr. and Mrs. C. F. Howard .....     | 1.00     |
| Mrs. L. S. Stutzman .....           | 1.00     |
| Percy B. Miller .....               | 1.00     |
| Mr. and Mrs. David Straver .....    | 1.00     |
| Mrs. Eugene Stutzman .....          | 3.00     |
| Mr. and Mrs. Al Lengyel .....       | 1.00     |
| Jonathan Kels .....                 | 1.00     |
| Ethel Mae Smith .....               | 1.00     |
| Mr. and Mrs. Ross Conner .....      | 1.00     |
| Mrs. Clara Smith .....              | 1.00     |
| Clarence Foust .....                | 1.00     |
| Miss Sue Vickroy .....              | 1.00     |
| Mr. and Mrs. Charles Thomas ....    | 1.00     |
| Mr. and Mrs. David Arehart .....    | 1.00     |
| Mrs. Sue Vickroy .....              | 1.00     |
| Mrs. Norman Grumbling .....         | 3.00     |
| Mr. and Mrs. C. L. Figart .....     | 3.00     |
| Mr. and Mrs. Ted Jones .....        | 1.00     |
| Miscellaneous church and S. S. .... | 37.50    |
| <hr/>                               |          |
|                                     | \$167.83 |

## Brush Valley Brethren Church:

|                                   |          |
|-----------------------------------|----------|
| Rev. and Mrs. H. H. Rowsey .....  | \$ 5.00  |
| Mr. and Mrs. C. L. Hooks .....    | 7.00     |
| Mr. and Mrs. J. Y. Hooks .....    | 5.00     |
| Mr. and Mrs. J. H. Crissman ..... | 5.00     |
| Mary Hooks .....                  | 20.00    |
| Miscellaneous offering .....      | 15.86    |
| <hr/>                             |          |
|                                   | \$ 57.86 |

## Inco Brethren Church:

|                                   |         |
|-----------------------------------|---------|
| W. S. Mackall .....               | \$ 5.00 |
| Mrs. Margaret Roarbaugh .....     | 10.00   |
| Rev. and Mrs. C. Y. Gilmer .....  | 15.00   |
| Mr. and Mrs. George A. Leidy .... | 10.00   |
| Mrs. Matilda Singer .....         | 10.00   |
| E. B. Wissinger .....             | 5.00    |
| Mr. and Mrs. E. T. Mackall .....  | 5.00    |
| Mr. and Mrs. E. G. Walk .....     | 10.00   |
| Mr. and Mrs. George C. Leidy .... | 2.00    |
| Ira Leidy .....                   | 1.00    |
| Mr. and Mrs. Harry Leidy .....    | 3.00    |
| Dorcas & Men's Bible Class .....  | 10.00   |
| Mrs. Mary Jane Roarbaugh .....    | 5.00    |
| Church organizations .....        | 17.78   |

\$108.78

## Lagerstown First Brethren Church:

|                                   |          |
|-----------------------------------|----------|
| Mr. and Mrs. J. I. Hereter .....  | \$ 10.00 |
| Y. P. C. E. ....                  | 4.20     |
| Mr and Mrs. J. P. Spedden .....   | 15.00    |
| Mr. and Mrs. J. L. Carnochan .... | 5.00     |
| Mr. and Mrs. C. H. Rohrer .....   | 25.00    |
| Mr. and Mrs. Brayden Ridenour ..  | 15.00    |
| Mr. and Mrs. John Smith & Ella .. | 10.00    |
| Mrs. Ella Bovey .....             | 15.00    |
| Miss Mary Bentz .....             | 5.00     |
| Rev. W. H. Beachler family .....  | 10.00    |
| Mrs. Maud W. Funk .....           | 5.00     |
| Mrs. Clara Hartle .....           | 5.00     |
| Mr. and Mrs. H. C. Keplinger .... | 15.00    |
| Miss Emma Newcomer .....          | 5.00     |
| Allen Long .....                  | 5.00     |
| A. Roy Sprecher .....             | 5.00     |
| Mrs. Jessie Downey .....          | 7.00     |
| Mrs. Fanny Harbaugh .....         | 5.00     |
| Junior Dept. of S. S. ....        | 30.15    |
| Church and Sunday School .....    | 65.11    |

\$266.46

## Maurertown Brethren Church:

|                                 |        |
|---------------------------------|--------|
| Mrs. J. F. Wisman .....         | \$ .50 |
| Melvin Shrum .....              | 1.00   |
| Mrs. T. H. Long .....           | 5.00   |
| Mrs. Charles W. Cooley .....    | 1.00   |
| Louis Finks .....               | 1.00   |
| Romeo Fink .....                | 5.00   |
| Mrs. H. O. Beydler .....        | 10.00  |
| E. L. Miller .....              | 5.00   |
| Mrs. E. L. Miller .....         | 5.00   |
| Mrs. W. H. Robertson .....      | 5.00   |
| Mrs. Charles Painter .....      | 1.00   |
| Mrs. F. M. Funkhouser .....     | 1.00   |
| D. A. Rickard and family .....  | 10.00  |
| Dr. and Mrs. L. G. Locke .....  | 20.00  |
| L. E. Hepner and family .....   | 5.00   |
| Dorothy Ritenour .....          | 1.00   |
| F. M. Funkhouser .....          | 1.00   |
| Mrs. Beatrice Keller .....      | 3.00   |
| G. G. Hockman .....             | 2.25   |
| Mr. and Mrs. W. D. Shaver ..... | 5.00   |
| Perry Kagey .....               | 2.25   |
| Eleanor Miller .....            | 5.00   |
| Homer Copp .....                | 10.00  |
| Mrs. Turah F. Locke .....       | 50.00  |
| Miscellaneous offering .....    | 15.11  |
| George Middleton and wife ..... | 2.00   |

\$172.11

## Hamlin, Kansas, Brethren Church:

|                                |          |
|--------------------------------|----------|
| Mr. and Mrs. N. P. Eglin ..... | \$ 10.00 |
|--------------------------------|----------|

|                                 |       |
|---------------------------------|-------|
| Mr. and Mrs. S. I. Miller ..... | 10.00 |
| Mrs. Blanchard .....            | 1.00  |
| Mrs. Anna Berkley .....         | 1.00  |
| Frank Cloud and daughters ..... | 16.00 |
| Mrs. Mary Yoder .....           | 1.10  |
| Virgil Miller .....             | 2.00  |
| J. A. Wirick .....              | 1.00  |
| Mrs. G. W. Dowell .....         | 1.00  |
| S. A. Shannon and family .....  | 10.00 |
| B. M. Berkley .....             | 2.00  |
| Mr. and Mrs. Rob Shields .....  | 2.00  |
| Miscellaneous offering .....    | 3.95  |

\$ 60.69

|                                |         |
|--------------------------------|---------|
| Mr. and Mrs. Fred Murphy ..... | \$ 3.00 |
| Columbus Brethren Church ..... | 17.00   |

## Glenford, Ohio Brethren Church:

|                              |          |
|------------------------------|----------|
| W. M. S. ....                | \$ 10.00 |
| Mrs. Florence Eversole ..... | 5.00     |
| Miscellaneous offering ..... | 2.25     |

\$ 17.25

|                                 |       |
|---------------------------------|-------|
| Mr. and Mrs. H. L. Hummel ..... | 10.00 |
| Elizabeth E. Welty .....        | 5.00  |

## West Alexandria Brethren Church:

|                              |          |
|------------------------------|----------|
| H. J. Riner .....            | \$ 50.00 |
| Miscellaneous offering ..... | 24.00    |

\$ 74.00

|                                  |        |
|----------------------------------|--------|
| Wanda Speck .....                | 1.00   |
| Mrs. Isaac Grubb .....           | 5.00   |
| Verna Stemen Bremen .....        | .50    |
| Frank and Gladys Lindower .....  | 15.00  |
| J. Ray Klingensmith .....        | 10.00  |
| Ardmore Brethren Church .....    | 120.00 |
| Mrs. E. L. Horner .....          | 2.00   |
| Cambria Brethren Church .....    | 8.00   |
| Corinth Brethren Church .....    | 11.14  |
| Nappanee Brethren Church .....   | 300.00 |
| Muncie Brethren Church .....     | 103.00 |
| South Bend Brethren Church ..... | 132.00 |
| F. M. Seibert .....              | 5.00   |
| Ellen G. Lichty .....            | 2.00   |

## Mexico Brethren Church:

|                              |         |
|------------------------------|---------|
| Rev. C. E. Johnson .....     | \$ 5.00 |
| Eileen Fisher .....          | 10.00   |
| E. O. Donaldson .....        | 10.00   |
| J. L. Kraning .....          | 5.00    |
| Leaders S. S. Class .....    | 5.00    |
| Miscellaneous offering ..... | 17.01   |

\$ 52.01

## Grace Brethren Church (Milford)

|                                 |         |
|---------------------------------|---------|
| Rev. and Mrs. W. I. Duker ..... | \$ 2.00 |
| C. A. Sparklin .....            | 1.00    |
| U. O. Scott .....               | 1.00    |
| Irvin Coy .....                 | 1.00    |
| Mr. and Mrs. Fred Mathews ..... | 2.00    |
| Mrs. James Stuckman .....       | 1.00    |
| Margaret Stuckman .....         | 1.00    |
| Miscellaneous offering .....    | 1.00    |

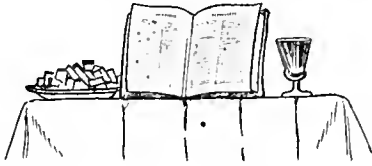
\$ 10.00

## North Liberty Brethren Church:

|                                 |       |
|---------------------------------|-------|
| Mr. and Mrs. Frank Hay .....    | 3.00  |
| Mr. and Mrs. C. G. Wolfe .....  | 10.00 |
| Mr. and Mrs. A. E. Price .....  | 5.00  |
| Clem Mammrow .....              | 1.00  |
| Junior and Eleanor Mammrow .... | .50   |
| Mary Liggett .....              | .50   |
| Miscellaneous offering .....    | 20.00 |

\$ 40.00

(Will be continued in the next missionary number of "The Evangelist.")



## Worshipping Day by Day

(Family Altar)

### SUNDAY

#### SURRENDERING

Matthew 19:29

We read a most soul-searching thing here. "Every one that hath forsaken houses. . . . for My Name's sake." There is something that is worth while! To forsake for the name of the Lord. To us, who read and meditate on these things, there can be but one meaning—that of forsaking those things that are material for those things that are eternal.

How much better is the "building not made with hands, eternal in the heavens" than that house which is built of stone and brick and mortar and finished by the hands of men. Have you forsaken the material?

### MONDAY

#### SINCERITY

Revelation 2:3

"Labor is worship" someone has written. But labor that is made in one's own strength and entirely for one's selfish desires certainly could not be classed as worship. Here we read, "For My Names's sake thou hast labored." That which we do with no thought of personal return, and only thinking of how much it may mean to the Lord and to His cause, is the kind of labor that is made for "the sake of the Lord."

Are we laboring for His Names's sake?

### TUESDAY

#### SUFFERING

Matthew 10:22

Our verse for today seems a little strange at first reading. Why should men hate us because we love and serve Jesus? The only thought that was within the mind of the Master was that He might serve others and have compassion on them.

And yet, today, there are men who hate the Christian simply because he is a Christian. But oftentimes hate is overcome by love. And while there will continue to be those who "hate", many there will be who can be turned to Christ through the medium of love.

### WEDNESDAY

#### SERVING

Mark 9:41

Just a "cup of cold water." How little that is in the sight of man, but how great in the sight of the Saviour. It is doing a "work" in the eyes of the Master.

Men can live a long time without food, but when it

comes to living without water men cannot long survive. Why cold water? It is the cool water that refreshes and quenches the thirst. Warm, tepid water only makes the thirst greater. How much "cold water" are we giving to the thirsty traveler?

### THURSDAY

#### SUPPLICATING

John 14:13

A great deal of criticism is sometimes found with this verse. That is because the verse is not coupled up with the other verses in the Bible that deal with the same subject. We need remember that the "whatsoever" of the asking must likewise be according to "His will."

Are we always careful to make our prayers "according to His will" so they may be answered? Remember that God sometimes says, "No" as well as "Yes."

### FRIDAY

#### SEPARATION

Matthew 18:20

When we gather together in the Name of our Master we find there a peculiar feeling of a separated fellowship. Not that we are taken out of the world, but that we are drawn close together in the bounds of Christian unity and fellowship.

Separation does not mean that we need be like those of old who thought that in order to be found in the service of Christ, they must withdraw themselves from even the semblance of living in the world. All that this accomplished was to make their lives to appear selfish in the eyes of men. No greater separation comes than that which comes with real Christian fellowship.

### SATURDAY

#### STRENGTH

Revelation 2:13

There can be nothing that is any sweeter than the Name of Jesus. There is a song that bears these words, "The name of Jesus, O, how sweet." When all else fails us we still can cling to the name of Him who gave Himself for us.

It is the dying man that holds the most closely to life. It is the drowning man that clings the most tightly to even a straw. It is the Christian that holds fast His name. Cling closely and you will absorb His strength.





## Christian Endeavor Topics for Young People

REV. W. ST. CLAIRE BENSHOFF, TOPIC EDITOR

Topic for June 29, 1941

### "WE, TOO, ARE TORCHBEARERS"

Scripture Lesson: Matt. 28:16-20; Hebrews 12:1, 2.

#### For the Leader

Each generation of people has seen the faithful Christians who have carried on the banner of Christ. Since the first century A. D., through periods of swift advancement and periods of slow growth, these faithful disciples of Jesus have carried forward.

Now, it is our turn. We of the young people are just now coming to the age where we must soon share the full responsibilities of the church. It is as a relay runner. When one has come to the end of his run, he must give his "torch" to the next runner who carries it to the next, and so on. It is also true in Christianity. Other "runners" are now ready to give us the torch to carry to the next generation. Certainly we want to be well trained and well fitted and willing to carry our "torch" to the very best of our possibilities.

Later in life, some of the next generation will relieve us and carry on. But that is later. We are now concerned with our own duties. We have our commission in Matt. 28: 19,20. We have our encouragement in Hebrews 12: 1,2.

#### Discussion

**WAYS IN WHICH WE ARE TORCHBEARERS.** Jesus finished His work on the Cross. Yet the work of Christ is continued on the earth day after day. The doing of this work is in our hands, for it is the building up of an Eternal Church which is to become the Bride of Christ.

We are torchbearers in that, having heard the Gospel, we seek to teach it to others, so that other men and women might also come to Christ. Thus, by adding numbers to the true Church we are helping to uphold the banner and torch of Christ.

We are torchbearers in that we are loyal to the name of Christ. How often we have heard the name of Christ taken in vain. How often we have heard insulting remarks directed at Christ. The loyal Christian will not tolerate such blasphemy. By our attitude towards such conduct our lives should show in every way, every day, that we are Christians.

**WILLING TORCH BEARERS.** We, too, have met up with people who would be glad to serve Christ faithfully if they could choose the position and place and the hours of work. Perhaps we would all rather do that. But it is not ours to do so. Our Bible informs us that we are to be willing servants who are eager to serve Christ anywhere. First we should seek out the guidance of the Holy Spirit, and then go where He would send us.

How great is our privilege of having a part in the evangelization of the whole world through being a willing torchbearer of the light of the Gospel of Jesus Christ.

"It may not be on the mountain height,  
Or over the stormy sea;

It may not be at the battle's front  
My Lord would have need of me.  
But if by a still small voice He calls  
To paths that I do not know,  
I'll answer, dear Lord, with my hand in thine,  
I'll go where you want me to go."

**SEEING THE VICTORY.** Defeat comes because there is no purpose of action. If there is nothing definite to work for, why work? To accomplish good work in spreading the gospel of Christ in our churches and our communities, it is expedient that we have a goal in mind; that before hand we might see the victory. A contractor sees the completed house in his mind before he starts the actual construction.

We can see the victory of evangelization even as we commence our work. "Where there is no vision, the people perish." Certainly we must see the goal of the kingdom of Christ. (Not that we are to "bring in the kingdom of Christ." We should not be blinded by propaganda of this type.) We are to teach men the acceptance of Christ as Saviour. We are to keep up this noble work until the time when the Bride of Christ, which is the true Church, shall be completed. It is at this time, following certain events, that Christ will bring in His kingdom on earth.

As we teach men and women of Christ, and as they, by belief, become part of the true Church, so will we see the victory toward which we are working.

**PREPARATION FOR TORCHBEARING.** If young people are to be effective as leaders and workers of the church, it is necessary that they be well informed on church operation, its doctrines, its policies, and aims.

What is the best way to learn these? By assuming that we already know? By accepting important positions in the church? No, these methods are not very practical. Any work we are to do well we must master. To master the principles of Christ and the operation of His Church requires all the diligence of our being.

Many young people are missing the opportunity of their lives to learn the great foundations of Christianity, by avoiding all of the services of the church except the Sunday School lesson period.

Paul tells us that to be effective and capable in torchbearing we must "Study to show ourselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth."

If we are faithful to the Sunday services, and the mid-week services plus our own daily Bible study and prayer, we find ourselves gaining in spiritual knowledge. The Church needs young people today, and we are the young people which are right now most fitted for service.

Let us continue this training in our church. In so doing we will be available when the call comes for active and responsible service in the church and the cause of Christ.

## From the Bible

(Read the verses and then the comment)

ROMANS 12:14-21. There are many of the Christian virtues in these splendid verses. They tell us our attitude towards those who will not accept the Gospel. They tell how to treat our fellowmen and fellow workers. They teach us humbleness. We should avoid the tendency to "get down" when someone has intentionally wronged us. We are to leave all thoughts of vengeance in the hands of God.

The ideal attitude of the Christian is to go ahead, working for God, at the appointed task, seeking a quarrel with no one to continue true to the Word, rising above jealousies, ignoring threats and insults, seeking only to glorify God in the work being done. Such a philosophy will reap great benefit for the day will come when men will look up to such a man or woman and say, "There is a Christian who could not be touched by the human frailties, either of their own or those of others."



## Our Children's Department

MRS. LORETTA CARRITHERS,

SUPERINTENDENT



Dear Children:

Today we had a little bonfire out in our back yard. As we watched the flames burn up the trash, we were reminded of the story of how years ago man learned to produce it by rubbing two pieces of wood together or by striking two pieces of flint. Later on, burning glasses were made so when the sun's rays shone through the glass they would make a fire on dry material. Our matches are a wonderful improvement over all these various ways.

Fire is man's best friend if kept under control, but it is our worst enemy when uncontrolled.

The other night I awoke to hear the cry of "Fire," and soon the fire-engines came clanging down the street. A house was burning, and the firemen had a great fight before they finally quenched it.

Evil is like an uncontrolled fire. Some people yield to evil influences easily, and before they know it they are in the grip of evil habits and all of their good intentions are being destroyed.

Forest fires are very destructive. In the wooded parts of our country we keep fire wardens who are continually on the look out for fires. These usually start through carelessness. Campers are not cautious or fail to smother their fires before they leave. As a result thousands of dollars and lives are lost every year.

Wickedness and evil destroy lives. We have the church and Christian people to fight them. Christ came as our Saviour so that through Him we might be able to win over sin. If we will accept Him, He will help us along the way of life. He makes us new creatures, and forgives us of our sins, and cleanses us from all unrighteousness.

In the western states where there are large grain fields one often sees acre after acre burned along the railroad tracks. The sparks from the engine fall in the dry oats or wheat and caused all of this destruction. "What a great flame a little fire kindleth."

We have often read about the prairie fires started through

the carelessness of people, fires which raged for miles and miles and burned up everything. People and animals had to flee for their lives. Some of the settlers had dugouts in readiness so that when they saw a fire approaching they would hide under the surface of the earth. To protect their buildings they would plow up the ground to stop the flames.

The best way to keep from the influence of evil and wickedness is to get protection from God. Ask Him to surround your hearts and lives with good influences. Prayer, Bible reading, church and Sunday School attendance, and helping to win others for Jesus will all help us to keep on the lookout for temptation.

A man had three pictures. One was of a wooden garage; the other a smoking mass of ruins; and the third a new fireproof building. He told me this story: "I was in the garage business in building number one. One day I came home and they told me that my place was afire. I hurried down as quickly as I could and found a scene like picture number two. However, it was rebuilt and today I am located in building number three. It is constructed of brick, and steel and concrete. Fire can't touch it."

"How did it happen?" I asked. He answered, "Two little boys and a girl were playing house in the cellar. They started a little fire to cook and it got away from them."

It's dangerous to play with fire, but it is more dangerous to play with sin. We never know what the results may be. It may spoil our souls. Let us avoid every appearance of evil.

There is hope for all those whose lives have been ruined by wickedness. Jesus Christ came into the world to save sinners.

If we have sinned He will forgive us if we come to Him and He will help us to rebuild. Just as the man built a fireproof garage on the ruins of the wooden one, so our Saviour will help us to build beautiful lives which are evil-proof. I will keep us from the destroying influence of wickedness we pray earnestly, "Deliver us from evil."

With love, in Christ's Name,

Aunt Loretta

513 Bowman Street

Mansfield, O



Albert Miller  
Apollo, Pa.



Herbert Barnes  
Mansfield, Ohio



Frederick Haag  
Mansfield, Ohio



Donald Thomas  
Ashland, Ohio



Margaret Gull  
Goshen, Indiana



Thomas Patterson  
Attica, Ohio



Donald Krieger  
Goshen, Indiana



Harry Brown  
Mascotown, Pa.



Carlyle Urey  
Nappanee, Indiana

# Looking toward the ministry while in Ashland College and Seminary



John Fellers  
Frederick, Ohio



Robert Cowan  
San Jose, Calif.



George Sheets  
Ashland, Ohio



Walter Marks  
Bloemville, Ohio



James Davis  
Ashland, Ohio



LeVonne Strine  
Elkhart, Indiana



Robert Atterholt  
Ashland, Ohio



Clard Bletz  
Lexington, Ohio



Roland Showalter  
Mansfield, Ohio



Charles Berkshire  
Masonstown, Pa.



Mrs. Jackson Ber  
Masonstown, Pa.

These two men  
have just graduated  
this spring  
from our Seminary



Mrs. Clarence Fairbanks  
Fremont, Ohio



Clarence Fairbanks  
Fremont, Ohio



Elmer Garrison  
Leban, Iowa



Mrs. Elmer Garrison  
Leban, Iowa



James Ault  
Mexico, Indiana



Mrs. James Ault  
Mexico, Ind.



Eugene Beelby  
Ashland, Ohio

Looking toward the ministry while in Ashland  
College and Seminary.

Here, and on the preceeding page, we have pictured the young  
men and women who now comprise our Pre-seminary and  
Seminary students.

The Brethren Church of tomorrow is keenly  
interested in every one of them.



Walter Swartz  
North Manchester, Ind.



Mrs. Wayne Swartz  
North Manchester, Ind.



Smith Rose  
Mansfield, Ohio



Gilbert Dodd  
Falls City, Neb.



Paul Burkett  
Fremont, Ohio



Frank Good  
Dayton, Pa.



Archie Martin  
West Salem, Ohio



Milton Robinson  
Philadelphia, Pa.



Fells Lam  
McGaheysville, Va.



Woodrow Brant  
Berlin, Pa.

The

Brethren

Evangelist

ASHLAND COLLEGE

Vol. XLIII, No. 25

June 28, 1941

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PRAY

Lest ye enter  
into temptation

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## The Brethren Evangelist

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ASHLAND, OHIO

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## CONTENTS

|  |    |
|--|----|
| Interesting Items .....  | 2  |
| Editorial—W. E. R. ....  | 3  |
| Dr. William H. Beachler Called Home .....                                    | 4  |
| True Cause for Joy—Rev. J. G. Dodds .....                                    | 5  |
| Some Outstanding Experiences—Sixth of series<br>—Dr. Martin Shively .....    | 7  |
| How South Bend Brethren Plan for Summer Camps<br>—Andrew C. Stanley .....    | 8  |
| Unto the Angel of the Church of Philadelphia—Write<br>—Dr. C. F. Yoder ..... | 9  |
| Highways and Byways Unto Heaven<br>—Miss Hazel Keiser .....                  | 10 |
| Benevolent Report for May .....  | 12 |
| Christian Endeavor Topic for Young People .....                              | 13 |
| Our Children's Department .....  | 14 |
| Among the Churches .....   | 15 |

## INTERESTING ITEMS

THE VACANT SPACE in the "Among the Churches" column begins to bear fruit. A note with an enclosure from J. P. Spedden, Sunday School Secretary of the Hagerstown, Maryland, church bears this message:

Dear Brother Vanator:

I noticed a vacant place in the last Evangelist. I am enclosing a clipping from the "Daily Mail" to fill the space.

Yours, J. P. Spedden

The report, which concerns the doings of the Junior Christian Endeavor Society, appears in this issue. Thanks, Brother Spedden. We trust that your promptness in sensing the need of *The Evangelist* will be an incentive for others to follow your example.

YES, THE WORK HAS BEGUN. The excavation has been made and we are ready to begin with the foundation of the New Publishing House. We hope to soon have some pictures of the progress of the work. We hope that even before this issue reaches you that we will have the foundation well on its way. We are sure that when you see the building that is being erected that you will be glad that you have had a part in its construction. Or have you forgotten to send in your contribution?

THE REPORT OF THE RE-DEDICATION of the Milford Church appears in this issue. We offer our congratulations to Brother Duker and the congregation on this occasion. We trust that some time we may be able to see with our own eyes, this fine piece of work.

SISTER GILMER, writing for the Vinco congregation, gives us some very interesting news. These good people cannot be overcome by even a disaster such as came upon them. Brother Gilmer is to be congratulated on the fine weekly calendar which he is putting out. He gives his congregation many fine things to think about. His illustrations are particularly appropriate.

WE TAKE OCCASION TO CONGRATULATE the Brethren of the Milford, Indiana, Grace Brethren Church upon their re-dedicated church building. Brother W. I. Duker is the efficient pastor of this group and they have been laboring faithfully to accomplish this task for some time. We trust that the surroundings of an old hallowed spot may make for a deeper and more earnest and consecrated effort for the Master.

WE ARE EXTREMELY SORRY to announce the death of our beloved brother, Dr. William H. Beachler. The loss to the church at Hagerstown, Maryland, is great, but the loss to the entire Brotherhood is far greater. Men of the type of Brother Beachler are hard to replace, but the Lord will raise up someone to step into the ranks and fill, in a measure, the place thus made vacant. May God's richest blessing rest upon the bereaved family.

THE FOLLOWING IS FROM THE DAYTON, OHIO, BULLETIN. We quote it as it appears.

We congratulate the congregation in securing Rev. Vernon Grisso as their pastor. Brother Grisso is well qualified to lead our people in a successful work in Dayton. His education for the ministry covers seven years of training in Ashland College and Seminar. He is young, vigorous and a willing worker. His wife is equally qualified as a pastor's wife. She also is a graduate of Ashland College. We believe they will meet the challenge of the work here and with the full cooperation of the membership the work in Dayton will go forward and grow.





# EDITORIALS



## A PERSONAL NOTE

It seems strange to be writing an editorial again, after more than five weeks of silence. Rev. Vanator has had more than his share of work during this period, for the work in the shop has been unusually heavy, and he has had the extra responsibility of writing editorials. Well, it is just hard to find enough hours in the day to do all that must be done in The Publishing House.

Mrs. Ronk is slowly recovering from her illness, and with school work and responsibilities laid aside, I, too, feel returning strength. We certainly appreciate the encouragement and many kinds of help offered us in many ways during our illness and we publicly offer our thanks.

## The New Building

Many inquiries have been coming in concerning the New Building and we are glad to report progress. Many have been concerned lest actual work of construction should be delayed until rising costs should overtake us. The steam shovel moved in and began the actual work of excavation on Thursday afternoon June the fifth. This work was completed within a few days but further work has been delayed on account of heavy rains and the difficulty of locating the storm sewer, which is twelve feet below the street level. It has now been located and proper connections made, to eliminate the accumulation of water during construction.

We expect actual work of construction to begin tomorrow, Thursday, June 26th. We are anxious to see the work begin as we must now race with the passing days of summer, and race to keep ahead of the rapidly rising building costs. There have already been sharp rises in some lines, and this will of course be reflected in the total final cost. We will cover all costs with contracts as quickly as possible.

## The Cost of The Building

My own estimate of the total cost of the building was twelve thousand dollars, which is too low with present costs. The Committee assures you, that the cost will be kept as near that figure as possible. The size of the building has been increased some to care for offices and future expansion and that too, is reflected in costs. Some local builders believe my estimate is far too low, while some of my Brethren think it is too high. Time will tell,

## A Sizable Building

Some of the local people have been surprised by the size of the excavation, and it does look large. The building will be forty-six by eighty-six feet, with a basement under the entire structure. There will be a central office, one large room for Board Meetings, and four average offices. We certainly do hope that in years to come that all of our Boards will be thus centrally housed with the saving of much money for the Church.

We have been anxious to present pictures of the proposed structure in **The Evangelist**, but we have been delayed. The entire building will be of brick construction, with the front on College Avenue looking very much like a colonial house, but with the roof sloping from this part to the rear and hidden by a parapet. This will be a building of which we need not be ashamed. We sincerely hope that it will be much more than half paid for by General Conference time.

## Evangelist Subscriptions

A number of subscriptions to **The Evangelist** have expired and the names have been dropped from the list. A few more are due now. Will you kindly send in your renewal promptly. We are dependent upon the subscriptions to carry a part of the operating expenses and every subscription not renewed cuts that much from our fund. We have done quite well this year on operating costs, but we have had very large increases in job printing to make up the operating deficiency. Do your best by your renewal when due, and sending in additional names. We ought to have five hundred or a thousand more subscribers not merely to help financially, but the Brethren need the paper, they need to know what is going on in the Church-at-large. Every Board, every Church, and every member should be interested in **The Evangelist**, and make every possible contribution toward its success. Send in Church news and short articles for publication.

W. E. R.

## NOTE TO SUBSCRIBERS

Since we only publish 50 issues of **The Evangelist** each year, and because, contrary to custom, we are planning a National Conference Issue, last week's issue, June 21, was omitted from our schedule.

## Dr. William H. Beachler Called Home



Wm. H. Beachler was born July 24, 1878, near Miamisburg, Ohio, the son of Daniel Beachler and Sarah Huber Beachler. He attended public school near his home and in the fall of 1900 he entered Ashland College to prepare for the ministry. In June, 1905, he was graduated from Ashland College Seminary and entered the ministry of the Brethren Church devoting his full time to the service of his church. During his college years he served the pulpits of the Farmersville, Bear Creek and his home church near Miamisburg.

In August, 1905, he was united in marriage with Mabel Catherine Garber and together they accepted his first call to a resident pastorate in January, 1906, at Troy, Ohio. Since this first pastorate he has continuously occupied Brethren pulpits with the exception of two and one-half years when he was called to the service of Ashland College in raising an endowment.

During the forty-one years in which he has served the Brethren Church he has occupied with sincerity and success the pulpits at Myersdale, Pa., Waterloo, Iowa, South Bend, Indiana, Dayton, Ohio, Gratis Ohio, New Lebanon, Ohio and his last pastorate at Hagerstown, Maryland.

During his ministry Dr. Beachler became extensively known as a lecturer and institute speaker and his work in these fields were constantly in demand.

He was first stricken with ill health in February, 1940, after enjoying a full and vigorous and active

life. A partial recovery enabled him to resume his work at Hagerstown, until October, of the same year and since that time ill health has prevented his active service and in the early spring his Hagerstown Congregation generously extended to him a leave of absence in order that he might regain his health. In April of this year, at his request, he was moved to the home of his daughter, Lorene, in Eaton, Ohio, and was seemingly making steady progress toward full recovery.

Death came to him early in the morning, Sunday, June 8, 1941, leaving as his survivors, his widow, Mabel Catherine Beachler, two daughters, Mary Louise, at home and Lorene Kiracofe of Eaton, Ohio, and one son, Russell Beachler of Genese, Illinois, and three grand-children.

W. E. R.



As we knew Dr. Beachler in action  
during his  
Ashland College Endowment Campaign

# True Cause For Joy

By Rev. J. G. Dodds

TEXT: Luke 10:17-20



of the seventy rather than try to explain any of the demons over which they had control. The seventy knew whether one had an evil or good spirit, only as that spirit was allowed to make itself manifest through some of the agencies or talents of the flesh. The spirits always showed themselves either in word or action in the talents of the men in whose hearts they dwelt. And the demons and evil spirits are known by the same method of understanding today as they were then.

For our text I want to call your attention to these four verses of Scripture, praying that God will at least profit our souls by the lesson that they are capable of teaching. I have prayed that I might be the instrument in God's hand of bringing out a thought that might draw men and women closer to Him as well as win others from sin. "And the seventy returned, saying, Lord, even the demons are subject unto us in Thy name." And He said unto them, I behold Satan fallen as lightening from heaven. Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy; and nothing shall in any wise hurt you. Nevertheless in this rejoice not that the spirits are subject unto you; but rejoice that your names are written in heaven."

In my daily experience of living during the past years I have beheld these seventy and thousands more returning from some trying ordeal or meeting some problem of life. The boast is a familiar one: I have accomplished this—such as this and that was no trial for me. They have even cast out many evil demons in their lives, and in doing this in their own lives they lost sight of one most important thing—the source of power from whence their victory came.

I see in my mind those seventy as they came to the Master with a certain amount of pride in the work they had been able to accomplish—in their achievement they had forgotten the one important thing: the Master for whom they had been laboring. They did not seem to realize that it was through His gift to them when they were willing to go out, that they were in the first place able to understand the good and the evil spirits. They failed to acknowledge that it was through Him that they had been able to detect the good ones from the bad ones; but they, like many today, just overlooked this one most important of all facts.

In this discussion let us dwell upon the principles

The seventy had also forgotten that the one vital point, wherein lay their power and victory, was the fact that all evil spirits had been cast out of their own lives. This power to cast out evil spirits depended first of all upon their keeping them out of their own hearts, and the Master, on their return, had to warn them against permitting any tendency of evil to get in. "Rejoice not in the fact that you can tread upon serpents and demons—you have been given power to tread on them and they shall not in any wise hurt you, but in this you need not rejoice, but rather rejoice that your names are written in "heaven." He was warning them to rejoice that their own evil spirits were cast out. Keep them out and you can go out and tread on others, for My enemies shall be tread under foot of man.

There are men and women who have lost a beautiful experience. They have been converted at some time in the past, and their lives were profitable for the Kingdom, but as years have passed we have been caused to wonder where is the peace they once had? Why are they becoming fruitless? Have they been backsliding? No! they have just allowed their names to become erased in heaven because their joy is not in the fact that evil spirits have been cast out of their lives, but they have begun to exalt themselves with pride in the fact that the spirits are subject unto them. Many a young man and woman has made a start and gone on well for a time; they have done the work that the Master gave them to do, and, as He has blessed them, they have lost sight of the fact that **the evil influences have been cast out of their lives**, but begin to boast that these influences are subject unto them.

They look upon the poor wretch that has been disgraced by the influence of evil, those whose lives are filled with sinful traits, men and women who have allowed their talents and accomplishments to

become agencies for bad in the world rather than good—and in a haughty way they say, as the seventy, “these evil spirits are subject unto me.” This vice and that one has no attraction for me; I do not allow them to have any power over my life; they are subject unto me.” In their boast of power they are bidding the most evil spirit of all to enter into their lives, the very spirit that cast Satan down from heaven. Often we see men and women pass others on the street that are down and under the power of sin, cast out from the man-regulated classes of society because of some evil trait in their lives, and often because of temporal poverty. The Spirit that at one time overcame the evil in their lives has been defeated and the power of evil has gained control of their hearts. They boast of their superiority relative to other human beings, but when the returns are all in they will have nothing left. Just as the Scribe who went into the temple to pray. He began and thanked God because of the things in his life that were different than the habits of the poor publican. One rejoiced that the evil and sorrowful conditions of life with its hardships had not reached him; while the other one with all the accomplishments of his life, regretted the fact that he had not made the best of himself, but had failed in many things which caused him to cry out unto God to be merciful unto him, a sinner.

We all know which one God justified. Rejoice and boast not because of temporal accomplishments. Decay and mortification will destroy your flesh the same as all other, and the worms will not be choice regarding the body which they consume. Rejoice not that you are not as other men, that you are able to overcome the evil spirits—but rather rejoice if you have recorded your name in heaven, by being a living epistle of God, not written on tablets of stone but upon tablets which are living hearts of men.

The Scribe in his words of self-praise lost an opportunity for good. Instead of accepting the opportunity offered to him in the condition of the Publican, he exalted himself. He refused to accept the chance to help a fallen man, raising himself above the opportunity of doing good and benefiting the race. It is a shame that in our present day many people depend upon the occupation to exalt them, rather than to exalt the occupation by being above it. Too many preachers, teachers, in fact men of all occupations, lose their finer traits of humanity by the dignity that they allow their profession to place upon them. Why should we boast of this accomplishment and that habit? It is no honor to us that we are not like this man and that one. Why should we feel elated and boast when the fact of the matter stands, that if we are more than the other, it is be-

cause of the lowness of their character exalting ours, instead of anything in us that elevates?

A deceitful man by his deceitfulness places the value of honor upon the honest one. It was because of impurity in the race of mankind that the great loving purity of Christ stands out so prominently, and it will be always so. If we should base our standard of character on the value of the one below us, wherein would honor and holiness stand? May God hasten the day when men will cease to boast of the power they have over his evil spirit and that one, but boast only in the fact that God, through the great Love of His Son in their hearts, has recorded their names in heaven, by casting out the evil spirits in their hearts.

Let us take the advise of the Master, and instead of rushing to the head place at the table, which may be reserved for another, take the lower one where there will be a chance for the master of the house to say, “come up a little higher.” Let us play the game fair and give others an opportunity to have their own without insulting us because we went where we should not have gone.

When a person picks up his skirts, and turns up his nose at some poor fallen human wreck, he should remember that within that poor degraded and debased body there is a soul capable of knowing God; he should remember that impurity never entered into that heart without aid. Someone was guilty of placing temptation in their way and insisting upon their eating of the fruit, whether it be one act of sinfulness or another. Every person who is down is there because they have been pushed. No man ever fell and just laid there. Like the baby trying to walk, all have stumbled and fallen, but all have tried to get up and go again. If they fail it is because another has pushed them. This may have been done with good intentions as far as the party individually is concerned. But, many a man and woman has gone away defeated because of a personal boast, instead of a God-given word of consolation.

Man as a whole has not come into the full light of truth in many things, but one that has caused more sorrow and pain in this world than any other one has been the foolish idea that men have taken of the Judgment Day. Men have set a time and have before their minds a certain day when they shall be called before the Judgment seat of Christ. It is strange, that most all have an idea that the death of the flesh is the day that they are to appear, but my Bible teaches me a different fact regarding the Judgment Day. The Judgment Day is now, this moment. The penalty for sin was placed upon the soul ages before the Master came to earth. Jesus said, “the world is judged already,” and the mistake

people are making is that they have construed the meaning of the day of separation to mean the day of Judgment. The Judgment of God stands, in fact it has stood since He walked with man in the garden. "In the day that thou eatest thereof thou shalt surely die,"—that was the Judgment Day, that was the day of death and the same word rings true in the experience of life that God gives us today. The moment I lie, truth in my soul is dead; when I take that which belongs to another, honor is dead; when I boast of the good in me, then the Spirit of Jesus Christ is slain. Friends, the true Judgment Day is the day when God for Christ's sake forgives us our sin, for this is the time when a man passes from death into life, from sin unto righteousness. This is the Judgment Day, today is the day of salvation, tomorrow is eternity. The day is still to come when the wheat and tares will be gathered and separated—the wheat into the barns and the chaff and tares

taken out and destroyed; when the fruitless vine will be taken out and burned; when the sheep and goats shall be separated. Each man, of his own free will, chooses to which group he will belong in Eternity.

We have no need to feel discouraged because things do not come as we would have them, it is no disgrace that men will not follow our advice. But is a disgrace if our advice would send men and women to perdition.

Drawing to the closing period of the Master's life in the flesh, He stood alone; nearing the close of Paul's life he stood alone. But note the great results appearing afterwards, not because of the temporal things they accomplish, but because of the love they inspired in the hearts of mankind. Herein is true cause for joy, that we might "rejoice that our names are written in heaven."

—Smithville, Ohio

## Some Outstanding Experiences in a Ministry of Fifty-five Years

Dr.  
Martin  
Shively

Sixth Paper



In my last paper I tried to tell some things about the six years of service at Lathrop and the leaders in the church there during my service there. In this brief paper I want to tell about folks who were associated with the work at the other points served.

There were six places at which work was done, all regularly except one—the Calla school house between Lathrop and Ripon. The Lathrop church had two regular preaching points, Lathrop proper and East Union, a county church only a few miles away. East Union always had an afternoon service, and Lathrop an evening service, which left time on the Lord's Day for a sermon on Sunday morning, and for several years, that time was given to the community adjacent to the school house mentioned above. These three points were always served on the same Sunday, and on the Sunday following, the other three points which constituted the circuit.

The first of these was Ripon, a village a bit more than ten miles from Lathrop, reached by train, though for the last five years of my service on the field I left Lathrop on Saturday afternoon and went to Atwater a station on the S. P. R. R. located fifty miles south from Lathrop. Here we preached on Saturday night, and next morning took the train again rather early and went back to Ripon, forty miles, where breakfast waited for the preacher, after which there was time for calls before the hour for preaching, and after preaching Sunday School followed, and then a hasty lunch and again taking the train for Turlock, twenty-three miles south, where after a hasty clean up we had services at 3 P. M. and again in the evening, then a train for home next morning.

My readers will agree, I am sure, that this made a pretty full week-end. The writer was much younger than now, and heavy as the toll of strength demanded, he kept up the pace for six years. But I want to tell about the men and women who constituted the workers for the Lord at the points served, and shall begin with Ripon. There was no organized congregation at this place, and those who worshipped there were really members of the congregation at Lathrop. Of those who were really Brethren, there was Ben Frederick and wife, in whose home the preacher was always a welcome guest. Both were past middle life when I came on the field, and Brother Ben was badly crippled in his feet, due to maladjustment of foot wear issued to him during the Civil War in which he served. But if his feet were bad, his heart was not, and both he and his good wife were



stalwart servants of the Lord. Both have long since been translated into the home where physical infirmities do not develop.

Then there was the Koch family, on whose farm and near whose home I had my first experience in connection with the annual camp meeting which was a splendid institution for those days. Others ministered willingly and faithfully to the needs of the preacher, and for years I had my Sunday morning breakfast with the Perry Yapple family, the members of which live in my memory until I pass on to meet them where partings are no more. Others too gave comfort and not a few persons were led into baptismal waters near by.

After Lathrop, Turlock was the oldest and strongest congregation in the San Joaquin valley. This was the home of the Ronks with D. W. and family, members of which are active preachers in The Brethren Church of today. It was my privilege to ordain George and a cousin, Dennis, early in my service with them. Albert and Willis are also children of this family. Then there was Columbus, whom we call Lum, and his good wife Margaret, and John and Aunt Phrane who with their family were loyal to the last degree. Jim and Cinda Varner, who almost alone survive of that original group which I found there, and the Gardners, who too are gone. Later there was added to these Aunt Abby Folkerth who passed hence at a great age, and the Osborne family, of which Aunt Belle survives with her children. This was the home of Charley Johnson whose brother Fred, gave wonderful promise of a successful Christian life, but who fell a victim so long ago to Infantile Paralysis. Tommy Gaddis who, while he never really united with the church, though his wife was a long time member, was a faithful supporter of its program, in every way. And there was the Donovan family, Rowena, the wife, uniting with us during my pastorate there, and she said a something to me which I shall pass on to my readers. She said, "When I became acquainted with this group, I did not like them at all, because they seemed too clannish. They were for each other first and all the time. But when I united with them in the church, I was taken into the clan, and I enjoy the fellowship more than I can tell." During all the years of my service there, we worshipped in a hall above the Gaddis store, but if the location was not the most that could be wished for, the spirit of service was wonderful, and I shall remember the kindness there bestowed upon me and mine, as long as life shall last.

The church at Atwater, twenty miles farther south than Turlock, was really the child of Turlock. The Osbornes at Turlock had become Brethren, and two sons, Ed and Will, yes, and John lived at Atwater, a densely settled fruit raising community. The

Osbornes who lived there expressed the wish that services should also be held there, and in a large hall which was all on the ground floor, services were held on Saturday evening on alternate weeks. An evangelistic series of meetings were held, and that resulted in additions to the number of twenty or more, and the group was organized into the Atwater Brethren Church. After my return east, some of the members left the community, others died, naturally or spiritually, and the work was finally abandoned. I want to believe and I do, that no effort put forth in the name of the Lord, is in vain, and while Atwater does not longer exist as an organized church, the work which was done there in His name was not in vain.

In my next paper, I want to tell my readers about the two most remarkable funerals I have ever conducted, both of which were in the communities I have been writing about.

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## How South Bend, Indiana Brethren Plan For Summer                      Camps

Andrew C. Stanley, Supt.,  
First Brethren Sunday School

When do we start planning for the Summer Camps at Shipshewana? In years past, we in South Bend, began our Camp planning in June, and some times late in June. Our first move was to see how much money we could raise. The number of campers (students) naturally was governed by the amount of funds raised. After the funds were raised and the number of campers determined we set about to interest our young people in camp. By this time many had made other plans, perhaps some of our best potential leaders.

We have been able to send some fine representations from the South Bend Church, and we are well pleased with the grades most of them have made, but we felt that improvements could be made in our planning for Summer Camp. We believe a great improvement has been made, and we wish to tell others about it. Immediately after camp last year we began making plans for this year's camp. First we passed a resolution that our Sunday School Offering taken on the fifth Sunday, of each month throughout the year which have five Sunday's, be placed in a Training Fund, this fund to be used to help defray expenses of those attending camp from our Church.



The financial problem being thus taken care of we next secured a cottage for this year. The heads of different Sunday School Departments, Teachers, Scoutmaster and Committeemen, Sisterhood Matron, and all others interested, or holding responsible positions, were then requested to make a study, throughout the year, of those persons in their re-

spective groups with the aim of recommending only those young people for camp who are of serious mind and purpose and capable of developing leadership. This system has worked so smoothly this year that I feel it is worth telling to others. I wish to commend the Camp Staff for the splendid work they are doing.

## The Editors Speak

### Unto the Angel of the Church at Philadelphia - Write

By C. F. Yoder

Philadelphia was the name of a city in Asia Minor with a Greek name which means "brotherly love." Yet there is not a word about brotherly love in the message. The church is praised for its obedience and faithfulness under trial and persecution. It illustrates the saying of John in his letter, 1 John 5:2, "By this ye know that we love the children of God, when we love God and keep his commandments."

Each and every individual or church that professes to be faithful to the Lord, should study this message to learn what it means to be faithful.

It does not mean that being faithful will keep one from all trials and tribulations, duties and dangers, or a part of this message is directed against the enemies of this church.

The message begins with a reference to the prophetic vision of chapter 1, "These things saith He that is holy." Historically this church represents the period of the Reformation, which still continues when brave souls endured martyrdom at the hands of the apostate church rather than to be untrue to their Lord. Jesus said to the young man who called him "Good Master", "Why callest thou me good? There is none good except God." To intelligently call Jesus "good" is to recognize him as God. And for a faithful man to take to himself, or accept from others the title "HIS HOLINESS" is blasphemy. The one who does that usurps the place of Christ and is an anti-Christ.

But the message continues, "He that is true." This also is directed against the pretensions of the church in this age when the martyrs were not victims of Pagan Rome but of papal Rome. Jesus said, "I am the way, the TRUTH and the life" and when an erring man accepts the dogma of infallibility and pre-

tends to be the voice of God to the Church and to the world, he plays the role of the false prophet and will share his doom.

Still more, we read, "He that hath the key of David." In ancient times the ruler of a city carried on his shoulder the key of the huge gates of entrance as a sign of his authority. On the front of the papal cathedral in Buenos Aires there is a sculpture representing "the keys of saint Peter, with the inscription (in Latin) "I will give thee the keys of heaven." This message is to let the faithful know that the Lord himself retains the keys of authority in his own hands.

When a mortal man pretends to exercise authority to forgive sins and commit souls to heaven or hell in the entire church, it looks very much as if he is "sitting in the temple of God, setting himself forth as God." The dogma of papal infallibility was adopted by the Roman church in 1870 and a few months later Garibaldi with his patriotic Italian troops despoiled the pope of his temporal possessions. In 1933 the writer heard the first message of the Pope over the radio. In it he thanked God (in Latin) for this invention by which he (the Pope) might "transmit the voice of God to all the world." That sounds very much like the words about the scarlet woman who is said to be "that great city that reigneth over the kings of the earth." Rev. 17:18. "The City of the Vatican", said the Pope in his radio message, "is small in area, yet rules over three hundred millions of the inhabitants of this earth." It is the **only city** that pretends to reign over the kings of the earth.

It is in the presence of such an apostasy as this that the church of Philadelphia lives, and the Lord gives seven marks of faithfulness for the encouragement of that church.

#### 1. "I know thy works"

Some would change "works" to "faith", but it is not for any man to alter the Word of God. It is still true that "faith without works is dead." If faith is the inspiration of works, works are also proof of faith. Teachers who go to an extreme with the doc-

trine that salvation and keeping is wholly by faith in the finished work of Christ, virtually make him say, "I know MY works" instead of "THY works." Again we say, Beware of altering the Word of God.

## 2. Opportunity. "Behold, I have set before thee an open door."

"The Word of God is not bound" and true believers are like the good seed which is the Word of God. As they are sown throughout the great field of the world, the Lord sets open doors before them. Life is a great force. A large church in Philadelphia (Pennsylvania) was damaged by a great crack in one of its walls caused by the roots of a tree growing underneath it. The power of a living faith (living because working) will stop the mouths of lions and quench the violence of fire", and open wide the gates of opportunity. If a congregation is not extending its branches into the needy districts around about it will become a dying rather than a living church.

## 3. Strength—"Thou hast a little strength."

The point of this declaration is not that this church was weak by having only a little strength, but that, though ground down by persecution, the faithful few had living strength and would therefore grow until, in due time, their adversaries would come and worship at their feet. A tiny babe, or a person very ill, yet has a little strength, and in that little there are possibilities of future greatness. The faithful may be few today, but they will reign with Christ tomorrow.

## 4. Obedience. "Thou hast kept my word."

That does not mean keeping the Bible in a trunk or even on the parlor table. It means obeying it from the heart in the midst of an unconverted world. "Not every one that sayeth unto me Lord, Lord (or, I am a born-again man) shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven."

## 5. Boldness. "And hast not denied my name."

It requires boldness to stand up for Jesus before scoffers, and especially before teachers in schools and colleges who pretend that science invalidates the Bible. It requires boldness to speak out in testimony to companions who are wordly, but the faithful must ever say, "We cannot but speak of those things which we have heard and seen."

## 6. Patience. "Thou hast kept the word of my patience."

Yes, our patience is from him of whom it is said, "The Lord is patient." Had he not been patient with his erring disciples they would not have become strong. Fortunate are we in having a Savior who is a perfect example of patience, and, as co-heirs with him, we may share in all the riches of his patience. A faithful church will not give way to sinful schisms when the exercise of more Christ-like patience will set things right.

## 7. Keeping. "I also will keep thee."

God's promises are conditional. We must abide in him for him to abide in us. We must keep his word for him to keep us. We must be patient in the ordinary tribulations in order to be kept "from the hour of the great tribulation." After a life of faithfully abiding in the fold of Christ we may inherit the promise "He shall go no more out." The Lord needs such for "pillars in the temple." Pillars must bear great burdens, and only those who learn to "bear each one his own burden" and then "each others burdens" will be ready to bear the greater burdens of the faithful as they reign with Christ forever.

Therefore, beloved, "Hold fast that which thou hast," for there is a possibility of losing it. "Let no man take thy crown," for it is yours IF you are faithful unto the end.—Rev. 2:10.

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President

DR. L. E. LINDOWER  
Treasurer

## The National Sunday School Association of the Brethren Church

REV. E. L. MILLER  
Vice-President

REV. N. V. LEATHERMAN  
General Secretary

## HIGHWAYS AND BY-WAYS INTO HEAVEN

Hazel Keiser

There are many highways and by-ways in this fair land of ours, each leading from here to elsewhere, and as our interests are just so are our choices as to the ways we take. If we travel from city to city we follow the more improved highways, those having been vastly widened to accommodate excessive crowds rushing hither and yon, the maddening pleasure seekers. If we seek this secluded

spots, there to listen to the singing of birds, to view the panorama of field and forest, vale and moor and to hear the ripple of waters over shining pebbles or the splash of waves against the age-worn shores, we choose the byways, sparsely traveled and have the happiness of hearing that "still small voice in gentle tones and clear" through His own perfect handiwork.

Yes, too often the attractions of man-made interests, the glaring lights of city life lining main thoroughfares bar the follower of Christ from the smoothly improved "Highways of Time."

But how peculiarly queer is the contrast when viewing conditions through spiritual eyes. It is then that the conscientious Christians, those who had sweet communion with God, take the highway while those travelling afar off come to the realization, often too late if ever at all, that they have traveled the byways too far. Let us consider the two types of ways from this spiritual angle.

There is but one highway in God's realm which leads to the Eternal City. That highway, paved with the golden truths of His Word, along which are the safety "Follow thou Me" guide posts upon which are nailed the assuring promise of "lo I am with you always, even unto the end" gives satisfying faith to the traveler that he is on the one, and only one, great Highway to the King Emmanuel.

The travelers upon this highway carry with them the "Book" as their only rule of faith and practice in life. They have their gaze centered above, upon Him whom they see as yet through a glass darkly but of whose presence they are fully assured because of the inner promptings of the Holy Spirit who walks with them and the often repeated "peace I give unto you, not as the world giveth, give I unto you, let not your heart be troubled,—in my Father's House are many mansions—I go to prepare a place for you and—I will receive you unto Myself that where I am there ye may be also." while the only utterance of the often weary traveler is, "Amen, so be it Lord."

But how sad for the millions who throng the many byways (shall we say?) into Heaven. Some have chosen the church only as a means of meeting new people when they have settled within a strange community. To them God's chosen institution may become merely a center of sociability.

Some have accepted the church as a business benefit, at the same time holding on to worldly groups, thus having access to every type of people in the selling of themselves and their business.

Then we find those who use the church as a cloak for covering their spots of sin which they received through too close contact with the world. It is a happy coincident, if along their way, a highway traveler starts them aright through this kindly Christian magnetism and by God's help. In such cases their attendance at church may have worked as a byway, intersecting the Highway at intervals, at which time Highway traveler's efforts have borne fruit.

But let us come more closely home to our own beloved Brotherhood—those of like faith, with whom we are weekly or yearly associated. Might it be that even we, or a part of us, may be disappointed at the end of our life's journey? The most insignificant member upon the King's Highway should peal out the warning, "Come ye from among them and be ye

separate, SAITH THE LORD," and lead a brother from dangerous byways which too easily tumble him into the ways of the world.

Are you on the Highway of Life, reader? If so, since thou art thy brother's keeper, consider the various byways built, shall I say, by some of our own people and the dangers thereof.

First among our number we may have "once born" class members or even church members whom we sincerely wish to have enrolled upon the Lamb's Book of Life. Through our own thoughtless planning we may be building a byway into Heaven (?) for winning them, (endangering their situations as well as our own) of mere sociable class meetings in which too little of Christ is heard. A class meeting the writer believes, MAY be a blessing when rightfully planned. It may become an interesting Bible study period with fun by means of the many attractive Bible games and conundrums which many authors offer, and it may even become an additional prayer period through rightfully planned business sessions. Such class meetings will have been without a doubt, directed by one of the most spiritually filled members and will tend toward the elevation, spiritually, of all present. On the contrary, and it seems too often occurring, a class meeting may be opened by prayer by the pastor since no other equally spiritual person is supposed to be present. This is followed by a short business session—God's business, but ours apparently—leaving the remaining part of the evening open for games too largely verging upon the worldly attractions: bingo, mock weddings, masquerades, and others, which provoke to laughter and hilarity beyond that which is suitable for him who is to be "instant in season and out of season" and "praying without ceasing" as the word exhorts them who have the Lord's interests at hand.

Other dangerous byways may occur through the attendance cards and seal recognition systems and in contests for adding new members. It is true, both may increase the number upon which the Holy Spirit COULD do His work, if He were given the right of way. But too often in our "busy-ness" to care for the workings of these the allotted half hour study period is far too short for the morning's greeting to all, announcements and preparations for the future, AND FOR THE TEACHING OF THE GOSPEL MESSAGE. We find ourselves left with but a few moments to rush through God's word, without even considering the moment, most necessary, left for God's still small voice to speak and the Holy Spirit's workings within. We fear the opening prayer of the superintendent may even not be heard, or the inspiration of the first strains of music not be felt, in such an organized effort. God's own workable way is "BE STILL and KNOW that I am God." A religious song,

found in Penecostal Hymns, No. 3 and 4 often used in the past, but which seems wholly lost from our worship programs of the present day, runs:

"Be silent, be silent, a whisper is heard, be silent,  
O treasure each word.

Be silent, be silent, for holy this place, this altar  
that echoes the message of grace.

Be silent, be silent, breathe humbly our prayer,  
a fortaste of Heaven this moment we share.

Be silent, be silent, His mercy record, be silent  
and wait on the Lord.

Tread softly, tread softly, the Master is here,  
tread softly He bids us draw near."

How many have used this song in the Sunday School worship period? What effect do you think it would develop if when used all supposedly conscientious Christians would sit the meaning of its words through to the finish, leaving the rest of the period in the hands of the All-wise God, and forget the markings of attendance cards, etc? A month or two of such procedure, if sincerely tried and praying God's leadership, would put the Holy Spirit in such action that the outer community would respond as readily as by contest methods.

Now do not understand the writer to mean that these byways, self-directed by conscientious workers never lead toward the pearly gates. They may lead toward, but may I emphasize never into. The final conclusion of this article is, the King's Highway is the only SURE path to the goal. No other ways within themselves will take you there. It is only as they may zig-zag to the Highway that a fair chance may be hoped for while traveling upon them.

And as a short explanation of what the writer wishes to portray by this final statement:—surely not one effort would be spent by any conscientious church member without God's name being mentioned at least once within a prayer, if at no other time. That one mention of the Divine Being, through God's own sympathetic tenderness toward the sinner may flame a little spark in a conscientious seeker's heart, who has sought out what he believes a sage group with which to mingle. So at an opportune moment the byway may zig-zag into the Highway upon which a true follower is traveling, whose promptings from God may enable him to see his immediate possibilities to draw the seeker onto the straight and narrow way. But counteracting this small chance, think of the multiplied errors along the way as it zig-zags back again toward the worldly patterned entertainments. Out of the world, yet so much toward the world, endangers everyone the final regret of having trumbled into its very clutches. So, if the byways ARE necessary in reaching the "otherwise interested", it is the more necessary that the MOST SPIRITUALLY STRENGTHENED SONS OF GOD be placed in charge there upon. Even then how great

the dangers of traveling, for to the weary traveler there risks a chance now and then of a side-stepping toward an easier way, especially if in company of a close comrade.

Then there is the danger of never having passed this way before. No one knows where the last milestone is, and if perchance the last zig zag away from the Highway would lead us past our last mile-stone, one regret, if no other, would be that in merely making Heaven, we have missed its greater blessings.

In consideration of all this one can feel assured that the only safe way is keeping upon the Highway of continuous prayer, devotion and consecration, never failing to invite others on life's journey to share it with you. Then leave the rest in God's hand's, knowing that He doeth all things well.

Every Christian hungers the Christian fellowship in every spiritual undertaking. But the Christian line must be drawn. II Timothy 2:19-23 reads: "The foundation of God standeth sure, having this seal, the Lord knoweth them that are His, and let every-one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver but also of wood and of earth; and some to honour and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified and meet for the Master's use, and prepared unto every good work. Flee also youthful lusts, but follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart."

—Bryan, Ohio

#### BENEVOLENT REPORT FOR MAY

|                                |            |            |
|--------------------------------|------------|------------|
| Previously reported .....      | \$2,442.67 |            |
| Maurertown, Va. ....           | 10.00      |            |
| Fremont, Ohio:                 |            |            |
| Mr. and Mrs. D. W. Campbell .. | \$5.00     |            |
| Church offering .....          | 5.00       | 10.00      |
| Conemaugh, Pa:                 |            |            |
| Walter Wertz .....             | 5.00       |            |
| Mrs. Sadie Oaks .....          | 1.00       | 6.00       |
| Roanoke, Indiana .....         |            | 13.00      |
| Total to date                  |            | \$2,481.67 |

The leading Churches remain the same as last month. Surely there must be more come in during June and July else our receipts from the churches will not be much higher than last year. There are still quite a few churches whose space will be blank at Conference time unless they hurry and get in their offering during this month or during July.

L. V. King, Treasurer



## Christian Endeavor Topics for Young People

REV. W. ST. CLAIRE BENSHOFF, TOPIC EDITOR

Topic for July 6, 1941

### "THE SEVEN STEPS OF SALVATION"

Scripture Lesson: John 3:5-7, 16; Romans 6:3-7.

#### For the Leader

We have been discussing the past several Sunday nights the heroes of the Gospel and what we can do to see that other people also hear the Gospel story and accept Jesus Christ as their Savior.

Tonight it is fitting that we take up the study of this subject of Salvation, what it is, and how it operates.

For simplicity's sake, the subject has been divided into seven steps. Just where one leaves off and the next begins is rather hard to determine, and it may vary in specific cases, but nevertheless, these are basic points of consideration. All seven points may be experienced in a very short time, and again, it may extend over a considerable period of time.

#### Discussion

**WHAT IS SALVATION?** Salvation is definitely not "religion." Religion of itself is death; salvation is life. Salvation is a deliverance, which in this case is deliverance from eternal punishment. Religion never saved any person. Practically every person has professed some sort of religion, but they are not saved thereby. People are saved by a belief in the way of salvation offered by Jesus Christ, the Son of God. Their practice of Christian living following salvation is their religion.

Salvation is a personal experience which must be experienced by each of us. No one else can do it for us. It is not "just joining Church", or "getting religion."

**STEP 1. KNOWLEDGE OF GUILT.** Before we can take any interest in Salvation we must know why we should be interested in it. We must know that we are sinners as told to us in the Scriptures, that "all have sinned and come short of the glory of God." This must come to us in a rational way; it cannot be "scared" into us.

With this knowledge of guilt comes a seeking of a way of repentance. Our prayer must be, "God be merciful to me a sinner." This conviction comes to us as a result of the careful teaching of some Christian, coupled with ever present convicting power of the Holy Spirit.

**STEP 2. REPENTENCE.** It would be possible for us to know of our guilt of sin, and still not be sorry for it. We may not regret that we have sinned. Then the process of salvation would be stopped for us. For we must repent. After we know that we have sinned, then we repent, not only on the surface, but in the heart, for there is the source of all thoughts of evil.

Repentance carries with it the thought of promising to do better. This should bring us to the place where we will seek someone whom we may tell that we are sorry.

**STEP 3. CONFESSION.** There are people who know that they are guilty and they are sorry, yet they do no more. For salvation, though, we must go farther. Upon seeking out someone to tell of our sins, we seek Jesus. We are taught

that He is the Son of God whom man rejected. We are taught that He died for our sins. We know of the great sin thrust upon us by Adam and Eve, of the refusal to give acknowledgement to God as God. Then there are the sins of commitment, which we do because of the weaknesses of the human body.

Jesus took care of the question of sin on the Cross. Now the big question is the acknowledgment or rejection of Him. By confession we mean confessing Jesus Christ as Lord of Lords, thus giving Him the rightful place in our hearts; and acknowledging Him as being able to save us from death, thus accepting His work of the Cross.

**STEP 4. FORGIVENESS.** We might confess as Christ has directed, and still be lost, except that Christ stands ready and willing to forgive. It is at this point that the great work of Christ comes in. And yet forgiveness is not salvation full and complete. Christ forgives men, but it was necessary for Him to go to the Cross, suffer, die, be buried, and rise again to purchase salvation, perfected for everyone who will accept Him.

**STEP 5. ACCEPTANCE.** After having been forgiven by Christ it is necessary that we accept His forgiveness. We accept it as a free gift. The natural question to ask at this point is, "How much is that salvation going to cost me?" Christ answers with the words that it is a "free gift of God." But we are told that we too must die to sin, that we too must be crucified with Christ.

**STEP 6. BAPTISM.** All of the steps up to this point have been of a preliminary nature of education and introduction to Christ. Now comes the real point of salvation. We have the words of Jesus, "Except a man be born of water and the Spirit, he cannot enter the kingdom of God." To obtain salvation we must have all of the steps up to this one, and this one too.

As we go down into the baptismal waters we are baptized into Christ, and also into His death. As He was buried in the grave, so are we buried in the waters of baptism. This means death to our sin of rejection and to past sins of commitment. Then we walk forth in newness of life, as a new creature. At baptism the Holy Spirit, through whose direction we were brought to a knowledge of sin, comes and furthers the work of our hearts, and makes it His dwelling place thereafter.

**STEP 7. SALVATION COMPLETE.** Following the laying on of hands, and the pastoral blessing we then have come to the great step of the assurance of salvation. Only as all of these seven steps are considered and noted, together with their sub-points and variations, can we come to the full knowledge of being accepted as one of God's children. As we continue to walk the Christian life, we can know that we are saved, not ten years from now, but today.

The greatest test of whether a person is really saved or not is their habits of daily living. By steadfastly walking and living and dwelling in the full grace of Christ, so will our salvation be made sure until the day when we shall sing with the redeemed of all ages.





## Our Children's Department

MRS. LORETTA CARRITHERS,

SUPERINTENDENT



Dear Children:

School is closed for the summer! O, for a happy vacation! I asked a boy what vacation means and he said, "Lots of time with nothing to do but play." Then I asked, "Don't you ever get tired of playing?", and he answered, "No, mom, but I do get tired of having nothing to do."

That boy was right, because vacation means a rest.

It is a fine thing to rest after we have had hard work for a period of time. I hope you will enjoy yours immensely, girls and boys. I wonder how you will spend it?

There are different ways of resting. Some people think it means loafing, but it usually doesn't. We hear a great deal about the proper recreation these days. Recreation means "making over" or "building up."

No matter where you will spend your vacation or what you will play, you ought to ask yourself this question, "Will it make my body stronger?" It is so easy to indulge in games and to go places which are harmful to our health. Too much candy, irregular meals, and late hours are bad for growing girls and boys. All play ought to help us to grow to be strong men and women.

What about our minds? What kind of pictures are we going look at and what sort of books will we read during the summer? It makes a great deal of difference what kind of stories we listen to. It is easy to poison the mind and to store it with things that will hinder us all our lives. If you tell me what you like to read, hear, and see, I will be able to tell you what kind of a person you are.

Don't think that vacation means freedom from learning. You will learn things out of school as well as in school. By all means try to have your minds become brighter during the summer. If you keep on the alert it will help you, but if you are careless and indifferent you will have a harder time when school opens.

There is another kind of rest. In Psalms 37:7 we read, "Rest in the Lord." In other words spend your vacation with the Lord, in such a way that your soul will become more beautiful. There are some people who go to the seashore, or to the mountains, or to the country. They take good care of their bodies, get sun-burned, tanned, and fatter. They enjoy the scenery and improve their minds, but they leave their religion at home. They forget to read the Bible and neglect to pray; when Sunday comes they don't think of going to church. Girls and boys can be in Sunday School and church every Sunday whether it is vacation or during the school year. It is just as necessary to attend the services at God's house during vacation as during the school year. God does not stay in one place. He is everywhere, and we should worship Him wherever

we go. Our bodies are important, so are our minds, but our souls are more valuable and we should not neglect them.

Schools, from the grades on up through colleges and universities, are very fine. And it is almost essential these days to have a good education so that we may be prepared to do a fine piece of work during our life time, which may normally be from sixty to eighty years from the time we enter this world. How much more important to get prepared to live all during eternity! You know eternity is a very, very long time. If one little bird would attempt to pick all of the grass in the world and pile it in one large pile, taking one blade at a time, and letting a hundred years pass by between each trip that it made, the time that it would take would only be a small idea of what eternity really is. If it is so important for people to go to so much bother to learn to live here on earth, O, how much time we should spend getting ready to live with God throughout eternity!

We can get ready to live up in Heaven with God by first of all taking Jesus as our Savior, and believing in Him, then we must live for Him. When we accept Jesus we are "born again", that means we are new boys and girls because the blood of Jesus has washed all of the sins away. It takes a lot of money to go to school to learn to live as highly educated people do, these few years on earth, But it takes NO MONEY at all TO LIVE throughout ETERNITY—IT TAKES THE BLOOD OF JESUS TO WASH OUT OUR HEARTS AND MAKE US FIT VESSELS FOR HIM. When we have experienced the saving power of Jesus we will want to read our Bibles, pray, win others for Him too, and to live the kind of lives that He tells us to in His Word.

If we spend our vacations God's way, it will make our bodies stronger, our minds brighter, and our souls more beautiful. Yes, we can truly "Rest in the Lord", knowing that we are doing His will.

With love in Christ's Name,

Aunt Loretta,

513 Bowman Street

Mansfield, Ohio







## Among the Churches

### Post Card Publicity

#### MILFORD, INDIANA, BRETHREN CHURCH RE-DEDICATED

Copies of the Milford, Indiana, "Mail", coming to the office brings us the story of the re-dedictory services of the Grace Brethren Church of that city. We quote you from this paper under the dates of June 5 and 12.

From the issue of June 5

(Extracts From H. R. Holsinger's History of  
The Brethren Church)

"Early in the year 1883 a little body of believers in Christ was the only Lawgiver, was collected in the town of Milford, Indiana. This is near the site of the famous Arnold Grove annual meeting of the German Baptists. Elder John Nicholson, then of Iowa, assembled with them, at which time arrangements were completed for other services. On March 1, 1885, Elder R. F. Mallott was called to their assistance, when Perry Early was chosen Elder, and John Montgomery, deacon. There is no data to determine the number of members at this time.

"The church house was erected in 1886 and was dedicated to the service of the Lord by Stephen H. Bashor on October 24 of the same year. The building is a splendid edifice, 36 feet by 60 feet, built of brick; has a vestibule, all spire slate roof, rosted glass windows and has first class pews. It cost \$3,760 and reflects much credit on the three trustees Daniel Tom, George Dubbs and Thomas Clayton, who saw the work was one right."

On next Sunday, June 8, a rededication service will be held at 2:30 o'clock, following some very substantial improvements. Dr. G. W. Rench, pastor of the First Brethren Church of New Paris, will be the speaker. The public is most cordially invited to the service.

The church has been served by the following ministers:  
Rev. A. A. Cober—1888-1889; Rev. I. J. Bicknell—1890-1891; Rev. G. W. Rench—1892-1900; Rev. Wm. H. Miller—1901-1902; Rev. H. L. Gochenour—1903-1904; Rev. B. H. Flora—1904-1905; Rev. J. I. Hall—1905-1906; Rev. B. T. Burnworth—1906-1913; Rev. A. L. DeLozier—1913-1916; Rev. W. E. Thomas—1916-1919; Rev. C. E. Klob—1919-1921; Rev. Florizel Pfleiderer—1921-1922; Rev. J. W. Brower—1923-1926; Rev. R. H. Nichodemus—1926-1927; Rev. Walter Gibson—1929-1930; Rev. W. I. Duker—1933-1941 and continuing as pastor.

From the issue of June 12

Sunday, June 8, was a red letter day for the Grace Brethren church. One hundred and twenty-five attended the Sunday School session.

Church friends from South Bend, Ardmore, Elkhart, Goshen, Nappanee, Syracuse, Warsaw, New Paris, Lafayette, Monticello, East Chicago and Dowagiac, Michigan, began arriving to hear the message of the pastor, the Rev. W. I. Duker who based his sermon on I Corinthians, 3:10—"According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereon." Mrs. Ronald W. Brown favored the service with a solo, "The Lord Is My Shepherd."

A co-operative dinner was served at the noon hour and at 2:30 o'clock the re-dedication service began. The church very recently placed improvements to the building and furnishings to the extent of \$1,000. Dr. G. W. Rench gave the address. He spoke from the scripture found in Haggi, chapter 2, verse 9, "The glory of his latter house shall be greater than that of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts." Elmer Beer sang a very appropriate song for the service, "Prayer for Peace."

Visiting Brethren clergymen who also had a part in the service were, the Rev. Claud Studebaker of Goshen, the Rev. Delbert Flora of Elkhart, the Rev. Milton Bowman of Nappanee, and the Rev. George C. Pontius of Warsaw. A capacity house heard the afternoon service.

The church extends a cordial invitation to the public to attend services on any occasion.

#### HAGERSTOWN, MARYLAND

##### Junior Christian Endeavor Group Has Party On Thursday

The Junior Christian Endeavor Society of the First Brethren Church enjoyed a banquet Thursday evening, in the Sunday School auditorium, with Mrs. Francis M. Heck in charge of the program. This was the first banquet held by the society since its organization under the leadership of Mrs. William H. Beachler and promises to be an annual event.

The Sunday School room was decorated with crepe paper rainbows and large baskets of peonies. The tables arranged to form the letters "C E" were attractively decorated with miniature rainbows, variegated napkins, bowls of colorful flowers and tiny candle sticks holding pastel candles marked each place. A delicious supper was served to 90 percent, 37 of that number being Junior Endeavors.

Miss Irma Itnyer, junior supervisor of the Washington County Christian Endeavor Union, held a prominent place on the program when she entertained with an interesting story enjoyed by young and old alike.

Mrs. Heck gave the address of welcome, followed by remarks from Lawrence M. Johns, general superintendent of the Sunday School; Mrs. F. D. Harbaugh, primary superintendent; and Mrs. Carl Stouffer. Miss Charlotte Minnich, who is assisting in the junior works, led the group in pep songs with Miss Lucille Stoffer and Kemp Kretzer as accompanists. Milton Heck gave the toast to the Mothers and Jean Heck gave the toast to the Dads. Stanley Chatkin delighted the audience with two xylophone selections accompanied by his mother, Mrs. Robert Chatkin, at the piano. Other features on the program were several popular accordion numbers by Mr. Kretzer, tonette selection by group of junior boys and girls, recitations by Mary Klipp and Bobby Cushen reading by Janice Wolfe. The Snyder trio, Roberta, Janice and Billy, sang a number in their own inimitable style.

A family altar was arranged on the platform by Miss Helen Staley preceding an effective candlelight service, when each Endeavor came forward, lighted a candle and received a copy of the Book of John after which promotion certificates were presented to Jean Heck, Winola Staley, Janice Wolfe, Nancy Ann Harbaugh, Doris Martin, Leroy Weplinger and Milton Heck. Intermediate C. E. President Edward Cushen extended a welcome to the graduates into the intermediate society. The evening's entertainment closed with movies shown by Orville H. Myers. Miss Bess Sprecher, banquet chairman, assisted by the table committee served a supper.

## NEWS FROM VINCO, PA.

Dear "Evangelist" Readers:

Perhaps you would enjoy a newsy letter from your church at Vinco. A little more than a year ago we knew Vinco only through *The Brethren Evangelist*. It was then that a call came from this small congregation located four hundred and fifty miles from our Burlington and Denver circuit in the Indiana District. Because of the imperative need in this field it was just six weeks after coming to Vinco as guest preacher that the pastor and family were located on the field.

This church had just gone through the harassing and sad throes of division. The majority of the membership had tenaciously held to the properly authorized institutions, conferences and original teachings of The Brethren Church. The former pastor with his sympathizers withdrew and has since built the basement unit of a new church about a mile away.

To assist the loyal membership to recover from the division the Missionary Board of the Brethren Church graciously offered help. The Vinco Brethren did not forget that the Lord had heard their supplications in saving their church and they gave their money freely and gladly. In just three months they wrote the Board that they were able to meet their obligations. Since that time the membership has given to the Board for home and foreign missions five times the amount that the Board had given her for help.

Vinco will never forget this kindly gesture on the part of the Board nor the wonderful way in which the men from Ashland helped them while they were without a pastor. The church has prospered. Fourteen have been added to the membership since last July, thirteen by baptism, five of whom are heads of families.

On May 19 the work of remodeling the interior of our church building began. \$1300 in cash and \$350 in pledges were set aside for this. Then there was more than \$400 accrued above our running expenses in the regular church treasury which could also be used. How grateful, happy and expectant we all were!

Then after a new floor had been laid other improvements completed, fire of unknown origin destroyed our building on the evening of May 30. Many tears were shed, but the dear Brethren and Sisters are determined to carry on. Realizing that God had preserved them through a more severe trial they face this one with fortitude.

Vinco is a delightful community in which to live, located five miles from Conemaugh, the nearest Johnstown Borough away from the smoke of the steel mills, at an elevation of nearly 2000 feet. Eight new houses were built last year within a radius of half mile of the church and we are told that fourteen are to be erected this year.

The church has voted unanimously to rebuild. Our challenge lies in building the kind of a church that will be a credit to this growing and highly desirable community. The active membership is approximately 100. I am sure they will do their best and there will be a little insurance money to help. But we shall have to look to God to supply the difference between "our best" and that which is really needed. Will you pray dear readers, that to the best that we can do the needed gifts of money will soon come in order that the Lord's house may be made adequate for the needs of His people!

In His service,

Mrs. C. Y. Gilmer,

Conemaugh, Pa., R.

## WE BREAK GROUND FOR THE NEW PUBLISHING COMPANY BUILDING



W. E. Rork, with steam shovel operator

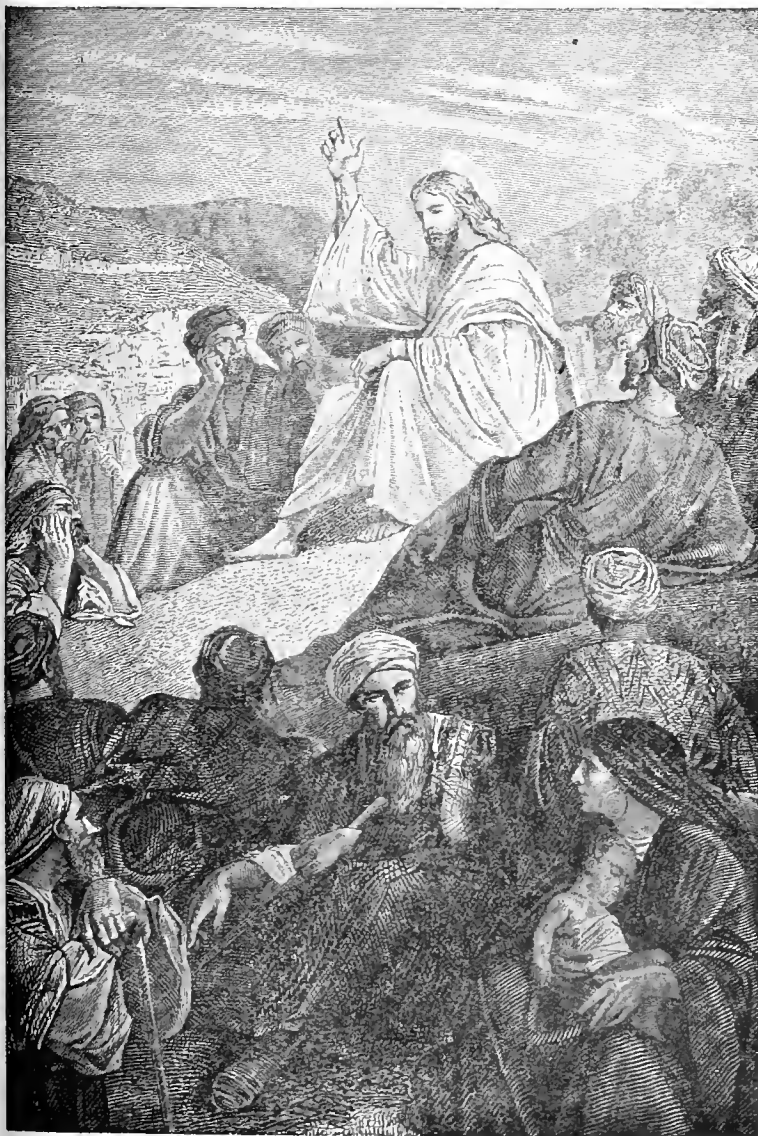
# The

# Brethren

# Evangelist

Vol. XLIII, No. 26

July 5, 1941



And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

And he opened his mouth, and taught them, saying,

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake for their's is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Matthew 5:1-12

"He that hath ears to hear,

Let him hear."

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## CONTENTS

|   |    |
|---|----|
| Interesting Items .....                           | 2  |
| Editorial—W. E. R. ....                           | 3  |
| Why Are We Brethren—Rev. L. A. Myers .....        | 4  |
| Southeastern District Conference .....            | 7  |
| Conference Resolutions .....                      | 8  |
| Interpretation of Preamble to Handbook .....      | 10 |
| Courageous Flight—Rev. Frank Gehman .....         | 11 |
| The Pastor's Ten Duties .....                     | 12 |
| How Loyalty Meetings Help—Rev. C. Y. Gilmer ..... | 12 |
| Christian Endeavor Topics for Young People .....  | 13 |
| Our Children's Department .....                   | 14 |
| Among the Churches .....                          | 15 |

## INTERESTING ITEMS

We are glad to give over the major part of The Evangelist to the reports of the Southeastern District Conference, which was held at the Bethlehem Church, Harrisonburg, Virginia. The reports contain very interesting items and show that the Southeastern District is fully alive to the needs of the Church at-large. We hope to follow this report with reports from the Indiana and Ohio Conferences. We are sure that the readers of The Evangelist will welcome this material as it comes to them.

The resolution of the Board of Ashland College which appears below speaks the sentiments of the many, many friends of these two highly respected and well loved men. The Evangelist family add their words of sympathy.

June 11, 1941

To the Families of the late O. M. Garber and William H. Beachler:

Feeling our loss more deeply than we can express in the death of two loyal respected members of our College Trustee Board, we are offering the following tribute of esteem and sense of personal loss.

It is always difficult for one to adjust himself in complete agreement, when hearts are broken and sympathies are stirred. In the passing of Brothers Beachler and Garber, our Board has suffered an irreparable loss. Other men will be chosen, but the places made vacant will never be filled.

Only when we all meet around the Great White Throne will we be able to fully acquaint ourselves with the experiences of life and overcome the great sense of personal and institutional loss sustained in the passing of our Brethren Beachler and Garber.

It is the wish of the Board that we communicate to the families of our Brethren, our loss, sympathy and sadness. May the goodness of a loving Savior compensate us all in our loss and help us to bow to His Will!

Again, expressing to the bereaved families our sympathies and respect, may we hope that in God's own good time, we may meet again to part no more.

Signed: Ashland College Trustees  
Committee on Resolutions  
per C. L. Anspach  
Floyd Sibert  
W. I. Duker



# EDITORIALS



## The Passing of Dr. Beachler

The **Evangelist** of last week carried the news of the death of Dr. William H. Beachler who passed away under date of June 8, 1941. The obituary by mistake carried my initials, but was presented to me by Dr. W. D. Furry, former president of Ashland College. Dr. Furry has been supplying the Hagers-town pulpit and was in charge of the funeral services. Dr. Puterbaugh represented the College at the services and the writer, by request of the family, the ministers.

The funeral services were held in the New Lebanon church and the burial services at Eaton, Ohio. A number of ministers and church leaders were present for the services and in all a very large crowd.

Dr. Beachler was a big man physically, a big man mentally and a big man spiritually. He was a big man in the Brethren and would have been a BIG man in any church. The church has truly lost a great leader.

## The Brethren Evangelist

Considerable interest has been manifest by at least two District Conferences in the Publishing House and especially **The Evangelist**. We have some word from both the Southeastern and the Ohio Districts. This week we print a resolution adopted by the Southeastern District which should be read by all.

## A Word of Appreciation

The second paragraph of this resolution as well as the general resolutions, carries a word of appreciation for **The Evangelist**. For this we are grateful, not because the Editors or management are anxious for praise, but because it is evident that our plans and work are bearing fruit. The paper must more and more become the voice of the church and, as such, help to build the church. The paper can be made better, much better, but it needs the help of ALL loyal Brethren.

## A Power For Education

The recognition of the power of **The Evangelist** for education is evident throughout the resolution. Read it again, "more intelligent interests."—"enlightened laity" and cooperation and appreciation—for the various phases of our church program." A power OUR PAPER MUST BE, let us join in a crusade to make it so. Do you know which organizations in the church create the most interest and receive the largest gifts? This is no guess. It is those who do the best job at publicity.

That was a sorry day when the Publishing House and the making of the church literature fell into the hands of those who were seeking to "purge" the church of certain leaders. Well, it did demonstrate the power of the press.

## A One Dollar Paper

I believe that every member of the Publication Board would like to see **The Evangelist** subscription list increased, even if it takes a one dollar rate to do it. But of course, everyone knows that the paper cannot be printed for one dollar even if the list is doubled. It just cannot be done! The problem which faces us then is to find some method of paying for the rest of the cost beyond one dollar. Under a real merger it could be done, but of course, the various cooperating Boards pay the difference.

Another possibility is to plan on spending the Publication Day offering for that purpose. The offering of last year was spent for a lot for the new building, and the very splendid offering of this year has been kept intact for the new building.

There are reasons why I believe the subscription price should be lowered, but to find the way to do it without jeopardizing our financial standing is the problem.

I still believe, the best, quickest and safest way is to push hard on our gifts for the new building and liquidate our obligations as quickly as possible.

The Board will be glad to hear from anyone on this subject and will give careful consideration to all suggestions. **Meanwhile, every shoulder to the wheel...**

W. E. R.



# Why Are

Rev. L. A. Myers

WHY ARE WE BRETHREN? "For whosoever will do the will of my Father which is in Heaven, the same is my brother, and sister and mother." (Matt. 12:11). The Scripture simply tells us, that if we are obedient to the Heavenly Parent, we are members of his true family, as standing together in the relation of brother, sister and mother. Its teaching may be more simply stated by saying, "We strive to do his will." Yet this statement leaves us out in the open field asking what is His will? The language is too general to define us as Brethren, and reveal our lines of distinction from other professed and good followers of His name. Many divergent courses may be taken under this head and none of them specify as to how or why we are Brethren.

But if we look at our heritage and analyze real Brotherhood through the light of our historic background then we have specific reason for our title. It has always been true that Brethren people have been very serious over the teaching of the Bible in its demand for obedience. We have always been Bible Literalists, but not too much, so as to bring our obligation to include faith, and works—with experiences grounded on these. Thus at Swartzenau Germany, on the bank of the river Eider, possibly near Alexander Mack's old Mill, eight souls assembled in the presence of witnesses, there to be baptized in the name of the Father and of the Son and of the Holy Ghost, each person of the trinity receiving equal recognition, through the formula of Baptism as Jesus told his disciples to Baptize. These souls were Christians of other faiths, who by their own study found it possible to more nearly conform to the teaching of the Book of Books. Hence, they took the Bible and nothing but the Bible as their only rule of faith and practice. This position caused the Bible to stand out at once, independent of any written statement of man in the form of creed, giving it full and unhampered power to direct that man's life, without the dicatorial law and rule of any other man.

But when we go back into the history and organization of The Brethren Church, we are back to the Reformation, the liberty and freedom upon which we began to build. There we get the historical reason for our existence. The Reformation itself was an upheaval in the Catholic Church which was the cause of an uprising of the people of that Church to throw off the bondage that held them in ignorance, without

Address delivered at the

Southeastern District Conference

# We Brethren?

liberty to know and do upon their own initiative. In their ignorance of the Scripture they found that they had misunderstood it and misinterpreted it as the result of some other leaders and teachers appointed as their tutors. As the strikes of the Reformation kept increasing in intensity and power until freedom came, those who became separatist were inclined to resort to opposite extremes. Many of them brought over with them colors of the Old Stagnant belief of the Roman Church. For instance, Martin Luther with his infant baptism, sprinkling for dipping according to the requirement of the New Testament, formula and their catechetical method of regeneration and confirmation, old Catholic customs. The Ephesians, with their Catholic forms, religious ceremony, ritual and creed. Calvinism with all its calvanistic influences, many of which seemed to be far fetched.

After most of these new faiths had come into existence, eight souls, possibly representing that many faiths, came together in all seriousness to consider the historical background of scriptural interpretation as well as true teaching of the Word. The matter of regeneration the relation of Christian souls, one with the other, the facts of faith and life, necessary subjects in the Word begin to come for consideration. In addition to these, Triune Immersion as adult Christian baptism, as against infant baptism and sprinkling for adults. Taking a morsel of bread and a taste of wine at noonday would not satisfy the Scripture Word, "Supper." Neither could they even call this dinner. And yet John says, in this connection, "Supper being ended the devil having put the heart of Judas Iscariot to betray him\*\*\*\*He riseth from Supper." The interpretation of scripture in this light was not at all satisfactory to the findings of these "Eight Students." They could not harmonize it with their understanding of language. Neither could they find any of the reformatory faiths that were giving consideration to the simplicity of this language. That their reason for their stand upon certain principles as Brethren up to this day.

I. But the original question is not yet answered by this brief historical sketch. This sketch does not give the reason why we are Brethren. It is only apart from the frame work of the true significations of real and genuine Brethrenism, known, experienced and po-



essed by those who make up the Brotherhood. It is a filial relation held together by the Spirit of God, the power of which is to inspire each one to have respect, true friendship and real love for the other. This is the tie that unties us in fellowship, revealing the friendship of life in all of its works. It is much more than words or high sounding claims. It is one thing to say, "The Bible, the whole Bible and nothing but the Bible", and another thing to embrace with the true spirit the claims set forth. The matter of loving your enemies, praying for those who despitefully use you, turning the other cheek to the offending brother, resisting not evil, refraining from returning evil for evil to satisfy revenge are all under the formula of life to be lived by brethren the spirit of which is to be, uniquely built into the historical framework of Brethrenism as referred too. "One is your master and all ye are Brethren." These words are those of Jesus, himself, that defines a people who, from the standpoint of authority have no superiors. There is no room for the dictator, the boss, the teacher who lays down the law and seeks to force his idea and his conception of religious faith upon some other person or persons. Naturally, we would expect the democratic form of Government, such as we have in the directing and controlling of the affairs of the Brethren. This form of Government seeks to give to all what is due them from the standpoint of exercising their rights and ability, giving the power of control over to the majority unless otherwise specified by the same body.

Upon the same basis of reasoning from the ground of scripture there is no room for anyone in the Brotherhood to arise and call his brother a name, and immediately strip him of all his rights in the brotherhood and cast him out to the dogs. Paul says (Eph. 4:32) "Be ye kind, one to another, tenderhearted, forgiving each other even as God forgave you." In Jesus model prayer he taught his disciples to say, "Forgive us our debts as we forgive our debtors." In Acts 20:35 Paul says, "In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus that he himself said, It is more blessed to give than to receive." These scriptures are all of them laying emphasis upon the need of reconstruction, upon the offending descending brother, who is apparently straying away through giving rule to his own selfishness. This is rebuilding a life which is about to go down rather than throw it over board and then rejoice over the fete just performed. Christian normalcy here is sorrow and anxiety over the weak, straying and lost, with a view of somehow restoring him and returning him to the fold.

II. Why are we Brethren? There can be one answer. The fact that we wash feet, baptize by true im-

mersion, observe the Lord's supper, in connection with the Holy Sacraments does not make us Brethren. Anyone can do these things and then go out to be the greatest enemy you have. In fact how many times are there those who sit at the communion table, with their hearts full of jealousy, envy, hatred, even to the point that they refuse to verbally communicate with a brother or brethren at the same table. No, these things do not make us Brethren. They are only symbols, or outward expressions of what our inner lives, spirit and intentions should be. Becoming a brother to a brother is entirely up to each one of us. The reason why we are Brethren is given in the seriousness of our soul's intention to make use of the claims we embrace to the full extent of our knowledge and understanding of the Scripture, as interpreted, understood and kept by Brethren.

True Brotherhood is not mere words or high sounding phrases but it is the tie that unties us in fellowship, revealing the friendship of life in all of its works. Each Brother must contribute his part toward the sustaining, strengthening and holding firmly that tie. It is one thing to say, "The Bible, the Whole Bible and Nothing but the Bible" and another thing to embrace with the true spirit that our claims demand of us. The matter of loving your enemies, praying for those who despitefully use you, turning the other cheek to the offending brother, resisting not evil are all in the formula of life, so specified in the Book. They are all the Lord's statements of facts.

It is the spirit of the Bible and nothing but the Bible; the life of the Book and nothing but the Book, the power of the Word and nothing but the Word, that we wish to build into symbolic framework to give such structure life and power for its existence. For instance, thru Triune Immersion, a cleansing of the heart authorized by the Father, Son and Holy Ghost, the God Head, to be carried out by the Holy Ghost. This cleansing is to be so thorough that the refined state of the soul is no more hampered by the sins life in the watery grave. That walk in the newness of life is the privileges exercised by the freedom of divine power, unmolested and unhampered by the sins of the past. The daily walk of life as a pilgrim headed toward a city, with his powers of progress cleansed and purified by the spirit's presence as his daily companion, in proportion to his efforts of application and solicitation. Footwashing is the symbol, and the daily living is the works of the inspired through this Holy Ghost. The wholesome friendship, fellowship non-resistance, admiration, sympathy and kindness represented to us through the banqueting at the Lord's table, brother with brother, all upon a common equal. Out in life the

Lord's table is a banquet where individual men live and enjoy the communication, cooperation, conversation and participation of all the things worth while.

To me the answer to this question, Why are we Brethren? lies in these things. The reality of the existing individual brother, lies in his reaction to the other brother. We are Brethren because, as such, we can be trusted by one another. We are helpmates and comrades of grace through the spirit of the Book of Books the essence of which we have been able to build into the symbolic framework of our Brotherhood. If this is true there need to be some classification. In other words not every one of us who simply claims to be Brethren are true Brethren. We are Brethren in proportion to the degree of seriousness with which we consider these things. How many folks do we have in our Churches today who do not know the first fundamental of true Brethrenism? This is revealed, every time our communions are held and a large percent refuse to observe it. In many of our Churches we have men and women who never had the experience of observing the Lord's Supper as Brethren do, nor any other so far as they are concerned. Again, some, possibly too many, have come into the Church merely for the sake of prestige to draw upon a larger field of business from the standpoint of Brethren. A friend has led some on who did not care for the Church but enough for the friend to go and fellowship his way or her's. When we consider, a host of ulterior motives rise into our presence as reasons many folks are in the Church.

Just why are we Brethren? These last mentioned suggestions are a few that border on the product of inferior Brethrenism. It can be readily admitted, that many of these Brethren who have affiliated with us on the above mentioned grounds are accessible to teaching and readily become real Brethren but too many of them never do. I fear too, that we have spent too little time with these in building the spirit into the framework. We have been satisfied in that we have baptized by triune immersion and others do not. We wash feet and others do not. We build up numbers but too often do not make Brethren. Why have these things been true? It is not true on account of lack of facilities. We have just simply let these things go at a great cost.

We have a College, worthy of the appreciation of anyone in the Brethren Church. We have a Publication in our Church paper that too many of us do not appreciate to the extent of subscribing for it and reading it. The subscription list is too small and the number who do take it are not 100 per cent of them reading it. Sad to say, we have always had an element that was not loyal to our institutions. The sad day began to dawn in our history when certain

disloyal leaders began to send their young people to Moody Institute and others institutions in preference to our own, proclaiming that we were not true Bible interpreters. Before we were aware, we were being made up of a "dukes mixture." The basis of which no man could analyze as real Brethrenism. We had Holy Rollerism, Calvinism, Lutherism and no one knew what all other isms. These things brought us, hatred jealousy, domineering spirits who would rule or ruin all of which made us the very opposite of the real spirit of Brethrenism according to our claim of the Book and nothing but the book.

We have paid dearly for all such folly and are still paying the price in heart aches, disappointments persecution and misrepresentation. Instead of fortifying our institutions, building them up to true representations of Brethrenism we went out to these other institutions to get our food. It was a sad day for us when the pulpits began to be the medium of alien doctrines of our church and our literature became both calvanistic and disloyal.

Now that we have had a sluffing off of the decayed and a cleansing of the disloyal, unreal and untrue, let us ensure ourselves against a repetition of the same failure. No Brethren Preacher should enter our pulpits without having a true background of Brethrenism as endorsed by our institutions and encouraged by our leaders. Today we are fully loyal to our institutions and relishing the good admonition of the Book. Our question now before us is what should be our future course? We should first of all seek to profit by the mistakes of the past and foster the Brethren Spirit of the teaching of God's Word. We should be slow to endorse any man without a thorough test as to his faith and understanding of Brethren principles. His history, example and general attitude should all ring true to Brethren doctrine. Otherwise, we cannot maintain a true doctrinal faith.

We should strengthen and encourage, fortify and build up our educational institution as the only one worthy and qualified to preach and teach and train men to occupy our pulpits. Keep in it the men that are true to the fundamental faith, consecrated to the task of promoting its cause, with a view of making our fraternity the medium over which shall operate the true spirit of God's Word. Our Church paper encouraged to foster more and more that true spirit that shall retain our unity, common understanding, upholding our doctrinal beliefs to the last word. Our people should see the need of reading the paper and being versed in all matters of the Church. Many of our most devoted and sincere are not financially able to have the paper come to their homes. We should see to it that all such be kept in touch with it. Our Sur

day School literature should always speak the Brethren Message, to the children, boys and girls and adults of the Sunday School. After all here is where we begin the moulding of the true Brethren Spirit.

By utilizing our resources thru methods of wisdom, and conservation of energy and life can we make much improvement on the past. May His good spirit so guide us.

OAK HILL, WEST VA.

## The Awakening Hour

Darkness, dawn, then day—that is the divine order. As someone has said, "Between our Lord's first and second coming stretches the dawn." "The night is far spent and the day is at hand." "The Day Star" has appeared at Bethlehem, and "the Sun of Righteousness" has arisen in the east. It is now "high time to awake out of sleep," and "put on the armor of light."

# The Southeastern District Conference

**THE SOUTHEASTERN DISTRICT CONFERENCE  
OF BRETHREN CHURCHES HELD AT BETHLE-  
HEM CHURCH, HARRISONBURG, VIRGINIA  
JUNE 17-19**

The Southeastern District has, at times, seen larger conferences, but it has never seen a better conference than its 54th Annual gathering proved to be. This conference was constructive, harmonious, inspirational, all the way to the very end. Already people are asking if we can't have the same men back again on next year's program.

Freeman Ankrum came from Masontown, Penn. to preside at the opening session and to make his retiring Moderator's address. He also brought with him his wife and daughter and some descriptive leaflets of the Young People's Camp of this district, Peniel, near Thurmont, Maryland.

To succeed former Moderator Ankrum the conference elected E. L. Miller, Maurertown as the presiding officer for the year. A. B. Cover, Linwood, Maryland was chosen Vice Moderator. John F. Locke was elected Secretary-statistician. Irvin Kohne, Maurertown, was chosen assistant Secretary-Statistician. Hugh A. Logan, Harrisonburg was elected Treasurer.

**Missionary Board.** The district Mission Board elected by the conference will be headed by L. A. Myers, Oak Hill, West Virginia, President 1943. Secretary-Treasurer E. L. Miller 1944. A. B. Cover elected to serve until 1942. C. H. Messler and Walter Koontz are the two lay members.

**Ministerial Aid Board** elected were L. A. Myers, Chairman, John Smith, Thoburn Lyon.

**The Board of Property** elected is composed of W. E. Shaver, Charles Messler, Jacob S. Swartz.

Rev. A. B. Cover was elected to succeed Dr. William H. Beachler to the Ministerial Examining Board.

John F. Locke and H. A. Logan were elected as members of the National Conference Executive Committee.

The New District Executive Committee chosen by conference is E. L. Miller Chairman, A. B. Cover, Guy F. Ludwig, C. H. Rohrer, John F. Locke.

As Nominees from the district to the College Board of Trustees the conference chose Thoburn Lyon, Washington and Braden Ridenour, Hagerstown.

The next conference, the 55th, will meet, D. V. at Linwood, Maryland.

## Some Highlights of the Program:

Dr. R. R. Haun, Dean of our College gave a very fine start to our thinking as a conference group when he dwelt on Brethren Emphases in his first address, summing up some of the great characteristics of Brethrenism. His address on "Inheritances" at the Sunday School hour on Wednesday morning was a message packed full of profound truth, plainly presented. A splendid discussion followed this address led by Dean Haun. All that was wrong with the discussion was that the time ran out too quickly. But we were all thinking!

His address on "The Church's responsibility for Christian Living" dealt with Evangelism, Fellowship, meeting human needs, and the Training of Youth. Here the Dean demonstrated that preaching is not out of his field. But when the time came for his address on the College although he had managed to put in a good many telling statements for it in his other messages, he admitted he was boasting for he showed that Ashland College is something to be proud of and an institution which deserves some boasting, based on its splendid faculty, plant, and program of education.

J. Ray Klingensmith, General Secretary of the Missionary Board of The Brethren Church was present at this District Conference for the first time, but if the delegates have their way it will not be the last. His Bible lectures on Acts were fine and just whetted our appetites for more. He urged sympathetic support of our Publishing Company in his address on Brethren Publications.

In all of his addresses, Rev. Klingensmith emphasized our real needs as a denomination stressing tithing, soul winning, prayer, sincere loyalty to Christ and the church. He may count upon many new friends for the work he represents among the people who heard him first at this conference. It is the conviction of people in every church that he is the right man in the right place.

Rev. Thoburn Lyeon preached a powerful sermon on Wednesday evening on "Being a Good Soldier of Jesus Christ." He stressed our obedience to the Captain of Our Salvation.

Dr. W. D. Furry brought the closing message of the Conference asking us if we had kept the faith. It was a fitting message for the close of a meaningful conference. Dr. Furry is the acting pastor of the Hagerstown Church. His sermon was enthusiastically received.

Rev. A. B. Cover brought the message at the District Mission Session of Conference on "Our Missionary Challenge." He declared that Christianity is not dead, but it is alive and opposing carnality and superstition. The world must know the Gospel. It is our Task. Before the Kingdom can come He must be Our Lord.

Rev. L. A. Myers' paper to the minister's and Laymen's session occasioned such comment and discussion that a committee was appointed to draw up a resolution to be sent to the Brethren Publishing Company urging a reduction of subscription rates to \$1.00 and a program to be launched to get the paper into every Brethren Home. Bro. Myers spoke on "Why Are We Brethren?" The church paper, it was felt, should get that question answered satisfactorily by the great majority of the church if it were read... therefore the decrease in rates and the increase in the attractiveness of the paper... should mean more readers.

Others appearing on the program were Elders J. S. Bowman, G. F. Ludwig, I. D. Bowman, George Drushal, T. D. Swartz Miss Margaret Lowery. Miss Lowery presented Camp and Christian Endeavour at the Thursday afternoon Promotional Program which also sought to promote College, Publishing Interests, Sunday School and Missionary interests.

Dr. Haun spoke to the Laymen on "After Listening What?" He reminded the Laymen that they had

done a lot of listening. He urged action in the form of laymen's activities and discussed the program of the National Laymen's organization.

Dr. Haun and Rev. Klingensmith also addressed the W. M. S. sessions of the Conference, The work of the W. M. S. will be reported in the "Women's Outlook."

The local Newspapers gave generous prominence to the doings of the Conference, printing a feature article on the front page each day. The Associated press carried the news of our election of officers and the resolution on war and militarism which in these warlike times was newsworthy because it reaffirmed our Biblical Peace stand.

As Pastor of the Bethlehem Church the writer is duly thankful for all the good things that the conference brought and for the fine cooperation and devoted labors of the people of the church in entertaining the conference. It was a blessed experience.

The resolutions, unanimously adopted, follow:

#### RESOLUTIONS OF THE FIFTY FOURTH ANNUAL CONFERENCE OF THE SOUTHEASTERN DISTRICT OF BRETHREN CHURCHES

Whereas it hath pleased Almighty God, Our Heavenly Father, to permit us to assemble in our 54th Conference of the Brethren Churches of the Southeastern District, be it resolved that we express our sincere appreciation and gratitude to the pastor and congregation of the Brethren Church for their bountiful hospitality and delightful entertainment of the Conference.

Whereas it has pleased our Loving Heavenly Father to call from our midst to his eternal reward our beloved brother, Dr. William H. Beachler, Pastor of the Hagerstown Brethren Church, be it resolved that in recognition of his long faithful, and inspiring leadership throughout the Brethren Church, this conference bow in humble submission to the Will of our Heavenly Father, and pray that the Holy Spirit will comfort and sustain the bereaved family; be it further resolved, that we beseech Almighty God to raise up other leaders like him to carry on the work which was so near his heart; and be it further resolved, that the Secretary of this Conference be instructed to spread these resolutions upon the minutes of this Conference and send copies to Mrs. Beachler and the members of her family.

Whereas the Moderator and other officers of this Conference have served us loyally, be it resolved that we express our heartfelt thanks to them.

Whereas Dr. R. R. Haun, Dean of Ashland College, and the Rev. J. Ray Klingensmith, General Secretary of the Mission Board of the Brethren Church, have inspired us with their thoughtful messages, be it resolved that we commend them for their work and pray God's choicest blessings upon their future activities; and be it further resolved that we always welcome them to the Southeastern District.

Whereas the Brethren Church has for more than two hundred years been a peace-loving and peace-promoting church, be it resolved that at this time, despite the present world disasters and catastrophes, we nevertheless reaffirm and readopt hereby, every anti-militaristic and pro-peace resolution ever accepted by the Brethren Church.

Whereas intoxicating beverages have become so generally used and so easily procured not only by men and women but also by boys and girls, be it resolved that we urge the membership of our churches to use every legitimate means for the eradication of this home-destroying evil.

Whereas in the addresses of this Conference the need for a reaffirmation of historic Brethrenism has been proclaimed, be it resolved that we recommend the Brethren Emphasis Movement to each congregation and urge its application to each congregation, whether it be large or small.

Whereas the Missionary Spirit has constituted the keynote of this Conference, be it resolved, that we empower the Executive Committee and the District Mission Board to act together as a Committee for the purpose of formulating a definite and practical plan of missionary expansion in our district; and be it further resolved, that the churches wholeheartedly endeavour to make this plan work, and be it yet further resolved, that we urge each local church to increase its per-capita contributions to missions.

Whereas Brother Willis Ronk and Brother F. C. Vanator have carefully guided the Brethren Publishing House thru a difficult period and have conserved the assets of the same, be it resolved that this Conference record its commendation of these Brethren; be it further resolved that we urge them to expand their great work and to increase the potency of the **Brethren Evangelist**, which is our chief publicity organ; and be it furthermore resolved that this Conference suggest, recommend, and request that the subscription price of **The Evangelist** be reduced to one dollar per year in order to increase its circulation at least five-fold and to place it, if possible, in every Brethren family, and be it still furthermore resolved, that if the Board of Publications sees fit to make the price reduction here suggested, which this Conference believes it cannot afford not to make, then we the members of this 54th Conference in con-

vention assembled pledge ourselves to a campaign of promotion to put the **Evangelist** in every church home.

Whereas all phases of Church work fundamentally relate themselves to evangelism, be it resolved that we request our churches to re-emphasize the teaching of soul winning through our Sunday Schools, Christian Endeavour Societies, Women's Missionary Societies, and other church auxiliaries, and that our churches promote personal evangelism through revival efforts.

Louis Glenn Locke  
Mrs. P. G. Wenger  
A. B. Cover

There follows a special resolution also passed by unanimous vote of conference:

In the discussion which followed the paper enclosed herewith many suggested that we must view our work as a denomination more as a unit and that **The Brethren Evangelist** must be given a wider circulation. The Moderator, Rev. E. L. Miller appointed a committee composed of Rev. John F. Locke, Rev. L. A. Myers, and Rev. A. B. Cover to crystallize and frame the consensus of the discussion. The following was therefore adopted by the ministers and laymen in their session at the District Conference assembled at Brethren Church, Harrisonburg, Virginia, June 19, 1941.

We the ministers and laymen of the Southeastern District Conference of Brethren Churches do urge and recommend that the **Brethren Evangelist** be reduced in price to \$1.00 per year with no deductions based upon contributions to other boards. We make this suggestion because we feel that the number of subscriptions could be doubled or tripled in our churches by this reduction in price and by a strong promotional program by the Publication Board to sell the **Evangelist** to the constituency of our church, and by a continued effort to improve the content and form of the paper.

There never has been a time when there has been a more universal appreciation of our paper than now. This fact challenges us to make use of the opportunity which it presents. We feel that every interest of our church would be served by a wider reading of the **Brethren Evangelist**. Nothing could more unify us as a people than to use the church paper as a medium whereby we will reach the families of the whole church with the entire denomination's program and doctrine.

One suggestion we would make in the promotion of this work to bring about the desired results is that the local churches can see to it that the **Evangelist** reaches every home in the congregation by making it



a part of the local budget. This we believe would insure at least the present income of **The Evangelist** and would most certainly be helpful in promoting the several interests of the denomination.

The complete coverage of the homes of our entire denomination will secure more intelligent interest, cooperation and appreciation on the part of our people for the various phases of our church program. We know an enlightened laity will promote our denominational interests. We do hereby pledge our help in doubling the subscription list of the **Evangelist** in our District if the Board sees fit to follow our suggestion. We gratefully commend those responsible for the improvement of the paper and wish them God-speed in continued progress.

Signed  
Committee  
John F. Locke  
L. A. Meyers  
A. B. Cover

### **Interpretation and Definition of the Preamble and Constitution In the District Conferences of the Brethren Church and Ministers Handbook of General Conferences.**

WHEREAS, the following Preamble appears in the Handbook of District Conferences of Brethren Churches:

"The General Conference of Brethren Churches to secure a uniform method of procedure in the organization of new churches, and the administration of the churches already established, adopts the following manual of procedure. What is herein contained except Section 11 of Chapter Two, referring to the General Conference, is advisory and not mandatory."

The above Preamble is identical with the Preamble of the Handbook of the General Conference of Brethren Churches and it not a part of the constitution of the District Conferences of the Brethren Churches but simply defines the relationship of the General Conference to the District Conferences, and refers to no other part of the constitution of the District Conferences;

AND WHEREAS, at the convention of 1887 the following definition of the form of government of the Brethren Churches appears: See the minutes of the 1887 Convention, Page 20 where the following resolution was passed:

"It is the sense of this convention, that the apostolic idea of congregational church government relates alone to the incidental affairs of the local congregation and not to the doctrinal practices and tenets which must be general or universal—the same in all congregations, the doctrinal conditions of membership in one congregation, same as in every other."

It is the interpretation of this conference that the definition of the form of Church government of the Brethren Churches is as implied and expressed thereby. That congregational Church government has to

do with the incidental and minor affairs of the local congregation only and not to doctrinal practices and tenets which must be general or universal, the same in all congregations. This implies a higher authority and such higher authority exists in the District Conferences and in the General Conference and that there are no other means of enforcing universal practice in the various congregations other than by some higher authority which we have in said conferences.

WHEREAS the Supreme Court of the United States in the case of Watson vs. Jone, 13 Wallace 679, various forms of Church government were classified as follows:

1. The first of these is when the property which is the subject of controversy has been by the deed of will of the donor, other instrument devoted to the teaching, support or spread of some specific form of religious doctrine or belief.
2. The second is when the property is held by a religious congregation, which, by the nature of its organization is strictly independent of other ecclesiastical associations, and so far as church government is concerned, owes no fealty or obligation to any higher authority.
3. The third is where the religious congregation or ecclesiastical body holding the property is but a subordinate member of some general church organization, in which there are superior ecclesiastical tribunals with a general and ultimate power of control more or less complete in some supreme judicatory over the whole membership of that general organization.

It is defined and interpreted that by reason of the existence of higher authority as expressed and implied in the resolution of the 1887 conference that the form of Church government of the Brethren Church is defined as being under the third classification of the foregoing and in those Churches where title of the property is impressed with a Trust in the interest of the Brethren Church incorporated under the laws of Ohio, that the form of such Church government is classified under 1 and 3 of the foregoing definitions.

"It is hereby resolved that these resolutions together with all provisions contained in the General Manual of procedure as determined by General Conference in 1915 (known as Handbook for Brethren Ministers) including Chapter One of said Manual, and the District Conference Handbook beginning with Chapter One (excluding preamble) its rules and regulations as herein redefined, together with these resolutions be referred to the local churches to be reaffirmed and readopted by a formal vote thereof and that the Secretary of the District Conference and General Conference be furnished with a certified copy of the resolutions of reaffirmation and readoption and the date same was adopted at the business meeting of the local church called for that purpose."

Louis Glenn Locke  
Mrs. P. G. Wenger  
A. B. Cover  
Committee on Resolutions  
Respectfully submitted  
John F. Locke, Sec.



## The Editors Speak

### COURAGEOUS FLIGHT

Rev. Frank Gehman

"But thou, O man of God, flee these things," I Tim. 6:11.

Often the better part of the valor lies in flight. It is sometimes foolhardy rather than courageous to engage in pitched battle. Military strategists recognize this fact and often make use of it in their campaigns. True courage has a generous mixture of wisdom. Pure daring is spectacular and wins public acclaim but can be ridiculous and unwarranted. Some men are dead heroes when a little wiser application of their courage might have made them living heroes, although one cannot always choose the circumstances of becoming a hero.

There are some things which it is wise to flee. Such were they which Paul had just enumerated for his spiritual child Timothy. He wanted Timothy to be a good soldier of Jesus Christ, but the good soldier knows there are times when it is wiser to avoid open encounter with the enemy. Great potential danger to his soul and to his ministry lay in what Timothy was warned to flee: unsound doctrine, opinionated conceit and lust for personal gain. Their danger is as great for any Christian.

Avoiding spiritual danger is wiser than any scheme for overcoming it. It is true, we do have a victory-winning Champion in our God. But when Jesus was tempted by Satan to cast Himself from the temple pinnacle to test God's care for Him, the Saviour did not question the Divine care but said, "Again it is written, Thou shalt not make trial of the Lord thy God." Making trial of God may only show our spiritual pride and do untold harm. God will preserve us in the danger, but the wise Christian stays as much out of danger as possible.

It is wise to flee temptation and spiritual dangers for we may overestimate our own strength of endurance. The crucial question may not be whether God can or will preserve us in danger, but whether we will endure to let Him preserve us. A reformed drunkard went to live in a bootlegger's home, and filled an alcoholic's grave. Every Christian is a transformed sinner. Transformation does not mean that all sin has lost its appeal or danger to the soul. The child of God finds it good spiritual wisdom and courage to "flee these things" when they loom on the horizon of his experience. Flight is then the truest courage.

### HIS BLOOD

Eph. 1:7, "In whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace."

The atoning blood of Christ is central to the theme of redemption. Apart from it there is no redemption. Thus there is no true Gospel message where the blood is not preached. Such a statement is not "narrow" but is necessitated by the facts.

Redemption is a transaction or deal in or by which that which has been lost to or has otherwise passed out of the hands of the rightful owner is returned to him on the basis of a satisfactory consideration or agreement. Our redemption is God's transaction effecting our restoration to His rightful ownership.

We had been slaves, sold under sin by wilful human choice and hopeless in its toils. But, thank God, He effected our redemption in Christ. That redemption is now available to benefit any and all who will accept it.

The Scripture distinctly tells us that the redemption was **through the blood of Christ**. It was His blood, therefore, which was the medium of the transaction, and which freed us that we might be returned to God's possession for which we were originally intended.

God gave the blood as an atonement for the souls of men (Lev. 17:11). Blood is the principle of physical life. Sin is the principle of physical death and of spiritual death. In the blood then we have the life-principle as the atoning principle for the death-principle which had wrought its work in the human soul. Nothing could be more perfectly planned.

From Adam to Moses animal sacrifices were made and their blood offered for atonement. From Moses to Christ a regular order reigned for the offerings and priests were ordained to assist. Yet none of these sufficed for it is impossible for the blood of bulls and goats to save souls. Their offering depicted a symbolism and revealed an obedience. Both these were important but fell short of the full need.

That need was met in the offering of Christ whose blood was sufficient for all time and for all men; being Himself the Son or God. He came to make of Himself an offering and He did not turn back. His last words on the cross were, "It is finished," and the work necessary to our redemption was completed.

So His blood must be preached. Apart from it there is neither Salvation nor Gospel. Insipid preaching of a bloodless Gospel accomplishes nothing eternal. With

the blood atonement gone, the heart of the Gospel is gone. Preachers who leave out the blood as the principle and medium of atonement are betrayers of the Lord whom they profess to serve and are de-luders of those who follow their preaching.

There is no one point where the soundness of a man's preaching is more quickly detected than right

on the matter of the blood. When one leaves doubt about his belief in Christ's blood of atonement, he need not be surprised if discerning spirits question his Scripturalness. Christ's blood must be preached that men may know there is a sufficient atonement for sin. Preaching has become "liberal" when it tones down the doctrine of blood atonement.

#### The Pastor's Ten Duties

- I. *Be a man of God.*  
The pastoral personality is above all else a spiritual personality, marked by personal devotion and loyalty to God and His Word.
- II. *Have zeal according to knowledge.*  
Keep fervent in the Spirit, avoiding the extremes of ranting fanaticism and lifeless pedantry and priestcraft.
- III. *Be faithful.*  
Be willing to work hard and to keep on working. Be business-like in planning your day's work and in carrying out your plan.
- IV. *Understand human nature.*  
Remember that your business deals primarily not with impersonal creeds or programs, but with men and women and boys and girls.
- V. *Be accessible.*  
Cultivate the mutuality and the capacity for sympathy that will enable you to be a true father to your people. You must like people or your job will become unbearable. Be personal rather than parsonal.
- IV. *Keep a clean conscience.*  
The test of true spirituality is "*what you are.*" What are you when people are not looking? Can you say with Paul, *This one thing I do*?"
- VII. *Keep fit for work*  
Bodily values are instrumental and not intrinsic, but a man cannot do good work if he allows his tools to deteriorate.
- VIII. *Cultivate good manners.*  
It is not too much to expect that the minister be also a gentleman. Genuine dignity, tact, refinement, and good taste do not grow of themselves. They are a slow deposit from years of sensible, disciplined and unselfish participation in life.
- IX. *Co-operate.*  
The Church is a fellowship and requires teamwork of the highest order. There is no room in its leadership for the "*lone-wolf*" or the "*free lance.*"
- X. *Cultivate social responsibility.*  
You are your brother's keeper, and you cannot expect Christianity to flourish if the actual conditions under which men live are unchristian. Remember that the Kingdom of God knows no distinction between individual and society. Do not heed unauthorized "*No trespassing*" signs. Let the Word have free course to change all of life, systems as well as souls.

—Dr. Kantonen

#### HOW THE LOYALTY MEETINGS HELP

In the Pennsylvania District the Loyalty Association is still holding quarterly meetings. We are finding these meetings an aid to our district work. It is at these meetings that our district mission board and our conference executive committee function, and keep the churches informed. It is a good thing for our people to keep in constant, vital touch with one another in the way of collective groups. By holding aloof entire congregations lose interest in the denomination. Wherever an interest in the objectives of the denomination is cultivated the local interests are always thriving and protected. Isolation leads to independence and lack of vision. To be Brethren is to be firmly united.

Our last Loyalty meeting was held at the Mt. Pleasant Brethren Church on Saturday, June 14. Brother Keck from Vandergrift gave an inspiring message on the subject, "Brethren, Go Forward!" His scriptural basis was the revival of Israel under the prophet Micah where renewed interest was taken in reconstructing the Lord's house. Brother Dyoll Belote, who is now pastor of the Uniontown Second Brethren Church, provoked our thinking on the subject of "Conserving Brethren Interests." In the afternoon session a memorial service was held in memoriam of one of our late leaders, Dr. Wm. H. Beachler. Then Brother Freeman Ankrum gave a most interesting address upon "Alexander Mack and His Posterity." Brother Ankrum has spent fifteen years in research on this subject and is doing the Dunkard fraternities a good service in getting more accurate information upon the first pioneer of the Brethren people. Subject matter of this kind arouses our appreciation and loyalty for the Brethren Church.

The Loyalty meetings furnish a district tie-up which facilitates the work of all district organizations and promotional activities. It brings us together into churches who can entertain us for the day but could not entertain us for a district conference period. An active Loyalty Association is needed under normal conditions as well as in times of storm and stress. To meet but once a year is not sufficient to mold our people into a more united force for righteousness.

Clarence Y. Gilmer,  
(Vinc) Conemaugh, Pa., R. 1

P. S. Our next Loyalty meeting will be held in the Second Church at Uniontown on Saturday, September 13.

At early dawn there comes tapping at the doors of the senses the various messengers of the morning to arouse the sleeper that he may greet the day. Then suddenly the first rays from the sunrise dart through the window and there is a complete awakening. When God gives sight to the darkened soul it is no partial transformation. Not sight only but every faculty of mind and heart is quickened and "made whole" when "the Sun of righteousness arises with healing in His wings."



## Christian Endeavor Topics for Young People

REV. W. ST. CLAIRE BENSHOFF, TOPIC EDITOR

Topic for July 13, 1941

### "WHAT IS HAPPENING TO THE CHURCH IN EUROPE?"

Scripture: Lamentations 1:1-5; II Corinthians 4:17

For the Leader

Each day brings forth new stories of hardship as suffered by the peoples of the warring countries of Europe. Included in these are the unwritten stories of the sufferings and persecutions of Christian believers in these nations.

We may truly ask, "What is happening to the church in Europe?" As we learn that battles are being waged over cities which have been outstanding in the growth and advance of Christianity through the ages, we might well ask ourselves why these things must happen and what the result will be after it is all over.

In seeking an answer, we should consider the plan of God for the nations of the earth, the penalty from God for unfaithfulness on the part of His people, and the possibility of Christian advancement from persecution.

World events are occurring rapidly. We will be benefited greatly by closely studying the Word of God and its relation to current events.

#### Discussion

**THE PLAN OF GOD.** A few years ago a great many people were duped into believing that we had come almost to the beginning of the Millenium, in as much as it appeared as if the "war problem" was almost cleared up. What their answer is to the present conflict we would hate to predict. In Matt. 24:6, 7, we are told that wars shall continue on this earth until Christ Himself returns.

It is foolish to believe that we can prevent war by "arming to the teeth." Such action only breeds more hate and revenge. If we were able to get the Gospel of love and salvation of Christ in the heart of every man, woman and child in the world, the modernistic gospel of world brotherhood might work. But when "hate" is the second word a child learns, and Satan (the prince of this world) is continually hardening men's hearts in darkness and sin, we are not going to get very far in this direction. Such a "gospel" will not even get off to a good start. The present conflict shows the futility of twenty odd years of attempted efforts towards world peace and brotherhood.

We must look to the Bible and there find that peace will come with the return of Christ. This, then, helps to explain the presence of war in Europe 1941.

**ARE THE CHURCH MEMBERS TO BLAME?** Jeremiah, in our scripture tonight, laments that suffering and desolation had to come to Israel. Their Holy City of Jerusalem had been ruined, their temple destroyed. But he gave a greater lament because the people were untrue to their God.

God plainly states that when His people follow Him, He will bless them. However, when they depart from His house, and precepts, to live in sin and lust, He will depart from them and they will be made desolate.

This is largely the case in Europe 1941. Travelers through the European countries a few years ago were amazed at the utter lack of interest on the part of the population as re-

gards church, worship, etc. Large cathedrals with only a dozen or so worshippers were not uncommon. Where were the people? It is safe to bet they would be found in the night clubs, dance halls, vice and drinking dens, picnics, family reunions etc.

Instead of praying to God for protection and favor (which might have warded off this war in this generation) they lived their life of pleasure and sin. Now, the penalty has come. When there was a chance to worship, they did not. Now, if they so desire, they must do so at the risk of their lives. It gives us in America a warning we should well heed.

**CAN GOD BLESS THIS ACTION?** There was a time when, if calamity came upon a people, that that people would bend their knees in prayer to God, and God would hear. But the day of "bending the knee to God" has apparently passed. The strong tendency today is to trust in defense guns, battle ships, and fighting planes. One specific example from the front of Europe.

A certain newspaper in America last winter carried a picture from London showing a young lady and man dancing in the sub-basement of a large building during a bombing raid overhead. Sand bags were piled high around the walls. The story with the picture told that "while bombers filled the air with destruction and death, these valiant Londoners descend deeper into the earth, away from the danger of bombs, and merrily dance away the tedious hours."

False security, to say the least. In addition, they showed an utter lack of concern for their danger. They showed that they were trusting in their country's fighting planes and defense measures of men. The fall of the continental countries of Europe show the insufficiency of man-made defenses.

God cannot long sanction, nor long permit, such utter recklessness on the part of people who have professed a belief in Him. How much better it would have been if that picture would have been shown that young woman and man on their knees, praying to God for protection.

**PRESENT EUROPEAN CHURCH CONDITIONS.** We are certain that the domination of the dictators has destroyed freedom of worship. To a great majority of Europeans which never cared for the Church this will make no difference. There is arising a great following after pagan practices and beliefs, dominated by dictator "doctrines." This made it difficult for conscientious Christian ministers who have refused to bow their heads to the aggressor's religions.

Hundreds of ministers have been expelled from their churches and forbidden to preach in Germany. Broadcasts in all dominated countries have been restricted, as has been the selling of Bibles and other Christian literature. One authority informs us that "more persons have died for their faith since 1918 in Germany than in all the persecutions of the Early Church." And think what this will mean when the number is learned from the whole of Europe.

Certainly in Europe it is necessary for a believer to stand up for his convictions. If they can stand "unto death", how willing we should be to work for Christ in this country where it is still possible to meet in perfect freedom and security to worship Christ.

**THE FIRES OF PERSECUTION.** God has not promised a troublous pathway through life. He has not set guarantee limit on the persecution we may be required to endure for our faith. But he has, through the words of Paul, given encouragement by assuring us that in relation to eternal values our afflictions here are very light. Faith such as this is what

will keep the true Church of Christ alive in Europe. History proves that the Gospel of Christ spreads under persecution. Men may try to stamp out the Gospel, but nevertheless, other men and women will defend the Gospel even to the giving of their life's blood. We should be just as faithful.



## Our Children's Department

MRS. LORETTA CARRITHERS,

SUPERINTENDENT



Dear Children:

I am wondering if the boys and girls who are reading these letters are boys and girls who say their prayers. You cannot be Christians without prayer. Some people try to be, but they are miserable failures. They think they can be godly, without God, Christlike without Christ, good Christian people without reading their Bible and saying their prayers—talking to God and letting Him talk to them. But this can not be. Did you ever see a tree without roots or an eagle without wings? Well, then, you never saw a Christian who could not or would not pray. We need to pray. We could not live the Christian life unless we did pray. Montgomery wrote the truth when he wrote these beautiful words:

"Prayer is the Christian's vital breath,  
The Christian's native air."

And yet in spite of this someone may ask this foolish question, "What is the use of praying?" It is an old question. Did you ever ask, "What is the use of breathing?" We all know that our bodies would die if we did not breathe. Breathing is the only true sign of life. It is good to breathe because while we are breathing we are living, and we all like to live. So now what breathing is to the body, praying is to the soul. It is good to pray for while we are earnestly praying it is a good sign that there is life in our soul. Jesus tells us to pray because He wants us to live. In 1 Samuel 12:23 we read, "I should sin against the Lord in ceasing to pray." So you see it is very clear that a boy or girl who is a Christian can not afford to quit praying. The very moment you stop praying you cease to live the life of a true Christian. It pays to pray for when you pray God listens. He loves to hear the children pray.

There is a story told about a little shepherd boy who was obliged to keep watch over the sheep, and so could not go to church. But in his heart there grew a longing to pray to God as they were doing in the church. He had never been taught to pray and did not know what to say, but he wanted to pray, and so, kneeling down, he began with closed eyes and folded hands saying the alphabet, "A, B, C, D," and on to the end. "What are you doing my little man?" said a gentleman who was passing by. "Please, sir, I was praying," replied the boy. "But why are you saying your letters?" "Why," said the little fellow, "I did not know any prayer, only I felt that I wanted God to care for me and help me to take care of the sheep, so I thought if I said all I know He would put it together and spell all I wanted." "Bless your heart, my little man, He will! When the heart speaks right, the lips can't say wrong," said the gentleman.

We are not all gifted to use nice language, but when we kneel in prayer God listens to what our hearts have to say and not just the big fine words that we can say. It is not always what you say, but just what you mean, that God listens to.

Have you heard about that old man's prayer in one of the city hospitals? The doctors were getting ready an old man upon whom they were going to perform an operation. He was stretched out on the operating table and when at length everything was in readiness one of the doctors brought the chloroform. The old man raised his head and said, "Wait a minute", then folding his hands and closing his eyes he began to repeat the little prayer which he used to say at his mother's knee:

"Now I lay me down to sleep,  
I pray Thee, Lord, my soul to keep;  
If I should die before I wake,  
I pray Thee, Lord, my soul to take,  
And this I ask for Jesus' sake. Amen."

The doctors bowed their heads reverently and waited, and when he had finished he looked up calmly and said, "I am ready." Do you still say, "What is the use of praying?" I have learned to believe that it is always best to start every task with prayer, each journey, each lesson, and each decision with a prayer. Prayer lightens our burdens and eases our sorrows—helps us in all that we do.

There is a sweet story told by Robert Louis Stevenson of a storm that once caught a vessel off a rocky coast and threatened to drive it and its passengers to destruction. In the midst of all the terror one daring man, contrary to orders, went to the deck, made a very dangerous passage to the pilot house, saw the steerman lashed fast at his post, holding the wheel unwaveringly and inch by inch turning the ship once more out to sea. The pilot saw the passenger and smiled. Then the daring passenger went back to the other passengers in the lower part of the vessel and gave out a note of cheer. "I have seen the face of the pilot and he smiled. All is well." Even so it was with the shepherd boy and the old man, they prayed to God and He heard them. If earnestly pray about all our problems, no matter what comes up we can say with the watcher on the vessel, "I have seen the face of my Pilot and He smiles, and all is well." Will you do this? Begin now while you are young boys and girls to pray without ceasing and your life will be filled with happiness the rest of your days.

With love in Christ's Name,

Aunt Loretta,

Mansfield, Ohio

**RIVERSIDE, KENTUCKY.** In a letter from Reverend George Drushal comes an announcement of the coming Riverside Young People's Camp. It is interesting to know that these camps go on all over the brotherhood. Reverend Drushal's announcement was as follows:

|                  |  |
|------------------|--|
| Where?           | Riverside                                  |
| Who?             | Any young person 12 years or older         |
| When?            | July 7-11                                  |
| What for?        | Christian fellowship and Bible instruction |
| How much?        | 75 cents or the same amount in food        |
| Special Speaker? | Rev. C. E. Johnson, Mexico, Indiana        |



## Among the Churches

### Post Card Publicity

#### NOTICE

The Annual Home Coming Day at Cambria, Indiana will be held on Sunday July 13 1941—morning and afternoon. President E. G. Mason of Ashland College will be the guest speaker in the morning, and Aunt Minerva Metsger, Missioner in China for 34 years, will be the afternoon speaker. All friends—both "old timers" and newer ones, will be welcome. Basket dinner at noon under a tent. This little church is looking forward to one of the BIGGEST Days in many a year. Special music. Goal for the church school—150. You be one. This church is the early "home church" of Dr. Martin Shively, and Dr. J. Allen Miller. We are looking for a great day in the Lord.

W. R. Deeter, Minister.

#### ANNOUNCEMENT

Brother J. Ray Klingensmith is scheduled to hold a two weeks revival meeting in the Gospel Tent at Vinco, Pennsylvania, from July 20 to August 3. Brethren of the Pennsylvania District are cordially invited to attend.

C. Y. Gilmer, Pastor

Falls City, Nebr. The Sunday School of the Falls City Brethren Church sponsored a vacation Bible school beginning on Monday morning, June 2. We had 71 pupils enrolled in four separate departments. The work carried through two weeks ending with a program on Sunday morning, June 15.

Our teaching force is committed to a strong Bible teaching program. The handwork we use is closely related to Bible truth. Some outstanding results have been achieved in personal conviction and new members of our Bible school. This is our fourth vacation school here.

R. F. Porte, Pastor

Oakville, Indiana, News. The Oakville Church experienced another victory and blessing. The week of June the 23rd

was set aside as "Tithe Week." No letters were sent out to the membership, but the pastor preached two tithe sermons on the 22nd and the 29th. The only ones reached, therefore, were those present on these two Sundays and a few non-resident members who received the calendars. The surprising result was that on Sunday morning, 29th, \$150 was brought to the Treasury House with about \$10 more pledged to be paid when wages for the week are received. More will yet come in.

The day closed with a beautiful camp fire service and testimony meeting.

L. V. King

#### NEWS FROM UNIONTOWN, PA.

On May 22 the Second Brethren Church of Uniontown held a reception for our pastor and his wife, Rev. and Mrs. Dyoll Belote. The reception was held in the church social rooms.

This reception was given in order that we might show our appreciation for his accepting the third call to our church as pastor. He has served the same people in the First Church for the other calls. Members and friends to the number of about one hundred were in attendance.

Our nearest neighboring Brethren pastors and wives, Rev. and Mrs. Freeman Ankrum of Masontown and Rev. and Mrs. D. C. White of Mt. Pleasant, attended.

Short talks were given by Rev. Ankrum, Rev. White and Mrs. White. Rev. Belote arose to the occasion with a very fine talk about his past associations and gave a brief idea of his plans for the future of our church. The pastor and his wife were showered with quite a number of gifts and a sizable purse.

A luncheon was served and everyone joined in fellowship with one another and well-wishing for our new pastor.

The Belotes are residing at 47 Lawton Avenue in the city.

Mary Jane Vance, Secretary

#### ITEM FROM HAGERSTOWN, MD.

Hagerstown is making good in sending in items for the "Among the Churches" column. Here is another interesting account of the Children's Day services. The item follows.

The First Brethren Church of Hagerstown observed Children's Day on Sunday, June 22, when a combined Sunday School and Church service was held. The classes and departments assembled at 9:30 for a short opening service, and then marched into the church for a special program.

The service was in charge of General Superintendent, L. M. Johns, who was assisted by the Rev. W. D. Furry and the department superintendents. Selections by the Cradle Roll department, in charge of Mrs. Ruth Stoddard, opened the program. "The Mother Goose Children's Day" was presented by the Beginners, under the direction of Mrs. Richard Stouffer. This was followed by songs and recitations by various members of the department.

This was followed by the members of the Primary department, supervised by Mrs. Fannie Harbaugh. The Junior department was under the direction of W. W. Beachley.

#### Yoder Society Has Meeting

The Yoder Missionary Society of the First Brethren Church of Hagerstown, held its June meeting at the home of Mrs. Elmer Johnson, Woodpoint, with Mrs. Lindsay as hostesses. Mrs. Roland Stoddard was the program leader. Refreshments were served following the business session.

**CUMBERLAND, MD., REVIVAL.** We had a wonderfully inspiring and uplifting evangelistic revival conducted by Brother H. E. Eppler, of Winona Lake, Indiana, from May 20 to June 1. While there were no immediate additions to the church it was one of the most spiritual and uplifting meetings I have attended for years. Brother Eppler soon sensed



the conditions and did not preach a sermon he had expected to preach, but it seemed he was lead by the Holy Spirit to give what was best for the church and community.

I never worked with Brother Eppley but in one revival, many years ago at Burlington, Indiana, but I did the preaching and he was song leader. I was impressed with his "pep" as well as his judgment in the choice of songs, but I never knew he could preach such strong sermons along the higher life line. I had been preaching along this line for a year, holding up a higher standard of morals and spirituality. Without knowledge of this he did the same thing and greatly strengthened the work here.

The activities of the high schools in their last week, and ten days of extremely hot weather, Measels, Scarlet Fever, etc., cut out crowds. The last few days the crowds greatly increased. While the meeting closed with an intense interest we had no public confessions. The Sunday after the revival I took in one by relation and we expect her husband to be baptized very soon. Several others promised to come as a result of the meeting.

I believe this revival was a very good thing preceeding the usual summer slump in the city work. We have just bought a good bus and expect to start using it this week. We expect this will help us in our attendance for the summer.

We are badly in need of a man for this field. A consecrated man of good judgment, a willing worker who is willing to make from twenty-five to fifty calls a week, a man who is not willing to wait for something to turn up but who will turn up something. I believe this a wonderful field for a live wire. I am too old for this field. I do not drive a car any more and for Mrs. Bowman and I to make the necessary calls on foot over these hills and mountains is hard on us. They are very good to us here. They furnish a car one day a week to visit the outposts. This is a great help to our work.

As badly as we need preachers Brother Eppley should give his full time in a good pastorate or in the evangelistic field. We cannot express our appreciation for his coming to our aid and so willingly visiting every day, preaching and conducting the music every night. He did both freely and splendidly. We pray God's richest blessing upon him and his family.

Isaac D. Bowman  
432 South St., Cumberland, Md.

*CUMBERLAND, Maryland.* After many disappointments experienced by Brother I. D. Bowman, the temporary pastor, arrangements were completed for the writer to hold a two-weeks meeting in the Cumberland Brethren Church. I arrived on Tuesday, May 20, at five-thirty in the morning. After enjoying my first Cumberland breakfast Brother Bowman and I began the visitation work which we continued every day until the meeting closed on June first. When the age of "I. D." is considered he does a remarkable job of walking up and down and around those Cumberland hills. Although he has only been there a year he knew where to go and was welcomed without exception. A great deal of constructive work was done during these visits.

Services were held each evening including Saturday. I conducted the song service and did the preaching. We ran into hinderances to attendance of about every sort. But the attendance kept up well. I am certain many were benefitted. There is a group of very highly consecrated people there. Their loyalty to the services is to be greatly praised and was much appreciated by the evangelist. May the God of heaven continually and abundantly bless and guide them in their service of Him.

I had my home during the two-weeks with Brother and Sister Bowman. This fellowship was helpful and inspiring as

well as delightful. To me for a couple to spend sixty-two years together in wedded life and then manifest in their living the Christ-like spirit found in this home is next to divine. Thank you, my good friends, for the privilege of sharing your home. May the Lord bless you and keep you.

The Southeastern Board together with the National Board should work with the Cumberland church in securing a permanent pastor. And that is no small or insignificant task. The finding of just the right man at this time means everything to this work. He should be secured soon at any cost in effort as Brother Bowman feels he cannot stay longer than to the next General Conference. May the Holy Spirit guide in securing the leadership needed at this time.

To the faithful workers and temporary pastor at Cumberland I say again, "thank you," and may God richly bless you.

H. E. Eppley,  
Winona Lake, Ind.

We received the following program which marked the retirement of Dr. W. S. Bell from the pulpit at Dayton, Ohio, and the installation of Rev. Vernon Grisso as pastor of the church. We understand that a fine service was the result.

Congratulations go out to Dr. Bell for the fine piece of work which he has done in the Dayton Church during these last days of unrest. We also extend best wishes to Brother Grisso as he takes over this fertile field.

The program follows:

Reception and Farewell Program  
For Our Incoming and Retiring Pastors

\* \* \*

Monday, June 23rd, 1941

Y. W. L. Auditorium — 7:45 P. M.

Song in Unison

Invocation and Devotions ..... Rev. W. S. Bell

Music

Address .....  
Rev. Daniel Brownlee, Executive Secretary Dayton  
Council of Protestant Churches

Address .....  
Peter Quartel, Executive Secretary City Rescue Mission

Music

The following representing the official organization of the Church will give short statements of welcome and farewell (3 minutes each)

|                |                             |
|----------------|-----------------------------|
| Monroe Snider  | Lay Elder                   |
| M. J. Beeghly  | President Board of Trustees |
| Oscar McNay    | Supt. of Sunday School      |
| F. W. Eccard   | President Deacon Board      |
| Harold Teeter  | Vice Moderator              |
| Hazel Lehman   | Women's Missionary Society  |
| Elwood Randall | Laymen's Organization       |

Response .....  
Rev. Vernon Grisso Our New Pastor, Rev. W. S. Bell Our  
Retiring Pastor

Remarks from Visiting Pastors of Other Churches

Music

Benediction

Formal Reception and Farewell

Refreshments

Committee on Arrangements  
Elizabeth Hepner  
Mary Katherine Kemp  
Gladys Carr  
Committee on Program  
Oscar McNay  
Hazel Lehman  
Geo. F. Kem



The

Brethren

Evangelist

ASHLAND COLLEGE,

Vol. XLIII, No. 27

July 12, 1941



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## CONTENTS

|  |    |
|--|----|
| Interesting Items .....  | 2  |
| The Brethren Church—Editorial—W. E. R. ....  | 3  |
| Indiana District Moderator's Address—<br>Rev. S. M. Whetstone .....                          | 4  |
| The Armor of Righteousness—Rev. C. E. Johnson .....  | 7  |
| Some Brethren Leaders of Yesterday, (Dr. W. H. Beachler)<br>No. XLI—Dr. Martin Shively ..... | 8  |
| A Brief of the Ohio District Conference—<br>E. M. Riddle .....                               | 10 |
| City in Sackcloth—Rev. Frank Gehman .....  | 11 |
| "Moving Day"—Arthur R. Baer .....  | 12 |
| Christian Endeavor Top'c for Young People .....  | 13 |
| Our Children's Department .....  | 14 |
| Benevolent Report for June .....   | 14 |
| Laid to Rest .....   | 15 |
| Among the Churches .....   | 16 |

## INTERESTING ITEMS

WE NOTE A FEW THINGS FROM THE JOHNSTOWN BULLETIN. A new innovation has found its way into the services of the Third Church. We note this announcement. "C. E. Society begins morning schedule. This morning, (June 15th), at 8:45 o'clock (DST) the C. E. began its summer time early morning schedule of services, before the Church School." Now that is something to think about. Why not try it in your churches where the interest in Christian Endeavor has lagged and the spirit is lacking? It may help to revive your entire program.

The second notation we find is the following: "Third Church invites Pennsylvania Conference. The Third Brethren Church has extended an invitation to the Pennsylvania District Conference of The Brethren Church to be its 'guest' for the annual sessions, Monday through Thursday, October 6-9, 1941. Approximately 100 delegates are expected for the four-day period. The pastor, (W. S. Crick), is Moderator and Floyd S. Benshoff is Secretary of the State unit.

PLEASE TAKE NOTICE of the report of the Benevolent Treasurer in this issue. Brother King tells us some things we need to know.

DR. SHIVELY'S ARTICLE shifts fields this week. He brings us the Forty-first of the series on the general theme of "Some Brethren Church Leaders of Yesterday as I Knew Them." The tribute is paid in this article to Dr. W. H. Beachler. We are truly indebted to Dr. Shively for these articles of the past and also for the present series which he is giving us concerning the Laity of the church.

GLEANED FROM THE MILLEDGEVILLE, ILL., BULLETIN. "There will be a camp for all Young People of High School age, or older, or who are to enter High School this fall. NOBODY EXCLUDED. The dates, August 4-9. Place: Camp Isle, near Waterloo, Iowa. Five full days—One Dollar each day. Fun, recreation, instruction, all under Christian supervision." We are looking for a fuller announcement from those who have charge of this work.

WORD JUST COMES FROM CAMP SHIPSEWANA that a fine enrollment of the Juniors, (9 to 12) has been made in the Shipshewana Camp, at the Brethren Retreat at Shipshewana Lake, Indiana. About 75 have thus far enrolled. Next week, July 14-19 will be taken over by the Intermediate group, ages 12-15. The following week, July 21-26, has been allotted to the older young people. There is time yet to make your reservations for one of these latter camps. What has your church done about it?

WE ARE GLAD TO GIVE OVER a part of this issue to the Indiana Moderator's address and the general report of the Ohio District Secretary. We desire to bring as much of the trend of these conferences before the readers of The Evangelist as we possibly can. So, those who are in charge of the affairs of the conferences will be doing the readers of the Evangelist family a kindness to send on the papers and addresses of the conferences. Laymen—What are your impressions of these meetings?



# EDITORIALS



## THE BRETHREN CHURCH

### The Past

The "past" of our history coincides with that of the other branches of the Tunker Fraternity previous to the various divisions. We are all a part of that same mother tree. There are many bright pages in the history of that distant past and some not so bright. The older Brethren are familiar with the general outline of that history, especially its brighter aspects; but too often the darker sides of the picture, with its warnings, are forgotten or ignored. Many of the younger generation and the newer members of the church are unfamiliar with the past, which fact no doubt accounts for the large numbers, who annually are lost to the faith. A study of our history and the contributions which the fraternity has made to our own country, a contribution far greater than our members would suggest, would be a good tonic for any of the Brethren who become enticed by the mere idea of numbers.

I shall not dwell on that at this time, but certainly more materials of that period should be made available to the youth and new converts. Many will not take the time to read the heavier volumes. By far more time and attention should be given to that past.

### Our Own Past

It is to soon to write many pages of that past, for of many facts it is still impossible to think soberly and wisely. Time alone will clarify many issues; but we can say that this history, too, has its bright pages, and some, which are not only not so bright, but positively dark. In spite of many losses in general the church has made progress and is far in advance of her position of twenty-five years ago. During the years of my memory, she has advanced in missionary zeal, in an educated ministry, in the support of our College and Seminary, and the general spirit of our people. If anyone is inclined to doubt these statements, let him check carefully the church as she was in about 1910. Of the immediate past, only the future historian will be able to write dispassionately and wisely, and God alone can measure its consequences and judge in these matters.

### The Future

The "future" of the Brethren Church will be what we, under the leadership of the Holy Spirit, make it. There can be no doubt but the Lord has a great work for us to do, the all important question is, **will we look to Him for leadership and follow where he leads?** The first place in any program of advancement should be **Forward with Him!** And that means individually and personally. in the home and everywhere. This fact might be stated differently—**"Advance With a Real Spiritual Life,"** for this is the very center of any program of advancement. The Brethren were pietistic and mystical from the beginning, and should so continue.

A second goal for the future might be **ADVANCE WITH EDUCATION**, and I am thinking of course of Christian teaching in the home, where it is so much neglected today. This in turn should be supplemented by our Sunday Schools, Daily Vacation Schools and our **Summer Camps**. The Brethren have responded splendidly to our camp movement and much good has been done, but a larger place should be given to them. This program should also include our own Ashland College, which is the best place in the world for Brethren students. And the Seminary, it, too, must have support not merely of dollars, **but of students**. **Never has the need of ministers for the church been greater, but never have the opportunities been greater.**

A third worthy goal for the future might be **FORWARD IN MISSIONARY ZEAL**. The church is doubtless more missionary minded today than ever in her history and yet she does so little for missions, either at home or in foreign lands. This is not true only in the Lord's final command, but it is vital to the life of the home church. A selfish, self-centered church will die, but the one which gives of life and substance for others will grow spiritually and numerically.

The writer is not suggesting that other interests of the church should be neglected, but the rather that these named are the motive agencies of life. Some Districts have suggested forward programs which are splendid, but a general forward program for the entire church should be promoted. **The Brethren Evangelist** is your paper and stands ready to serve as we face the future.

W. E. R.



# Indiana District Moderator's Address

Rev. S. M. Whetstone

*Delivered at the Indiana District Conference  
Brethren Retreat, Shipshewana Lake*

It becomes my duty as Moderator of this, the fifty-fourth annual Conference of the Brethren Churches of the Indiana District, to bring to the delegates assembled what has long been termed the Moderator's Message. I assure you that it is with a sincere feeling of humility that I undertake this task, for I fully realize that it is no easy job when it comes to saying the right thing at the right time. I also realize there are so many others who could do this far better than I.

We come with profound gratitude to Almighty God for the innumerable blessings of life which have been ours during the past Conference year. To us have been offered the riches of God's saving Grace. All the fullness of God's love in Christ to us may be ours for the asking and taking. All the power of the endless life in Christ should simply thrill us and move us on to greater endeavors for Him. We should again humbly bow before our Heavenly Father and acknowledge that there is no other Name, in heaven, or in earth, to compare to the name of Jesus, our Lord. We should also be doubly grateful to our God in that He has seen fit to let us live during these days in the United States of America. No, this land is not ideal. It is far from it. Yet we are living in a land of Bibles and Churches and opportunities. Dark as this old world seems at this time, and it may become a great deal darker before this condition is over; yet, it presents a glorious challenge to Christian people. This is no day to give up, nor even to become lacking in interest. Rather, these are days to walk obediently with God. These are days wherein we had better deepen our spirituality, for they are "evil days." And because they are "evil days" we should "redeem our time."

In the midst of confusion, controversies, "wars, and rumors of wars," the apostle Paul's inspiring words, as given to the congregation at Philippi, might serve to inspire us. Philippians 3:13-14, "This

one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Here the great apostle speaks of the past, the future, and the present. This seems to be the order in which he considers them. Perhaps such might serve as an order to guide us in the consideration of our District work in this discussion at least. I shall make no attempt to discuss, or suggest, a lot of new and untried things, nor do I come before you with certain recommendations. My only desire is to try to challenge and inspire us on to greater endeavor for Christ and His Church. With this in mind, let us be guided somewhat by our chosen text.

Paul says, "forgetting those things which are behind." As for me, the sooner we forget some of the things which are behind, of the last few years, the better. As wise servants of the Lord, let us profit by such experiences, but may we not rest in them. Too much lies just ahead. There are however, many noble things in the past, and much grand history of our beloved Church, for which we can justly be proud. Yet I find little satisfaction in living in the accomplishments of our church fathers, except it be to challenge me on to great things for to day. They have laid the foundation well, it is ours to build thereon.

I visited in a home not long ago where a splendid farm had been left by the father to his only son. It was a fine farm consisting of many acres of good rich soil, capable of maintaining its way. As we visited, this son told me what a great and good father he had had, and how he had left him this farm well fenced and good well-kept buildings. But as we visited I noticed the buildings were in bad condition and needing paint the worst kind. The fences were in a tumble-down condition and the stock seemed to be at liberty to go and come as they pleased all over the

farm. Everything pointed out to me that the son was simply resting in the good achievements of his father, and doing just enough to hold the farm.

I do not want to be too critical, but sometimes I wonder if we have not been in somewhat the same situation in our church work. Our fathers have left to us a heritage. They had trusted that we would be good and faithful builders, in the propagation of the Gospel. What are we doing with this heritage? To be sure, we have made some progress during the years, but we all agree that we should have accomplished so much more. We have made many plans, we have set up much machinery, and have formulated enough programs during the years to have easily doubled our membership and congregations—had these plans really been worked. During the past year we had a District program, or perhaps better; we have had District Goals, approved by this Conference a year ago. We shall hear of the results of it at this afternoon session. No doubt it has been a big help in some of our congregations, while in others it has hardly been noticed at all. Why this difference? The answer is quite easy? These goals have been considered by some as a challenge, while with others they were just not considered at all.

So we could go on for a long time pointing out mistakes and failures of the past, but if we should, the sum total would amount to very little. Since we cannot move forward by looking back, let us see what the Apostle has to say next.

Here it is: "**Reaching forth unto those things which are before.**" I rather like that, don't you? Perhaps we have not been very good at reaching forth. It may be that we have spent more time building monuments than laying cornerstones. Possibly we have been working at everything in general and nothing in particular. Somewhat like the man who went hunting. He started out trailing a bear, and shortly a fox had crossed the trail, so he started on the fox track, but soon a rabbit had crossed the trail of the fox and he turned to follow the rabbit; but before going far the track of a mouse crossed that of the rabbit, and he tracked the mouse to where it went in the ground. Thus he came home with nothing, because he went hunting for nothing in particular. So many times in our District work we have started out after big things, but too often we have condescended to being satisfied with little things.

We must not forget, Brethren, that we have some **BIG** things to aim at. Paul had big things to aim at, so have we. Paul's big opportunities were not bound by the past, neither are ours. Let us think of some things which we should be "**reaching forth to**" in this next Conference year.

First of all, I would call our Indiana churches out

to the first and greatest task committed to them by the Founder of the Church, namely, **EVANGELISM**. I am not pleading for certain type of evangelism, but I do say our churches must be evangelistic. The Gospel must be preached. The Church must preach it. Our Lord commanded that it be preached. It must be preached in all of its power and fullness to win men to Christ. I fear we, both ministry and laity alike, have not taken this important task to heart. Somehow, we are not aroused to the danger of lost men and women about us. Unless a Church is a soulwinning Church, I know and you know there is no future for that Church. Her days are numbered. I should like to see a real revival of evangelism within every Brethren congregation in our Indiana District. The need is great. The time may be short. Most of us need this very thing in our own individual life for we are guilty of neglect and carelessness in things spiritual. It will take more than just a two weeks series of meetings to correct this fault. The need is within the Church. Lost souls are not going to be saved until our congregations of believers show a better quality of loyalty and interest.

The second thing for which we should reach forth, as I see it, is **STEWARDSHIP**. There is a decided weakness among us right here. It may be true that our Indiana Churches are just about the average in this respect, but if it is true, then the average is too low for a good growth. It is not good reasoning to think that just an average church is going to make much headway in present-day conditions. Other things around are not average, but far beyond the average. There are so many demands, so many invitations, and so many counter attractions these days, that unless one is willing to accept the Gospel order of Christian Stewardship he very likely will be lost in the ways of the world.

The Stewardship of Substance is quite clearly set forth in the Word of God. Not only is it set forth, but it has also proven its worth wherever honestly tried. To the individual, it brings a great satisfaction, as well as proving to be a blessing which leads to a deepened spiritual life. I have noticed in my ministry that as a rule those who **TITHE** are quite faithful and loyal to the church. There seems to be a definite relation between Gospel giving and Gospel living. To the Church, **TITHING** will solve her every financial problem if put to the test. This has been proven so many times over that there is no argument against it. The reason is obvious. It is an obligation laid upon us by our Father God to carry on His work, and He knew how it would work out. The problem is that of bringing our people to recognize the obligation, and then to discharge it.

It perhaps is true that our people are doing well in comparison with other years. However you know,



and I know, that at the present rate of giving we never will make much growth. For the past several years our District Mission Board has been pleading for sufficient funds to launch a new work in the District. However, this can never be a reality with our present giving to this worthy cause of just a few hundred dollars annually. Our District Board of Trustees have had visions of great things here at Shippewa, but such things are impossible without sufficient funds. Our College and Seminary at Ashland are needing, and certainly deserve, far better financial support from the Churches of our District. Our Publishing Company is deserving of much better support, both in gifts and subscriptions to **The Brethren Evangelist**. The Missionary Board of the Brethren church, which is now charged with both "home" and "foreign" work, must be given better support. The Benevolence Board, which is responsible for the Brethren Home and Superannuated Ministers is in need of more money. The National Sunday School Association is doing a splendid work in our denomination, and are deserving of much more support than they are getting. So on we could go, speaking of those things which are before which need and deserve increased support. The Gospel order of giving would solve every one of these needs. I would urge upon this Conference the wisdom of TITHING. If we, as a people, gave even the tithe, all of our interests and the interests of the Kingdom committed to us would fare splendidly.

It seems needful to say a word or so about the Stewardship of Time. We sing that grand old hymn, "Take Time to Be Holy," and it does take time to be holy. We are face to face with the fact that most of our people are not taking enough time to be holy. Most of us may not talk much about it, but down deep in our own hearts we do realize it. We may feel disposed to urge about the Bible's requirements regarding money matters, but certainly none will deny the fact that at least one-seventh of a Christian's time is clearly taught in our Bible. Yet, my Brethren, every year you and I can notice a decided turning away from this plain teaching. Even the Lord's Day is fast becoming a day of worldliness. It is the one big day for the movies, reunions, picnics, and gatherings of all kinds. Whatever may be our personal opinion regarding the use of the Lord's Day for such things, the fact stares us in the face that we certainly are headed in the wrong direction spiritually. The time may not be far off when we will have few, if any, evening church services unless the present drift is turned.

It seems to your Moderator that some consideration should be given this NO. 1 ENEMY of things spiritual within our District. Just what, we confess, we are at a loss to know; but certainly some attempt

should be made before it is too late. A system of "Church Institutes" held through-out our District, wherein this and other problems, could be considered may prove to be a good thing. At least something of the kind might be worth considering. We are unwilling to concede that simply because so many things are making inroads within the spiritual life of the Church we can do nothing about it. Brethren, let us face this as a challenge, and try to stem the tide. Something must be done to bring our people back to a degree of loyalty which is so vital to our success.

All that I have said thus far is simply a plea for our Brethren people to be at work for Christ and the Church. I appeal to our men and women of the Church to give themselves to "full time service" for Christ and a Godly life. Whatever your vocation may be, give yourself to that task with a devotion that God in Heaven can bless.

If we fail to lay the burden of service upon the hearts of our young people, we have failed in that which is fatal. Ours is the task of putting each local church to work. If we could succeed at this, each local congregation would be a growing church. Some of our churches are doing this very thing in a fine way. For example, since our Conference of a year ago, our Elkhart Brethren have completed the second unit of their building, which gives them one of the best equipped plants in our entire Brotherhood. This same congregation, along with several others in our District, have seen large numbers of souls saved during the past year; and that for the very reason that these congregations went to work at a definite task with a purpose in mind. There is within each of our congregations, sufficient power to put the work over in a splendid way—if that power could be put to work. Possibly Paul has the secret in our text: **"This ONE THING I DO, \*\*\* I press toward the mark"** It might be a good thing should we try that plan. That **"pressing toward the mark"** indicates a struggle. Should our people really become aroused to the work of the Church, things would happen in the Indiana District. No set of Goals would be too difficult for us to reach them.

We trust that no one will misunderstand us. It is not our intention to become too critical, nor to sound a discouraging note, neither to take a pessimistic attitude. I appreciate that there are many very encouraging signs over our District. Some of our congregations have shown great possibilities in various ways. Some good wideawake Laymen's Groups have been organized within the past few months. These men, we feel quite sure, are going to go out and really do things for the cause of Christ. We predict they will prove to be a long needed power in the local church and their influence will be felt through-out





perfection, but the repentant sinner, in his weakness, takes upon himself the Armor of Righteousness, which is in Christ and is thus made clean.

Paul in Titus 2:8,10 points out two needs of the Armor of Righteousness. First, as a means of defense. That the man of the world might be ashamed when he can find no evil thing to say against you. We as Christians are being daily read. We may not realize it but the world is forming its opinion of the church by our daily lives. Let down the Armor of Righteousness and sin enters. The world sees and is driven further and further from the church. What right has any professing Christian to expect the man of the street to follow him into the House of God when that same professing Christian goes forth daily without the Armor of Righteousness, with sin showing forth from every act of his life—probably not the great glaring sins of the world but the small sins. "The little foxes that spoil the grapes." In a recent magazine article figures were given to show that the drinking of intoxicating liquor was on the increase among leading members of the Christian church. I ask you seriously, Is that an argument to the drunkard to unite with the church? The man that uses tobacco, can he use that as an argument to the man of the street? The man who curses and swears, the man who gambles, the man who goes to questionable places of amusement, (Yes we have all these conditions within the lives of certain people whose names are on the church books) can these be used as arguments to induce others to give their lives to Christ who died for them? Paul says to put on the Armor of Righteousness, the Whole Armor of God, that the man of the world might be ashamed when he can find

no evil thing to say against you. We ought to consider this as we go about our daily life.

Second, the offensive battle. That we might adorn the Doctrine of God our Saviour in all things. That we might be so covered with the Righteousness of God in our daily life that we can go forth and wage a good warfare for Him. The church is being attacked on every hand, both within and without. Men are preaching, supposedly, the Word of God, which is bringing ridicule upon the name of the Saviour who died for us. I sat not so long ago in a building dedicated to the worship of God and listened to an address, given by the president of a church seminary, that was a disgrace to the God whom he claimed to serve. He was no adornment to the Doctrine of God for he was out to destroy that doctrine in order that he might have a following. We are called upon to go out and wage an offensive warfare, as good soldiers of the Cross. Fads and Isms, false teachings and soul-destroying doctrines are being taught on every hand. We as Christians should combat them. Only as we "Gird ourselves with the sword of the Spirit, which is the Word of God," and surround ourselves with the Armor of Righteousness can we go forth to the battle and become an adornment to the Doctrine of God. We may know the Word so well, but if we have no protecting Armor of Righteousness, we will accomplish nothing.

Therefore let us prepare ourselves by study, prayer and meditation. Then surrounding ourselves with the Armor of Righteousness, let us go forth honoring and glorifying the name of our God, whether it be in a defensive or offensive warfare for Him.

Mexico, Indiana



## *Some Brethren Church Leaders of Yesterday As I Have Known Them*

No. XLI . . . W. H. Beachler

By Dr. Martin Shively

Will Beachler, or "Bill" as most of his closest friends called him, united with the Brethren Church under the ministry of that very close friend of mine, Dr. J. M. Tombaugh, who served the congregation at Miamisburg for a long term of years. It was my blessed privilege to know Daniel Beachler and his good wife, both of whom were very active members of

the congregation there. In spite of the fact that Dan Beachler had a very white head of hair and beard, he was a most rugged individual, with an abounding vitality which attracted folks to him. Some of that vitality was imparted to his two sons, though now both are gone to be with the father and mother, who long ago preceded them. The Miamisburg congre-

gation has ceased to exist, but it has left an indelible impress on the community, and could not have done otherwise with the kind of men and women who constituted its membership in the days of its greatest activity. There were the Beachlers, Earlys, a number of the Fox families, among whom aunt Lydia, whose initial gift led to the founding of the Brethren Home at Flora Ind. and the Neibels, who were charter members of that country church from its beginning under the ministry of Edward Mason.

Brother Beachler was one of Dr. Miller's boys, under whose teaching and training a great group of young men were prepared for service in the ministry, and it is not too much to say none served with greater distinction than the subject of this sketch. Nothing I can or will say about him can do full justice to the life he lived and the service he rendered before the break in his health.



Some of my readers will think of him as a preacher of unusual power, both in the field of evangelism and in the pastorate. And his work in these fields was highly successful.

Others will think of him as a most enthusiastic Sunday School leader, where he not only served faithfully in the schools where he served as pastor, but also in the state organizations and those of lesser grade.

Still others will remember him as a lecturer on Chautauqua platforms, or at farmers institutes, for he was born a farmer, and his boyhood was spent in tilling the soil. So both practically and otherwise, he had a message for the farmers, and a message the delivery of which, made him very popular as a lecturer to such groups. Yet others will remember him as Moderator of the General Conference of the church, to the service of which he gave himself without reserve. And he served the church in this cap-

acity perhaps as often as any man who was chosen by his Brethren to such a position. He possessed the almost uncanny gift of being able to smooth the rough spots, which too often developed in debate when matters were under discussion upon which may be rather wide differences of opinion. Yet others will remember him as a conversationalist of rare gifts, and even in his last days, when sitting in the shadow of death, he could not only smile but possessed the gift of being able to make others smile. A friend whose death brought tears to many an eye, and whose passing enforces attention to the extreme uncertainty of life, and the necessity of being prepared, by the grace of God, for the change into which death ushers us.

He was perhaps as widely known in our Brotherhood as any among us for among the many activities with which he was associated, was the canvass which he made in the church for the more adequate endowment of the only institution in the church which offered, and still offers, training in the field of education, both secular and religious. I refer of course to Ashland College which he served in various capacities, as a member of its Board of Trustees, as well as having made this canvass of the church for endowment funds. As I recall it the only meeting of this Board which he missed while serving as a member of it, was the one which was held as his body awaited burial.

He will be greatly missed by all the groups in which he rendered such splendid service, and the coming General Conference of the church will miss him as much as any of such groups. But of course, most of all he will be missed by his family, to which he gave himself without stint. And perhaps as much as any of the other groups outside of his own family, he is missed in the family of the writer, where he was regarded almost as a son, and in the bosom of which he was often a guest. But all are better men and women for having known him. The stanza in Longfellow's poem, entitled the "Psalm of Life", is called to mind,—

"Lives of great men all remind us,  
We can make our lives sublime.  
And departing leave behind us,  
Footprints on the sands of time.  
Footprints which perhaps another,  
Struggling on life's stormy main,  
A forlorn and shipwrecked brother  
Seeing shall take hope again."

Beachler's life was such a life, and all who knew him must be better for having had that blessed privilege.

## A Brief of the Ohio District Conference

The fifty-fourth Ohio District Conference convened at New Lebanon, Ohio, the last week in June. Brother C. C. Grisso is the pastor of this church. It was a very good conference, with a delegated body of twenty-seven ministerial and eighty lay members. A few ministers were not present, due to work and the pastor of the Pleasant Hill Church, Brother Adams, being called away, due to the death of his father.

### WELCOME AND ENTERTAINMENT

Mr. Glenn Clayton, Superintendent of the New Lebanon schools and also the Sunday School Superintendent, gave an address that surely made every delegate know that they were wanted and needed in the conference. The Missionary Society of the church did their part in serving and gave the physical care that is always needed. The fellowship at meal time was very wonderful.

### MESSAGES

The program carried the usual number of addresses and sermons. We cannot mention all, but there was not one that the writer would want to intentionally leave out. Every speaker seemed burdened with the responsibility and opportunities before the church of the Living Christ in times like we are now experiencing. Vice Moderator Dodds spoke of the Christian Armour as being equipment for the Christian in such times. The address by the Moderator, C. C. Grisso, and the inspirational sermon by W. S. Bell, and the missionary message by J. Ray Klingensmith, together with the address of Dr. J. R. Schutz of North Manchester, Indiana, were every one challenging, and forceful messages.

### AUXILIARIES

The Missionary Society, the Sisterhood of Mary and Martha, Minister's Group, Bible School, Leadership Training, Camps, District Missions, Ashland College and Seminary, Publishing Company—all had proper recognition in the conference. Some very good plans were revealed which ought to be helpful.

### PROMOTIONAL WORK

1. The Ohio Mission Board gave the report that two churches were added to their list for next year's receipts also that the apportionment for a number of churches was raised in order to carry out the needs of the board.

2. Upon the suggestion contained in the moderator's address, a committee from the conference was named to cooperate with **The Brethren Publishing Company**, in an effort to increase the subscriptions of **The Brethren Evangelist** in the district, even to every Brethren home in the state. The committee named is composed as follows: L. V. King, Louis P. Clapper.

3. That the Mission Board of the state create points of interest for development of The Brethren Church, e. g., churches without a full time program, and that when the need arises they increase their budget as the vision grows. Also to discover points where Seminary students can be used and to petition the National Board to assist in this program.

4. Action was taken, recommending that every church receive an offering during this month, if possible to assist the Vinco, Pa., Brethren in rebuilding their church which was destroyed by fire.

5. It was decided by conference that our churches cooperate in and promote Brethren Emphasis and Doctrine in every department and organization of the local church during the month of October. It was recommended also that we appeal to the National Conference for plans to be made for the promoting of denominational instruction in the Brotherhood through series of supplementary Sunday School lessons, Christian Endeavor and weekly Bible classes. This promotional committee was named, J. G. Dodds, George S. Bear and E. M. Riddle.

### ELECTIONS

The elections resulted as follows:

Moderator ..... J. G. Dodd  
 Vice Moderator ..... Vernon Griss  
 Secretary-Treasurer-Statistician ..... E. M. Riddle  
 Assistant Secretary-Treasurer  
     ..... Clarence S. Fairbank  
 Conference Trustee ..... Glenn Clayton  
 District Mission Board .... A. E. Whitted (3 years)  
     E. F. Miller, George S. Baer, Harvey Amstutz  
 Ministerial Examining Board ..... F. C. Vanator  
 District Sunday School Board ..... M. A. Stucke  
 Nominations for College Trustees ..... H. J. Riner  
     Albert Schwab, N. G. Kimmel, Mrs. E. L. Kiefner, Harvey Amstutz, Roy Beaver. (Three to be elected)  
 National Conference Ex. Committee .... J. G. Dodds  
     C. C. Grisso  
 Credential Committee ..... C. S. Fairbank  
     H. J. Riner, Mrs. Harvey Amstutz  
 Auditing Committee ..... Vernon Griss  
     George S. Baer  
 Church Comity Committee ..... E. G. Maso  
     E. F. Miller, C. C. Grisso  
 District Evangelists ..... L. E. Lindow  
     J. G. Dodds, C. C. Grisso  
 Resolutions Committee ..... George Keiser  
     Mrs. F. C. Vanator, W. S. Bell.

### NEXT CONFERENCE

The Smithville delegates invited the conference meet with them next June. The invitation was cheerfully accepted.

E. M. Riddle, Secretary

## The Editors Speak

### CITY IN SACKCLOTH ASSYRIAN CAPITAL REPENTS PROPHET WARNS OF DESTRUCTION AWAITING CITY

(By United Assyrian Press)

Nineveh, Assyria, Eighth Century, B. C.—Excitement reigns unabated amongst the million or so people of this great city of the Assyrians. Cause of the unparalleled excitement is the startling word brought here and proclaimed throughout various parts of the city by one Jonah, styling himself a prophet of the Living God whom he calls Jehovah, the God of the Hebrews. Students of history and foreign affairs will recognize the Hebrews as descendants of one Abraham originally from Ur of the Chaldeas, but later inhabitant of the Far West along the coast of the Great Sea. Asserting that he has been de-  
tailed by Jehovah to so declare and that no penalty can prevent him doing so, Jonah preached yesterday and again today that imminent destruction awaits this great city. Cause of the threatened destruction is the serious sins which he charges to it and which no one, knowing it as its citizens do, has taken pains to deny. This wholesale destruction, so the prophet declares is only forty days removed and is certain to be carried out at that time unless the citizens immediately repent and seek the favor of Jehovah and His forgiveness. He intimated that the city might be spared if repentance is immediate and not delayed, though it is apparent that he thinks the destruction will fall. Already insurance rates have gone sky high with underwriters refusing to cover the property of some of the worst offenders. It is reported that some of the city's officials are badly disturbed because they can get no coverage for their properties. Appearing suddenly and unannounced in the western part of the city late yesterday, Jonah began proclaiming his message of doom. What he had to say was brief and to the point. Having delivered his message at one place, he moved to another and there repeated it. This practice he has continued today and is still going strong when this afternoon's paper went to press. Witnesses say that his message is the same in each instance and that it is delivered with little variation, yet it each time has the force of a spontaneous deliverance. Throughout the night excitement has been at fever pitch with many citizens not even thinking of sleep, and with others lying down in their clothes as though they expected destruction to come at once.

Everywhere the prophet goes he shortly has a crowd about him. As soon as word of his presence spreads, street loafers and beggars are joined by business men, by artisans from their shops and by those from the rural sections, in for a day of marketing and sightseeing. Rich and poor, cultured and uncultured, stand side by side listening raptly to the fiery prophet's words. All differences appear forgotten and rude shepherds rub elbows with the elite, unnoticed by either, as the fiery words of denunciation and warning fall in a veritable torrent from Jonah's lips. Your correspondent has witnessed the scene enacted a number of times today as the messenger of Jehovah continues his circuit of the city. If you have not yet heard him, you probably will have the opportunity in your section of the city, for he insists that he must preach to the entire city before he desists from his efforts.

When asked yesterday by the patrolman on duty in the newly opened West Tigris Municipal Park, about his permit from the City Hall for park and street preaching Jonah replied with spirit that he had his commission directly from the true God and didn't need any from any city politician, and that anyhow the City Hall wouldn't be there in forty more days unless there were some cleaner politics in a very short while.

Purporting to be a truthful man and to all appearances believing every word he spoke to be true, Jonah told his own story, the most amazing thing your correspondent ever heard from any man's lips. It left him gasping with astonishment, not knowing whether to believe or disbelieve. And the patrolman was so taken aback that he apparently forgot to ask any more about the City Hall permit.

Evidently about forty years of age and looking his part, Jonah says he is a Hebrew. This is his amazing story. It seems that some time ago Jehovah spoke to Jonah in his own country told him to come to Nineveh and cry out against its wickedness, for God had had about all He could stand from it. Jonah didn't want to do this, he says, and had other notions privately. So according to his own story he went to Joppa and took passage on a freighter of the Mid-Europia Line plying between Joppa and Tarsus and occasionally carrying passengers. He thought that by flight he could escape the presence of God as the Canaanites escape from their gods by fleeing to another country. But Jonah, it seems, was to learn something about



his own God, for no more did they get well out to sea, than a terrible storm of unusual proportions struck them and they were about to sink. When the sailors cast lots to see for whose fault the storm had overtaken them, Jonah was the unlucky fellow. Jonah says he told sailors to throw him overboard, since the storm was on his account, but this they refused to do, for this Jonah is a likeable fellow and has made many friends here already in spite of his fearful message. At last when there was no other hope the sailors did throw him overboard and the sea was at once quiet. Jonah asserts that as he struck the water he was swallowed by a great fish or other monster of the deep which he insists was especially prepared by God to receive him. He also insists that for three days and three nights he was in the maw of that great fish and that then he prayed to Jehovah who came to his rescue and caused the fish to vomit him out on the dry land and he was none the worse, but wiser, for his experience.

The second time Jehovah told him to come to Nineveh and cry out against this city he came and for hours now the city has been in a ferment. Clearly believing his message to be true and believing him to be a servant of the true God, people all over the city where Jonah has gone are repenting of their sins in large numbers. Indeed it is now known that a fast is being proclaimed for all and that everybody from the greatest to the least is to be clothed upon with sackcloth as a sign of penitence. It is also reported that the mayor having heard of the state of affairs and of Jonah's message has been greatly moved by them and has himself donned sackcloth and has seated himself in ashes after the manner of our country to show his humility and penitence.

The following decree was issued early this afternoon and was made public by the mayor:

"LET NEITHER MAN NOR BEAST, HERD NOR FLOCK, TASTE ANYTHING; LET THEM NOT FEED, NOR DRINK WATER; BUT LET THEM BE COVERED WITH SACKCLOTH, BOTH MAN AND BEAST, AND LET THEM CRY MIGHTILY UNTO GOD: YEA. LET THEM TURN EVERY ONE FROM HIS EVIL WAY, AND FROM THE VIOLENCE THAT IS IN HIS HANDS. WHO KNOWETH WHETHER GOD WILL NOT TURN AND REPENT, AND TURN AWAY FROM HIS FIERCE ANGER, THAT WE PERISH NOT?"

All over the city men are professing repentance and thousands are making restitution for things awakened consciences bring to mind. More past crimes have been solved in the last twenty-four hours than in any calendar year by the city detective bureau. Trust a truly awakened conscience to make things right. Tonight the city is a scene of sorrow for sin and contrite thousands are crying to the

God of the Hebrews for mercy. Business is at a standstill while men take care of matters of the souls. The play houses are all closed. The saloons and dance halls, the billiard rooms, the gambling dens and other vicious places are dark, or are being used for prayer meetings. People who haven't prayed for so long they had forgotten how are settling accounts with Jehovah before the great and terrible day predicted by Jonah comes. There is no sham in town tonight. Every one who can be is at some place of worship. Men find that after all the things that usually keep them away from God are pretty trivial and selfish and small. And one thing sure, when men are really right with God they are right with their fellows too. Home owners can go out tonight and leave their doors unlocked and no one needs to carry any sidearms while passing through the city for this city is in penitence. A policeman's life tonight in Nineveh is a soft life. Property and life are safe and morals are in good keeping.

Well, your reporter must hie to his clothier for sackcloth, then somewhere for an ash heap close enough to hear this great prophet whose preaching has put a city in sackcloth, and then do a little repenting of his own.

Rev. Frank Gehman

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### *Moving Day*

Arthur R. Baer

*On Moving Day, our minds are loathe to dwell.  
For we examine things we once did prize  
And decide, this and that, with fondest ties  
Will not become our new estate so well.  
We shrink to choose twixt what to leave or take—  
As what we prize the most we send before  
We scarce know which we count as home the most  
Then bonds which seemed so strong, with ease, break;  
Yet on the long known threshold, hesitate,  
Then look ahead, and wonder why we wait.  
In some ways death resembles moving day.  
For us a loved one goes the way before  
We know not if here or there is home the more.  
Though we may long to go, we still delay  
And ponder this and that accustomed act  
Which ill befits the place we soon must know,  
And wish that we were not encumbered so;  
But striven more for things we seem to lack.  
We then could travel without a backward look  
Ready to go the way our loved ones took.*

Muncie, Indiana





## Christian Endeavor Topics for Young People

REV. W. ST. CLAIRE BENSHOFF, TOPIC EDITOR

C. E. Topic For July 20, 1941

### "WHAT IS HAPPENING TO THE CHURCH IN THE ORIENT?"

Scripture Lesson. Daniel 7:13,14; Matt. 5:11,12.

#### For the Leader

Missionary activity in the Near East and the Far East has been marked with varied degrees of success. Physical conditions of the country, plus the nature of the people, have made this one of the most difficult fields of endeavor for Christ.

We face the fact that it is one of the hardest fields of the world, yet we also know that the command of the Lord is to "go into all the world." We must think of "evangelization" in terms of "all the peoples of the earth."

The lands of the Orient are red with the blood of Christian martyrs who gave their lives in the spreading of the Gospel. Persecution will continue to assail those who will fearlessly stand for Christ in these countries.

#### Discussion

**PHYSICAL HANDICAPS.** The countries of India, China and Japan present their own physical obstacles to the preaching of the Gospel. India is torrid, and contains much jungle. It has a very heavy rainfall. Lack of proper transportation and shortage of food supplies make China a difficult field in which to labor. A missionary in central China is isolated for weeks and months from the outside world. Handicaps such as these, and others, are made more evident in relation to the rapid spread of the Gospel when we compare them with the fine roads, unity of government, writing and learning and peacefulness of the Roman world in the days of St. Paul. This unity of the western world enable a rapid spread of the Gospel story, which has been lacking in the Orient.

However difficult the field, the grace of Jesus Christ is sufficient to enable the chosen worker to overcome the physical handicaps.

**HUMAN HANDICAPS.** The Orient world is no "play-ground" for the normal aspirant to Christian service. A hundred generations of isolationist policy has made the Chinese a people which resents any outside interference. Ancestral worship has given them a religion of their own. Witch doctors, sorcerers, and the cast system have made India hostile towards the Gospel of light. The plunderings of these countries by white traders of years ago have made the natives resentful of any help from any white people, including the missionaries of Christ. Japan, at war, has forbidden any money to enter that country for missionary purposes.

Missionaries remain in the Orient at their own risk. There are not nearly enough missionaries to cover the vast multitudes of Orientals. The native Christians find it difficult to proclaim their Christ because of the pagan beliefs of their neighbors.

Truly the Christian workers in the Orient must feel the same faith which inspired Paul to write, "For me to live is Christ, for me to die is gain."

**PAST VICTORIES.** The efforts of missionaries have not been in vain in the Orient. Wherever the Word of God is taught in all its beauty and truth, it will bring forth fruit.

There have been times when thousands of people embraced the Christian faith in the Orient. Missions have been established where the people have been taught about Christ. These times have been followed by periods of severe persecution and oppression, and without continuing capable leadership these missions have ceased to be. Later, other missions and other workers have come in and taken their place in the giving out of the blood saving Gospel of Christ.

The Orient offers a challenging field of endeavor for any young person who feels the definite call of Christ for missionary service. God has blessed every true Gospel carrier who has ever gone into these countries. The requisite of a missionary to the Orient is a faith greater than the grain of mustard seed, for the odds are about as great.

Ground work has been done in the Orient in establishing the nucleus of independent Christian Churches manned by native workers. But it will be necessary for new workers of this country to volunteer to carry on the work begun under great hardships.

**PRESENT CONDITIONS.** We have read in our newspapers of missionaries who have been killed, of others who were forced to leave their mission fields. Every missionary removed from the work means a retrenchment, and an opening up of the inroads of paganism. Conditions of war, imperialism, famine poverty, illiteracy, superstition, are offering every conceivable hinderance to the teaching of the Bible.

The spark of Christianity is again being slowly smothered out. It has happened in these countries in generations past, and it is apparently occurring once again. Although these conditions are evident, we must not overlook the fact that these are many faithful Christians in these lands who will go to death for their faith rather than deny their Lord. They take literally the word of Jesus. "Blessed are ye, when men shall revile you, and persecute, you... for your reward is in heaven."

We should pause each day to give thanks to God for faithful followers of the Gospel in these dark lands. We should offer prayer in their behalf so that they might be given courage and strength to continue in their stand for Christ.

**A THOUGHT FOR THE FUTURE.** As long as this dispensation continues, there will be the mark of Christianity in the Orient. The Gospel will never be entirely stamped out. Evangelization will continue, in spite of war, isolation, or any other man-conceived opposition. The same Holy Spirit which empowered men and women for 19 centuries to preach the Gospel will continue to enlist new workers who choose to suffer for Christ rather than to permit the cries of the lost go unheeded.

It is for us to look at this picture from a heavenly viewpoint. To look at it from own standards, we are at once overwhelmed with the darkness of sin. But looking at it from the standpoint of Christ, then we are at once assured that there is a strong hope of victory for those who work for Him.

The Orient needs new missionaries. Every mission field does. These missionaries must come from our young people's groups; of those who have the vision of Christ, and the need of the lost on their hearts. When God calls, may we be willing listeners and doers.



## Our Children's Department

MRS. LORETTA CARRITHERS,

SUPERINTENDENT



Dear Children:

In Hebrews 8:5 we read, "See thou make all things according to the pattern that was showed thee."

Things do not just happen! Before we can have clothes to wear, tools to use, books to read, or houses to live in, somebody must imagine the thing that is to be: somebody else, perhaps, must make a pattern of it; then other workmen follow the pattern and make the thing like it is nearly as they can. What is true of things is true of people. The good and great men and women whom you know or whom you have read about, did not just happen. They dreamed dreams; they took a pattern of what they wanted to be and to do, and they grew to be like that pattern.

Some time ago I visited a great factory where a great many hundred workmen are busy making all sorts of scales and weighing machines, from the very delicate one that will tell you the weight of a pencil mark on a piece of paper to the great one that will weigh a loaded freight car or a locomotive.

First we went into a great building where there nothing but patterns, more than thirteen thousand of them, made of wood and of metal, in all kinds of shapes and sizes. Here I got the text for our lesson, "See that thou make all things according to the pattern that was showed thee."

Before any of these patterns were made somebody had to see in mind what was wanted. A man in China, let us say, wanted to weigh goods in pounds and by his own Chinese system at the same time. So somebody must think out just how it should be done and what sort of machine would be needed. A draftsman draws accurately on paper a pattern of the machine just as it should be when finished. Following carefully the direction on the paper pattern, a pattern maker must make a pattern in wood. This pattern must be perfect, for you can not have a perfect casting or a perfect machine without a perfect pattern.

There is a surprising thing about this pattern. For, though it must be perfect in form and finish, it must be slightly larger than the part of the machine that is wanted, to allow for the contraction of the metal when it cools and hardens.

After you have the perfect pattern, then the work of making the machine has begun. With the pattern a very carefully, skilled workman must make a perfect sand mold. Meanwhile all sorts of materials—old stoves, car wheels, scrap iron, pig iron and coke—must be melted together in the hottest of fires and the white hot liquid must be poured carefully into the mold and allowed to cool. After some hours the mold is taken off, the sand is knocked away, and, last of all, comes the process of finishing—smoothing, polishing, painting—until the parts are ready to be assembled into the completed machine. When I saw the finished machines all prettily polished and decorated, it was hard to believe they were just a result of the process I had been seeing.

All the time I had been seeing these things in the factory

I had been saying to myself what you have been thinking—"This is so much like life."

What a strange lot of things and experiences go into the making of what we call a life, and what unsatisfactory thing people make of life when they have got hold of the wrong pattern or have tried to live without any pattern at all. We all need a pattern, and a good one. Even now you have probably chosen one. It may be your father or mother; it may be an Indian chief or a great athlete; it may be some famous hero of whom you have heard or read. It's a fine thing to have a hero and to grow like him. But there will come a time, if it hasn't yet, when no human being will seem quite great enough or good enough to be the pattern for your life. Then you will want the perfect pattern, and you will want it a little larger than you can expect to become in this world. You will want the perfect pattern that God has provided in Jesus. It is never too soon to begin to follow the right pattern. Why not choose now the best pattern you know and try to make your life in all things like that pattern? You will find it to be the only real happy way of living. God will help you to grow, as boy and as man, as a girl and as a woman, into His likeness.

With love in Christ's Name,

Aunt Loretta,

### REPORT OF BENEVOLENT TREASURER FOR MONTH OF JUNE

Receipts for June:

|   |         |
|---|---------|
| Oakville, Indiana, (additional) .....   | \$ 1.00 |
| Goshen, Indiana .....                   | 38.80   |
| Olive Boyles, Denver, Indiana.....      | 1.00    |
| Falls City, Nebr. ....                  | 26.40   |
| Meyersdale, Pa. W. M. S.....            | 15.00   |
| Roann, Indiana .....                    | 14.00   |
| Altruist Class, Nappanee, Indiana ..... | 20.00   |
| Milford, Indiana .....                  | 5.00    |
| Akron, Indiana .....                    | 8.00    |

Total for June \$129.20

Previously reported \$2481.67

Total to date \$2610.87

Only one more month to go before books are closed for the year. There are still some churches who have not sent any offering. These must reach me by July 31 to be included in this year's report. Do not come to Conference ashamed of your record. The old coal bill reported at last year's conference is paid

but this last winter's bill is not. And there is not enough to pay it unless sufficient comes in during this month of July. And it is time to order next years coal IF we are to purchase same at a saving.

The leading churches are the same with exception of Nappanee who steps up in second place and only \$1.97 cents below Ashland. And Oakville goes ahead of Louisville by 10 cents.

A few churches sent gifts directly to the Home at Flora for certain needs there. These will be included in the total gifts of the churches in next month's report and at Conference time. So this may make a little change in the leading churches.

So far 6 have given \$100.00 or more, and 10 have given \$50. or more. Watch New Lebanon and Elkhart and perhaps a few others step up during this month. Why not your church?

So far Indiana District leads in gifts. There are 6 churches however that have not sent any offering. One is among the larger Churches. Ohio comes in second. There are 4 churches in Ohio that have not sent any offering as yet. Get busy Ohio and you may have a better record than Indiana. Pennsylvania District will also make a good showing. The record of one district will be small unless they too get busy. Let's go, Brethren for a good offering during July.

L. V. King, Treasurer



Laid  
to Rest

SHORB—Charles A. Shorb, Sr., of South Bend, Indiana, passed to his reward on Thursday, June 12, 1941, aged 72 years. He was a member of the Warsaw Brethren Church, having resided in Warsaw many years. For the past eleven years he, with his two sons, have managed the Jefferson hotel in South Bend.

He was the son-in-law of the late Elder and Mrs. Jesse Calvert, who were prominent in Brethren circles in past years. He deceased was a devoted husband, a loving father and a friend to all. He leaves his wife, two sons and their wives, Mr. and Mrs. Charles C. Shorb, Jr., and Mr. and Mrs. J. Calvert Shorb, and one sister and two brothers in California, besides a host of friends.

There were many beautiful floral tributes. The funeral was conducted in Warsaw by the writer, a former pastor of the family.

Asleep in Jesus, Blessed sleep, from which none ever wake weep."

G. C. Carpenter, Ashland, Ohio

BEAVER—Miss Joanna Beaver, Life resident of the Brethren Home passed to her eternal reward on May 15, 1941. She was born in West Buffalo Township in Pennsylvania, on February 3, 1857 and had attained the age of 84 years. She has been a resident of the Brethren Home at Flora, Indiana, for the past eighteen years. She was the daughter of Rev. John L. and Rachel Beaver. Surviving is one brother, Augustus Beaver of Limestone Township.

Funeral services were held first at the Brethren Home in Flora, with Rev. Vernon Grisso in charge, and then later on Monday, May 19th, at the Strunk Funeral Parlors, Mifflinbury, Pa., with Rev. N. J. Dubs officiating. Burial was made in the Brethren Cemetery.

SCHAPER—Mrs. Frederick C. Schaper peacefully fell asleep in Jesus on June 5, 1941. Sister Schaper was born near Columbia City, Indiana, on August 24, 1853 and had nearly attained her 88th milestone of life.

She united with the Brethren Church when yet a young girl. After her marriage some 65 years ago, she came with her husband, to Kansas, settling on a farm four miles southeast of Mulvane. She was a loyal member of the Brethren Church. Her last church service was two weeks before her death.

She leaves her husband, two sons and four daughters; eighteen grandchildren and five great-grandchildren. Burial was made in Mulvane Cemetery. The funeral service was conducted from the church by the undersigned, using I Thess. 4:13-18.

R. F. Porte

MATZ—Mrs. Sara Emma (Clup) Matz was born to Josiah and Susan Culp in Elkhart Co., Ind., on Oct. 25, 1870. After an illness of eleven weeks she passed out of this life on May 17, 1941, at Teegarden, Indiana, at the age of 70 years, 6 months and 22 days. She was united in marriage in Elkhart Co., on Dec. 22, 1888, to Andrew Matz. Her married life was lived in the vicinity of Teegarden. On Dec. 22, 1938, their golden wedding was celebrated. Four children were born to this union, three of whom remain, with her husband, to mourn her departure. Mrs. Matz united with the Minnionite church early in her married life. On Feb. 23, 1915, she transferred her membership to the First Brethren Church of Teegarden where she remained in faithful fellowship until the end came. Funeral services were conducted by the writer assisted by Rev. Kessler, a friend of the family.

H. E. Eppley, pastor,  
Winona Lake, Ind.

FOCKLER—On Wednesday, June 4, the writer had charge of the funeral services for Isaiah Fockler, a charter member of the First Brethren Church of Canton, Ohio, and at the time of his death a member of the Canton Brethren Church. He was in his eighty-seventh year, and the last surviving member of a family of twelve children. The cause of his death was a heart attack suffered Sunday afternoon, after he had attended the morning services of Church and Sunday School.

Brother Fockler became a member of the Brethren Church at Middlebranch, Ohio, under the ministry of Brother I. D. Bowman, before the organization of the Canton Church. In Middlebranch he operated a saw-mill. Forty years ago he came to Canton, where he was a carpenter, until the time of his retirement. He was always a faithful member of the church and was much loved by the Brethren. The Pastor became accustomed to seeing him in his usual chair practically every Sunday. His empty place is very noticeable now.

His parents, Mr. and Mrs. Jonathan Fockler, migrated to Massillon, Ohio, by canal from Pennsylvania, and were among the first settlers in that part of the country. Surviving are a daughter, Mrs. Nora Weirick of East Canton; three sons, Homer of Louisville, Harrison of Lima and Clarence of Akron; twelve grandchildren, and six great-grandchildren.

Brother Fockler was always a great lover of poetry. He collected many poetical writings which he enjoyed reading to his friends when a certain one fit the occasion. His love of the Scriptures exceeded that of all other writings, however. He read much in the Bible daily, and was exceedingly attentive to every exposition from God's Word.

He had requested that his favorite poem be read at his funeral service, and we will quote it here as a memorial to him:—

"Sunset and evening star  
And one clear call for me!  
And may there be no moaning at the bar  
When I put out to sea,  
But such a tide as moving seems asleep,  
Too full for sound and foam,  
When that drew from out the boundless deep  
Turns again home.  
Twilight and evening bell,  
And after that the dark!  
And may there be no sadness of farewell  
When I embark;  
For tho' from out our bourne of Time and Place  
The flood may bear me far,  
I hope to see my Pilot face to face  
When I have crossed the bar."

—Alfred Tennyson.

L. E. Lindower

Ashland Theological Seminary



## Among the Churches

### Post Card Publicity

#### Delayed Report From Pittsburgh, Pa.

Easter Sunday morning was a victory service for Pittsburgh Brethren. Easter marked the close of two weeks revival effort with the pastor as evangelist. The church was packed for the preaching service. There were twenty-seven decisions at this service. Thirteen first time confessions and fourteen reconsecrations. "God giveth the increase."

Sincerely

Rev. Floyd Sibert

"Home Builders Class"—Burlington, Sunday School, Holds Service at the Brethren Home, Flora, Indiana

On Wednesday evening March 5th, the young married folks class of the Burlington Church school, the largest enrolled class who calls themselves "Home Builders", drove over to the Brethren's Home, near Flora, and held a beautiful service, at 7 o'clock.

The program consisted of one devotional hymn in which all took part. Devotions were in charge of Ray Brubaker; songs and choruses by a group of children; Men's quartette; guitar duet; song, Brubaker sisters; sermonette, Rev. W. R. Deeter; reading, Mrs. Pauline Beamer.

Members of the Class with their families, totaled 49, along with a few visitors, and all appreciated the opportunity afforded to visit the Home and help out in this way. The hospitality shown by the Matron and her husband—the Sumans, was very cordial.

After the service, about twenty of the class stopped in Flora to attend the revival at the First Brethren Church, conducted by Rev. J. Ray Klingensmith. The evening was profitably spent, we are sure.

W. R. Deeter

#### NORTH MANCHESTER, INDIANA

Dr. and Mrs. J. Raymond Schutz celebrated their Silver Wedding Anniversary on June 15th, by keeping open house from 2:00 to 4:00 o'clock.

The Schutz family came to North Manchester twenty-two years ago and have resided in this city continuously. During their residence in North Manchester, Dr. Schutz has been Professor in North Manchester College for the twenty-two years and pastor of the First Brethren Church for more than eighteen years. He has lectured over the entire Midwest for many years. He is now President of the Standard Life Insurance Company of Indiana and continues to hold his pastorate as well.

In April of this year Dr. Schutz delivered his ten thousandth address, since his residence in North Manchester. He has also delivered two thousand sermons and one thousand class addresses as extension lecturer for Indiana University.

Mrs. Schutz is very active in the affairs of the community particularly the College Woman's Club. Also very active as an assistant to her husband in the work of the pastorate having taught a Sunday School Class for many years. She also has made many addresses.

The Schutz home was beautifully decorated with baskets of flowers which were sent by their many friends. Many lovely gifts were received, among them a chest of Sterling Silver, service for twelve, which was presented by the members of the First Brethren Church.

Dainty refreshments were served by the Volunteer Class assisted by the five Schutz children.

Mrs. Gloe Corner, Rec. Sec.

#### CAMP JUNIATA

When the Pennsylvania Districts gets ready for their Young People's Summer Camp they do it with a vim. Preceding the camp this year a fine dinner-rally was held in the Berlin Brethren Church, of which Brother N. V. Leatherman is the pastor. Brother Leatherman is also the Secretary of the National Sunday School Association and largely responsible for the setting up of the camp.

Approximately 125 young people, representing 13 Brethren Churches in western Pennsylvania and West Virginia, attended this gathering. A delegation of 31 from Third Church of Johnstown was the largest single group. The Masontown was next in number with 21 and Berlin was third with 16. Other churches represented were Johnstown Second, Conemaugh, Vinco, Meyersdale, Uniontown, Mt. Pleasant, Highland, Summit Mills, and Terra Alta, W. Va. Each group participated in the program. Floyd Benshoff of Johnstown, was the song leader.

The Camp was held at the Y. M. C. A. Camp Reynolds Johnstown "Y" center in Huntington County. The Brethren Camp "Juniata" has occupied this site for a number of years. The camp will be closing as this issue reaches you.

The following have been in charge of the camp.

#### Youth-Young Adult Camp

M. A. Stuckey of Ashland College; J. Ray Klingensmith, Secretary of the General Missionary Board; Rev. W. S. Crick, pastor of Johnstown Third; Mrs. M. A. Stuckey, Ashland College; Rev. N. V. Leatherman of Berlin, and Walter C. Wertz, Conemaugh.

#### Junior Camp

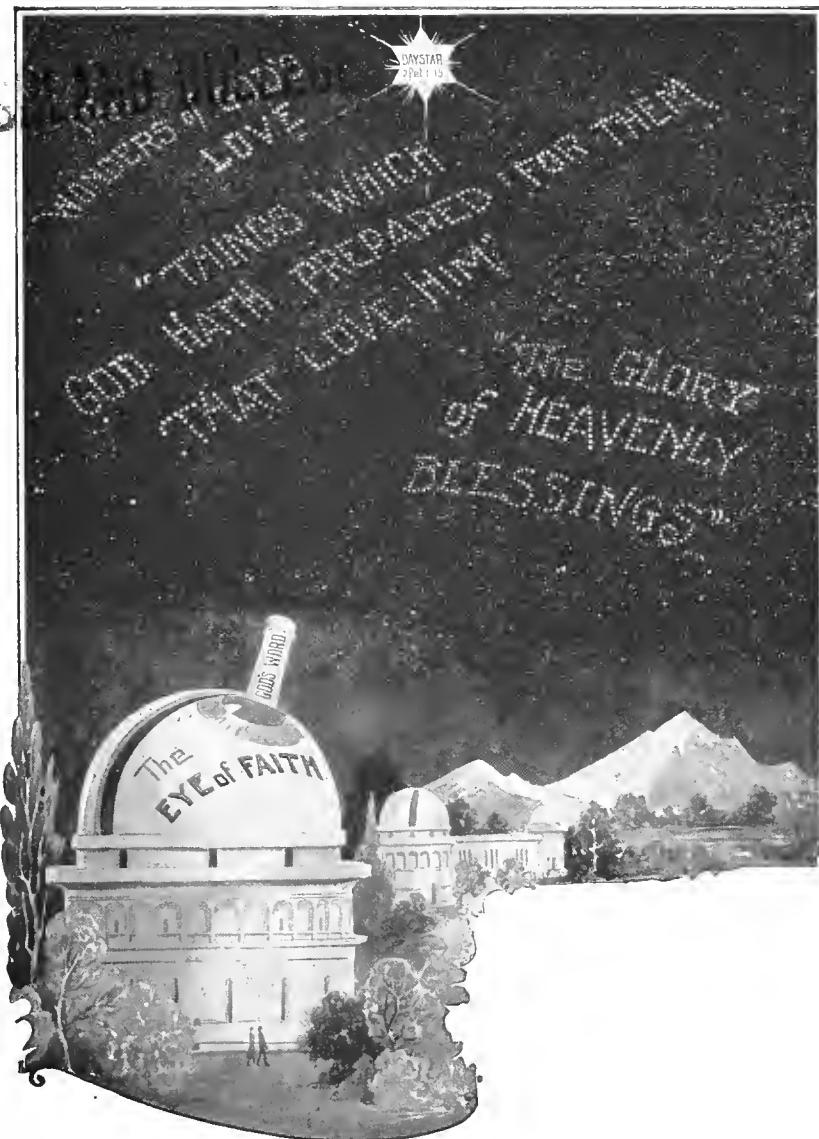
Miss Vera Laughlin, Greencastle; Mrs. Harry Berkshire, Masontown; Walter C. Wertz, Conemaugh, and Mrs. Floyd Sibert, Pittsburgh.

# The Brethren Evangelist

Mission  
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Ashland, Ohio

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### Christian Missions—Bane or Blessing?

Why should we make sacrifices to support foreign missions? One great reason is because of the results of this work. Had there been no Christian foreign missionaries, then Cyprus, Ephesus, Philippi, and Berea would never have heard the Gospel of Christ. Except for missions the message of Life which He came to bring would not have reached Rome, and from Rome could not have spread into Spain and Gaul. Without missionaries, Great Britain and America would not have heard the message of Christ; India, China and other lands would have no Christians and no Christian enterprises. Had there been no missionaries, there would be no Christian Church today. Most, if not all, of the humanitarian and philanthropic organizations that now minister to mankind would never have been established. Hospitals, homes for the aged, orphanages, colleges and public schools all have had their first inspiration in the ideals of life and service taught in the New Testament. History shows clearly that these unselfish ministries of love did not exist prior to the coming of Christ and apart from the spread of Christianity. They are due to the revelation of God and His ideals for man revealed through Jesus Christ and as they have been imparted to His followers.

## INTERESTING ITEMS

We urge you to turn to page four and carefully read the article entitled "The Need For Living Faith" by Rev. J. W. Burton. This speaks for itself. We have emphasized some things that certainly need emphasis. But do not read a part of the article or you will catch none of its content.

Gilbert Dodds and his wife are in Fort Scott, Kansas. This is good news for all of us. A letter indicates that the Brethren are giving them a fine response.

Paul Burkett is preaching in Cameron, West Virginia, and at Quiet Dell. We trust that the churches will receive much joy and great blessing in having this fine young man with them. We pray for you all.

Eugene Beekley and wife are preaching in Brush Valley for the summer. They were recently married in Goshen, Indiana, by Reverend Claud Studebaker. Reverend Studebaker writes a fine article in this number. Read it.

### General Conference

We trust that every church in the denomination will have its delegates to General Conference. Catch the spirit and enthusiasm of a church that is going forward. Bring a friend with you. Ashland is a beautiful and friendly place. It has been the place of your denominational headquarters for years. Learn to know and love it. Plan to come this summer.

### Evolution

Some day we are going to write an article on "Evolution in the Sunday School." It takes place when over a period of years a church has no pastor and the Sunday School becomes the essence of everything. It builds spiritual inertia. It forgets the holy dignity of worship. It usually forgets the tithing. It leaves out the prayer meeting. It usually borrows somebody's preacher for the funerals and baptisms. It eventually presents a group of boys and girls as youth who are almost foreign to the doctrines of the Brethren Faith. A revival meeting occasionally can never take the place of a pastor. The worst threat to the pastorless church is the naturalness of its self-pity and the ease with which it remains pastorless. Jesus Christ's program has always placed a pastor in the midst of his church. It can be no less today.

A good preacher these days pays a good price to be one. If he upsets the church's old program and builds a new one, then he burns up his body and life in the task; and if he uses successfully the old one he blasts his own soul often in sublimating his impatience. Both are very difficult; but they are still God's work. We have good men in our pulpits.

Study not to be a fine preacher. Jerichos are blown down with ram's horns. Look simply unto Jesus for preaching food; and what is wanted will be given, and what is given will be blessed, whether it be a barley grain or a wheaten loaf, a crust or a crumb. Your mouth will be a flowing stream or a fountain sealed, according as your heart is. Avoid all controversy in preaching, talking, or writing; preach nothing down but the devil, and nothing up but Jesus Christ.—Berridge.

### Read The Bible

Read the Bible and it brings you into the association of the best people that ever lived. You stand beside Moses, and learn his meekness; beside Job, and learn his patience; beside Abraham, and learn his faith; beside Daniel, and learn his courage to do right; beside Paul, and catch something of his enthusiasm; beside Christ, and you feel his love.—Spurgeon.





## "Our Brethren in every city --- see how they do"

—Acts 15:36



Two of the finest District Conferences we have ever attended have just recently closed, and reports are out that the Indiana Conference was just as splendid. Now if those Districts which meet in the Fall will have equally as valuable Conferences the Denomination cannot but be strengthened.

### Mt. Olive, Virginia

One of the pleasant surprises leading up to the South East Conference was the visit at the Mt. Olive Brethren Church where Reverend John Locke has been pastor for about ten years. Here was an unpretentious yet very pretty country church convening in quite the usual fashion on a Sunday morning. But every thing about it was extraordinary rather than the regular—the musical talent, the number of people, and particularly the church attendance. I seriously doubt if any church in the entire denomination will produce a finer assembly of young people in a morning worship service than will that church. Everything about the Church and Sunday School revealed that particular attention had been given to it. Thanks for that little visit to "the watered garden" of Virginia. We are proud of the accomplishment of Reverend and Mrs. Locke there.

### Maurertown, Virginia

Reverend Ed. Miller invited us to preach Sunday evening. We recalled a revival meeting of a few years ago, and hastened to accept his invitation to preach again in the Maurertown church. Here was the pleasant surprise of a congregation, almost equal in size to any during the former meeting. Naturally one rejoices in knowing that our Brethren are attending their churches in increasing rather than decreasing numbers. Judging from the denominational offerings, the attendance, the objectives and figures of our local churches and District Conferences, we are making remarkable progress. It was encouraging to be at Maurertown again.

### Harrisonburg, Virginia

The Southeast District Conference was reported in last week's Brethren Evangelist therefore I will but pause to testify that it was one of the finest Brethren meetings I had ever attended. The spiritual dynamic WAS there. Every single session exalted the Lord Jesus Christ and gave Him the preeminence in all things. Brother Ed. Miller was moderator and kept things progressing splendidly. It was our extreme pleasure to attend and address a Woman's Missionary Society meeting where a Memorial Service was conducted. I expressed my hope that such a service could be conducted before the General Conference. This was truly a thing of beauty.

We were appreciative of the expressed intention of the women of that Conference in taking to themselves the assignment of placing the church paper in the Brethren homes of Virginia. May God speed them on their important errand. We were appreciative of the statician's remarks admonishing the Brethren churches of Virginia to keep their records jealously. This will be a great move in the direction of efficiency. Every church official should use his influence in accomplishing it.

### Johnstown, Pennsylvania

Reverend William Crick had invited us to speak in the Morrellville and Third Brethren Churches of Johnstown. This recalled another pleasant visit in January. We have appreciated the cooperation that these churches have given, and the courteous reception and hearing they always manifest. We pray God's blessing upon their sincere and faithful pastor and family and upon their work.

### Vinco, Pennsylvania

Reverend and Mrs. Gilmer asked us there to preach in the tent. This was one of the high lights of the entire trip. Brethren from Johnstown came along and we had a wonderful evening together. We are praying for the Lord to give us all a new flash of vision and surge of power for the Tent Meeting the last two weeks of July. May God stir up every true Brethren and Christian of that vicinity. Pray for us and for the Vinco Church. By and large that congregation is not defeated. If you have an extra five or ten or twenty-five dollars it seems to me that it would be a wonderful gesture on your part to send it to Reverend Gilmer for the new church building. These Brethren have given splendidly; and now they must start all over again. But they WILL. If you never yet helped to build a new church, now is your opportunity. Get your share in the harvest of many years to come in this way.

### Ohio District Conference

At New Lebanon, Ohio, the Brethren assembled for District Conference with Reverend C. C. Grisso presiding. Again, here was a wonderful Conference. We are impressed with the move in our denomination to accelerate the spiritual passion and life of the churches. This note ran full here. Every message declared it. And God knows it will be a much needed chord that should be played in every Christian soul. We hope and pray that there are not too few members from your church attending these conferences to permit their fullest influence.

### Camp Juniata

It was our privilege to teach two classes in Camp Juniata where Reverend Leatherman, Reverend Floyd Sibert, Reverend Crick and Miss Vera Laughlin and Walter Wertz have been working with our Brethren young people in an invaluable work for tomorrow. There are others helping them. Professor and Ann Stuckey were there. Churches should support this with every ounce of strength. These camps are valuable.

### Berlin, Pennsylvania

From Camp Juniata we went to Berlin, Pennsylvania, to preach on Sunday morning and Sunday evening. We were not only greeted by a splendid congregation, there, but some of the Brethren from Meyersdale attended both of the services. Each of the services enjoyed excellent attendance. As has been said before, one of our most beautiful churches is

(Continued on page 11)

The Need For

Rev. J. W. Burton

# LIVING FAITH

**OPTIMISM**, we are told is a great asset for missions. If you want people to contribute to missions, serve up the bright side of things, tell them of the "glorious Gospel triumphs," and put the soft pedal on failures and disappointments. If the income drops, do not advertise that; but if the truth leaks out, then explain the shrinkage as plausibly as possible. The wand, however, is obviously losing some of its magic, and thoughtful people are inconveniently asking for naked facts.

Our Lord was not the facile optimist some would like to paint Him. He saw the true condition of the world in His day. He came of the line of prophets who did not speak comfortable things. The story of the sower suggests that of the four kinds of soil, only one yielded satisfactory results; the illustration of the tares indicates that we must not expect a hundred per cent harvest; while the description of the net full of fish shows that there is wastage. That aspect of our Lord's teaching has not had due consideration.

We once thought that science would lay down a straight road for the millennium; but we have been tragically disillusioned. It has provided us with many luxuries—and many horrors. It has given us aeroplanes—and baby-killing bombers; it has created marvels in chemistry—and poison gas; it has built for us swift motor cars—and military tanks; it has given us wireless—and nationalistic propaganda; it has lengthened the span of human life—and taught us how to cut off the streams of life, so that by birth-control a race may be

more exterminated than by disease. Let the optimist sound his ram's horn and see if these walls will fall down.

What chance has spiritual religion in this world of nationalism, and militarism? What has the Church, representing Christ, to say to economic manslaughter and race suicide? Russia has thrown out the Church, asserting that it prevents social progress; Germany has banned it because it demands a loyalty other than to the State; Mexico and Spain have challenged it because it keeps down the people; many other countries have done even worse—they have ignored it. According to the totalitarian conception the State and its interests must be supreme. "Battle practice" is considered more important than the quiet worship of God; to learn artistically to thrust a bayonet in human flesh is of more value to the State than is education or slum clearance; the profits of a lottery are worth more to the State's coffers than the honesty of its citizens; and party funds and vested interests come before social reform and human welfare.

No wonder gloomy prophets can find a hearing when they are so glibly announcing the end of the world; the fear of many is that their prophecies may not be fulfilled.

Does all this mean that faith—the power to apprehend and appreciate the spiritual—is in decline? Spiritual values are simply irrelevant in this world of brute force and organized hatred. The Christian religion is increasingly suspected because it



preaches a Gospel of goodwill. Missions in some countries have become a danger to statecraft, for they have proclaimed a world brotherhood and have protested against national and racial discriminations. This narrow conception of the supremacy of the State—whether in times of peace or war—is entirely incompatible with the faith that Jesus is her only Lord. Though we shall suffer, and may be persecuted unto death, we must be loyal above all else to Christ and His eternal love and sacrifice.

The new paganism affects our Christian work at home and lowers the enthusiasm and passion for world evangelization. Depleted voluntary giving is only one incidence of spiritual regression.

What are we to do? Play the ostrich and ignore danger? Repeat piously "God's in His heaven, all's right with the world?" Quote heartening texts that have no real application to the situation? Or shall we give up the struggle and make ourselves believe that we are in the grip of uncontrollable world forces, and with a stoic fatalism let the heavens fall when they will?

Or shall we pursue a crackle-of-thorns-under-the-pot policy, and attempt to attract people by entertainment; devise tempting schemes and catchy slogans to lure people to the support of the missionary cause?

In our hearts we know that all these things are futile. We must go deep.

We must realize that the whole trouble is spiritual. It is the human spirit to which we must address ourselves, for we are perfectly sure of the Spirit of God. His will is that the world should be saved, but it is man's self-will that prevents world salvation. It is a birth from above that is needed—a regeneration of the human spirit. We shall not win by compromising with the world, by adorning our appeal with confectionery; we shall win only as we succeed in challenging our own selfishness and the selfishness of others with the life and death of our Lord. It is by a new spirit of unselfishness and by a real application of the Cross—(not as a theological doctrine, but as a stern spirit) to all human life—whether individual, social, national or international—that we can bring back faith.

It is faith we need—faith in the eternal God who has revealed the quality of His life and the trend of His will in our Lord Jesus Christ. This has implications for the whole Church, and special implication for missions.

We must make our appeal more and more spiritual. There must be an awakening of the Church's conscience, far too dormant to day, in regard to our duty to a wider world. Members of Christ's Church have definitely pledged themselves in loyalty to Him and they must be aroused to its implications. Let us first face the problem of the adult member, who seemingly has little interest in winning the world for Christ. The missionary meeting has almost vanished as an effective method of presenting the "claims of missions." Many other interests have sprung up in the last hundred years, and no one in any other realm trusts to a public meeting to carry a message. Our methods of appeal need drastic revision. We place too much emphasis upon results in money. The blunt truth is that most of us are giving beyond our spiritual interest: it is the quickening of spirit that is our deepest need. That assured, the money will come naturally and spontaneously—as it always should.

We may be obliged to start humbly—in little groups of three or four—meeting together to talk and pray over the Kingdom of God throughout the world, informing our minds by the study of material dealing with the concrete needs of the world, and encouraging one another in this world fellowship. There is no need to wait for some organization to start such a group. You can call a few of your friends together in your own home for prayer and missionary study. One of the dangers of our religious enterprises is this superstructure of organization. It takes so much of the coal we carry to stoke the engines. The minister is often a busy man with a hundred and one things to attend to, it is scarcely fair to make him responsible for forming and carrying on a group, though it would be well to consult him before starting one. We have surely enough missionary-minded people in our churches to commence a little group in every church. Live cells live by division, and more life comes into being.

(Condensed from The Missionary Review)

## After All ———

*There are many Bible schools, colleges and institutions of learning in America; and but one of them is Brethren.*

\* \* \* \*

*If religiosity is all one seeks then the radio and much of the spurious literature of the world today will suffice; Brethren Faith has more orderly and deeper roots; and better fruit.*

\* \* \* \*

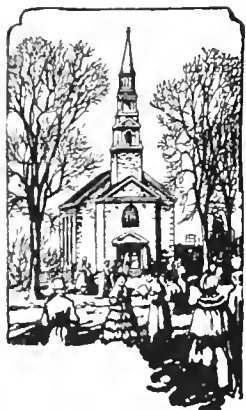
*Faith without works is dead, even if Brethren faith.*

\* \* \* \*

*Faith without works is also faith without Christ.*

\* \* \* \*

*The missionary spirit that doesn't work at home will scarcely reach any other shore.*



# Why A Brethren Church

We assign to ourselves the subject of this hour with the thought in mind and the postlude presented that there are good and sufficient reasons for the existence, maintenance and extension of The Brethren Church. If we could not justify our life as a separate denomination of people, it probably would be unwise to carry on a separate program when there are many churches and a unified church would have advantages not possible in smaller groups.

## (1). One Church

However we had many centuries when there was but one Christian church organization and this church became so corrupt that common decency revolted against it. We would only need to make a very casual exploration of the history of that church to discover that she was corrupted by wealth and power, and by the same token became the source of the bitterest persecution against all who would dare question her decisions. Posing as the purveyor of truth, she became the greatest deceiver; as the Savior of men, she became their destroyer; as the agent of mercy, her bitterness and revenge knew no bounds.

One only needs to read of some of the political designing or the cruel persecution of the Inquisition to discover what an all powerful church can stoop to do in the name of holiness. Under the guise of searching for heretics to keep the doctrine pure, she became possessed of the most bestial sins to enrich her coffers with the confiscated wealth of those whom she destroyed. Out of this welter and confusion of truth, and error, came the Reformation and the Protestant denominations, with two hundred years of struggle and many times bloodshed and years of war, with a strange mixture of church and state, religion and politics, many times parading the most vicious of sins in the garments of righteousness. Such was the state of the church when The Brethren Church had her birth in the early part of the 18 century.

## (2). Pietism

Jacob Spener, a prominent German scholar and preacher of the 17 century became the leader of a movement known as "Pietism", whose principal tenet was, "A virtuous life is of more value than correct doctrine." This movement was soon squelched as an organization, but it attracted those Christians who were thoroughly disgusted with theological discussions on the matter of orthodoxy and heresy and many times by men whose lives were a reproach to the doctrine they debated. From this pietistic movement, which was a movement to coordinate holy living as an inseparable part of sound faith, came The Brethren Church.

## (3). Rev. D. L. Miller's Report

Elder D. L. Miller describing the scene of the early beginnings of The Brethren Church, reported for the "Gospel Messenger", the description of Schwarzenau, Germany and the

Eider River, where the first Brethren were baptized and the movement began that has become our precious heritage of faith. Quote: "And what are the associations connected with this quiet, old fashioned German hamlet? Here at Schwarzenau, nearly two hundred years ago, the dying embers of primitive Christianity were rekindled and the Tunker Church was organized. Here on the banks of this beautiful stream, doubtless not far from where we write, the Tunkers assembled in the year of 1708, and, following the example of Christ, they went down into the water and were baptized, "Into the name of the Father, and into the name of the Son, and into the name of the Holy Ghost", and from here went forth that little band of persecuted believers, exiled from their "Vaterland," to find a home in the Quaker Colony of Pennsylvania."

## (4). Alexander Mack

The leader of this group, Alexander Mack, in his book called "Mack's Book," sets forth the reason for their action in the following manner: after calling attention to the manner in which the omnipotent God required obedience to His commands in the law, and, quote, "No less evident is it that God requires obedience to all things that in these last times have been revealed and communicated to all the world by his Son, to them that are called Christians especially, that they might as children of the same family, be of one mind, of the same judgment, and cultivate a unity of sentiment, following the example of the Good Shepherd, keeping His commands, to which the promise of eternal life is annexed as a powerful incentive for us to obey in all things. For this cause the baptism with water, that Jesus commanded to be performed in His name as well as other ordinances and commands recorded in His will, merit our attention and obedience, for as He is, who has ordained them under the new covenant, so are we to consider His commands, and the promise which He hath annexed thereto, namely, life everlasting, in addition to all the gifts of His grace, and His Holy Spirit, with which we are privileged in this world; such, therefore, who are rebellious and disobedient to His divine commands, have wrath and indignation to fear, as St. Paul says in his second epistle to the Thessalonians, that the Son of God 'shall come in flaming fire taking vengeance on them that know not God and obey not the gospel.'

A similar denunciation we find in Rev. 22:18,19—"If any man shall take away from the words of the prophecy of this book (by which the ordinances of Christ are intended) God shall take away his name out of the Book of Life; and if any man shall add unto these things, God shall add unto him the plagues that are written in this book.

Our object in publishing this book is to endeavor to bring these things to mind, in order that he who reads may understand what the Lord requires of him, and be obedient in all things, that he may go in and possess the land; that the abuses which have crept into the Christian church may be studiously avoided by a strict conformity in all things to the Word of God." He then sets forth in question and answer method, by 40 questions and answers, the basic reasons for the new church.

## (5). Basic Teaching

It is a compelling observation as we read the articles produced by the historic leaders of The Brethren Church, through its various periods of development and changing environment and world conditions, that the one basic truth that has been tenaciously held, is, that the plain commands of our Lord must be humbly obeyed and the fulfillment of every promise may be confidently expected.

## (6). Not Technical Theologians

There was little attempt to analyze the "Sovereignty of God and the Free Will of Man", in their technical relation

one to another as a theology of intricate thought, but they could certainly understand that when the sovereign God spoke to man his eternal word, commanding man to do certain things and receive certain blessings, and that disobedience would entail judgment certainly they had an understanding of man's free choice, and his obligation to obey God's word whether he understood fully all the implications involved or not.

Only a few years ago I called attention to the editor of our church paper at that time, that Christ, whose words are eternal, are life and salvation and shall judge us in the last day, said, "He that believeth and is baptized shall be saved," and not as many of our theologians of the day are saying, "Baptism is not essential to salvation in any sense." They would rearrange the words of Christ to, He that believeth and is saved shall be baptized." This editor pointed out to me that Christ did not say that he that was not baptized would be condemned but he that did not believe. But certainly all people of whatever mentality or background of teaching would at once understand that any observance of baptism without first believing the Gospel would be of no value." Without faith it is impossible to please Him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." The observance of any ordinance without faith is mockery and has no spiritual or moral value.

(7). Always Had Opposition To Their Teaching On Baptism

The Brethren Church has always insisted that the plain teaching of Christ and the apostles who were specially guided

We could cite other conversions recorded as God's eternal word, which were dictated by the Holy Ghost and recorded for us. If it is not for us, for whom was it written? If it does not mean what it says what does it mean? I am aware of the disfavor of Water Baptism in the preaching and teaching of many popular Bible teachers who claim to believe the Bible as the Word of God. Yet they will reject the plain teaching of God on the subject of baptism in water and hold it up to ridicule. Such was true in the beginning of The Brethren Church, and if our church fathers had to preached the distinctive doctrines which set our church forth as a separate denomination, with an emphasis that we consider vital to the Scriptures and God's ordained plan for men, there never would have been a Brethren Church.

If our leaders of today fail to emphasize those teachings which make us Brethren then The Brethren Church will cease to be. To many Brethren, and to some who call themselves Brethren preachers, this would be no disappointment, for they have placed their emphasis where other denominations have placed it. This is no criticism to that denomination which teaches that baptism is not essential and that "Washing Feet" is foolish and the "laying on of hands" is unimportant. We are not judging others nor limiting God. We know that every church preaches Jesus Christ as the Eternal Son of God and the atoning Savior of men, else they cannot truly be called a true church which offers salvation to lost men. They herald to the world their acceptance of the Bible as the Word of God and yet when we submit to them the plain commands of the



Rev. Claud Studebaker  
President of The Missionary Board

Scriptures they will immediately digress from that specific word to more general consideration.

#### (9). Brethren Church Is Very Fundamental

Now The Brethren Church does not in any sense seek to substitute one command for another. In fact her emphasis on the command to, "Repent and be baptized" or "He that believeth and is baptized shall be saved," or any other command to be obeyed, would mean absolutely nothing unless we first subscribed to the Christ as the Virgin born Son of God who died on the cross and rose again for justification of life.

We do believe every fundamental doctrine of the Scripture and seek to obey in humility every command of our Lord. If Christ says, "Come", there is only one thing for us and that is to COME. If He says, "Believe, or confess with our mouth, or to be baptized, or to wash one another's feet, or whatever He says defining ordinances or conduct of life, these words will judge us in the last day.

I submit to you the history and lives of those churches which have most scrupulously obeyed Christ's commands, these are builded upon the Rock, and will stand the floods and storms which will try men's souls. These trying and deceptive days which are upon us is no time to become less specific and real in our obedience to God's Word. With the physical "Black out" so common there is a tendency to make a "Spiritual Blackout" as well. The inherent tendency of man to go his own way and to seek to improve on the very plain commands of God is still prevalent in the world and in the church. The oft repeated call to Israel was to obey. Their repeated disobedience was the cause for God's judgment. The great need of the church today is one of obedience to the Word of God.

#### (10). Disobedience to God's Word is Lawlessness

Lawlessness is the great danger of this day, and I think we can easily discover this is true. Rebellion or anarchy which opens the way for a dictator is very prevalent these days; strikes in industry and even school strikes are not so uncommon because the workers or the scholars do not get the things they want; disobedience of children to parents and the breakdown of authority in the home is the subject of quite common discussion; and even in the church there never was a time when there was so great a rebellion against regular procedure, literally thousands of groups that break away from

the regular order of church procedures and follow some leader, that in many instances desires to exploit his own vanity and set up his own so-called church, giving it the name of "Gospel Tabernacle", "Union Gospel Assembly", "Highway Gospel Mission", etc. One small city church announcement column gives these independent groups: "Pentecostal Assembly," "Full Gospel Assembly", "Bible Church", "Highway Gospel Mission", "True Gospel Assembly", "Gospel Testimony Hall", these and others, and in many instances the only excuse is someone rebels against restraint and wants to start his own show and carry it on in his own way.

There is prevalent in the home, in the school, in industry, in governments and even in the church that tendency toward lawlessness. There are times, of course, when rebellion against certain abuses of power in home, government or church becomes the only medium of expression and out of it comes a better order, but there must be a well defined issue, and that freedom from the old order must establish a new obedience and loyalty which does not result in continuous chaos and confusion. We are aware that "Where the Spirit of the Lord is, there is liberty", and we would not restrain the Gospel from any source, but we are convinced that the aggressive missionary program of established churches will best accomplish the task, and "further the Gospel."

#### (11). The World Needs Our Teaching on Obedience

I believe the world needs the special emphasis of The Brethren Church on "Obedience to the law of God in all things," which must include obedience in the home, in the church, in the state, in fact dispose men to humbly walk in the righteous ways of the Lord in all things.

Therefore The Brethren Church has the greatest incentive possible to launch out in a great missionary program both at home and abroad. I know of no better time than now to preach with all the power of the Spirit those truths which make us Brethren and which many churches have neglected. I know of no finer way to demonstrate to the world our faith than to present Jesus Christ as the Savior of men and with emphasis, as our forbears taught, "That he that believeth and is baptized shall be saved." I know there is much confusion about praying through at the altar of prayer, and "getting religion" and the various ideas of men that result in confusion,



### The New Paganism

Is This Communism? Or Facism? Or Nazism? Or What?



1. We will not have a pastor in our church. It costs too much and we can run it ourselves to suit us. We have a "good Sunday School.
2. We will not have a prayer meeting in our church. Even if Christianity lives on prayer we won't.
3. We will not support missions in our church. We don't even keep our local bills paid.
4. We will not attend evening services. We want just a formal worship program in the morning, but no Gospel service in the evening. We like to visit.
5. We will not take our church paper. After we have read the daily newspapers and listened to the radio reports of the devil's wars and thumbed all of the popular magazines and done our gadding we haven't time to read it anyway. And it costs 4 cents a week besides. We already spend 12 cents a week for the newspaper and \$7 a year for the other magazines we take.
6. We will not use a systematic plan of giving; that's just boasting. Even if we do pay all of the utilities and other payments regularly and systematically the church must never know how (little) we give.
7. We will not tithe. Bible or no Bible, church or no church we won't.
8. We will not admit that we are backsliders. We pay our bills (all but to the Lord) and we keep our spiritual life (all excepting our church attendance and praying and Bible reading and tithing and soul winning).
9. We will not admit that we are practicing the same things that distintegrating Europe is advocating under the names of Communism, Facism, and Nazism.

J. R. K.



out of it all the words of our Christ are eternal and the Holy Spirit will honor the words of Christ, and we can rest assured that the one who in faith accepts Jesus Christ and humbly yields obedience to His Word will receive the Holy Spirit to guide him into all truth. I am confident that preaching these truths with power and obeying them with consistency in our lives will give The Brethren Church new life and will be the means of establishing many more churches, even in Indiana.

#### (12). New Churches Can be Built

There is no reason under the sun why this district cannot build several new churches. If we believe what we have espoused and are willing to give even the small sum of 50 cents per member per year for our district work then we will have at least \$25.00 to spend in this state, and if wisely spent it will soon build some more strong churches, for we have many population centers that have no Brethren Church and there are people in these centers whose conviction is never quite satisfied until they have the privilege of obeying the commands of the Lord as set forth by The Brethren Church.

Our Brethren Church has not begun to do what she is able to do. "Missionary giving and labor." Our first great need is men who have vision and are willing to work diligently, men who know their Lord and their Bibles and how to get along with people and lead and teach them, men who have conviction that when our Lord speaks in His Word, that question is settled forever and it remains for us to teach it and obey it, whether it be, "Repent and be baptized", "Wash one another's feet", "Love your enemies", "Walk in the Spirit", or whatever.

#### (13). We Need Men

"Pray ye the Lord of the harvest, that he will send forth laborers into his harvest." We need men, and when I say men's another has said, I mean women too. Men who can and will preach the Gospel; men who compel respect of their fellows; men who are emissaries of good will and not contention; men who bring strength to a weak church, harmony to a factional one, activity to a sluggish one, in fact the leaders either in church or state are the key men to success.

#### (14). Men Need Support

However, if leaders are to accomplish the work they must

have support. The Brethren Church has hindered her own missionary work by her "Keeping back a part of the price." We hear much about an "All out attack" these days. If The Brethren Church would sincerely make an "All out attack" to increase her missionary program, we could increase our gifts many fold and with such a spirit of consecration I have confidence to believe we have the talents in capable men who will give themselves in service to Christ and His church in the ministry and in the missionary field.

#### (15). Why a Brethren Church?

Why a Brethren Church? The answer in my own heart is "that there is not one command in the Bible that you cannot obey in The Brethren Church, if you want to. "She has the genius of our movement, To obey all the commands of the Lord without the impediments that humanism builds upon a faith." The world sorely needs our plain teaching on the obedience to the plain teaching of the Bible.

All of this contention which is provoked by worldly wise men trying to substitute a technical theology of the grace of God for a plain teaching of the word, such as "The Sovereignty of God" and the "Free will of man", can never be settled. God's sovereignty has decreed man a free will and he is wholly responsible. Eternal Security is believed by all true Christians, God is able, but man has a very responsible part in it. Or any other theology or prophecy you may put forward is no part of the Brethren doctrine. The Brethren Church presents the Bible, the whole Bible and nothing but the Bible as their creed. It is to be obeyed in the Spirit and not to be spiritualized, minimized, theologized, until the plain word has lost its power and theologians become the spiritual dictators to the great detriment and confusion of sincere people.

The Brethren Church has the simplicity of the Gospel, the power of the Holy Ghost, the wisdom of following the directions which mark life's journey, the obligation to love the Brethren and walk in peace. She should be as humble as God requires and as great as her stupendous task demands. I believe there never was a better time to teach what The Brethren Church believes with an emphasis. They of our church who fail to teach the very doctrines which have given us a church can only hope to accomplish one thing, and that is defeat our cause. The world needs The Brethren Church.

### The Bible Way

1. We will follow God's servant our spiritual leader and shepherd and we will support his work at all costs.
2. We will go to prayer meeting. The Upper Room was the birthplace of the Christian movement.
3. We will faithfully support missions. Jesus commands us to "Go Ye", and blesses only proportionately as we support His commands.
4. We will attend our evening services. This is our weekly evangelistic opportunity. Our pastor has thought for hours about his appeal. To whom shall he appeal?
5. We will read our church paper. Why should the world with all of its publications and horrible news bulletins monopolize our time and money?
6. We will systematically support the Lord's work. The Bible says, "Upon the first day of the week let every one of you lay down by him in store according as the Lord has prospered him." According! And I live in America and have my church! According as the Lord has prospered me?
7. We will tithe as the tithe principle is a law of God.
8. We will not let lack of communion with Jesus Christ and lack of giving and lack of attendance and lack of soul winning make backsliders out of us.
9. We will not permit the ungodly forces of the world about us that have wrecked every nation that has fallen in with them to blast our spiritual lives.

J. R. K.



## June Reports From Dr. Yoder

Cold autumn rains have affected our work some during the past month because the poor people are not prepared for bad weather. However the work has been going steadily forward.

### Rosario—

From Rosario Brother Zeche writes: The work is going well, except that the sudden cold hindered some in their attendance. There are also a number of sick people for the same reason.

We are now raising a fund to have benches made for our new hall, so that when we have to return those that were loaned we will have our own ready. We will have to prepare them little by little as resources permit.

### Buenos Aires—

Brother Jose Anton writes: On account of a loud speaker which has been installed across the street from our hall it was almost impossible to be heard in our meetings, and as the Lord provided at the same time an opportunity to rent a hall a little larger for the same price, only five squares away, we decided to move. We have had our first meeting in the new place and were glad to see all who attended at the other place and some new faces. The Sunday School was so large at least a dozen had to stand. May God grant that the enthusiasm may continue. I am transforming the patio of the house in which we live into a play ground for the Sunday School children. We will have some seats and swings and teeter totters. I also will try to make two more benches for the hall. All this if the Lord permits.

### Brother Roberto Romanenghi writes—

The special meetings following the opening of our hall were grand. I am sorry that we cannot have a larger hall as it has been full at every meeting. With this I am sending you a photo of the Sunday School and one of the women's meeting. We are happy to see the enthusiasm among the people, but there are many more to reach.

### Cordoba—

The Jews of the city are planning to erect a large

synagogue. We continue our personal work as circumstances permit. At the end of this month I hope to hold special meetings again in Rosario and Buenos Aires.

In Cordoba, in spite of the greatly increased price of building, many new, modern edifices are going up especially in the district in which we live. Neverthe-

less it is difficult to find house for rent and still more so to find one with a hall suitable for meetings. We are daily on the lookout for a place, praying that the Lord may provide the place as well as the workers needed. Brother Iztueta will not be able to begin until September, but other workers could be used temporarily if we had a place.

Bishop Oldham.

In the same mail that brought the news of an additional grant for expenses here, I also received a letter from Emilio Perrin saying that he and his family (wife and child and his mother) could come at once to help us open a work here. Knowing that you are praying at home also that we may have a mission here, it seemed providential that an able worker should be ready, and I invited him to come and see the field and see what we can do. He came and we walked all over the district, without finding any signs "For rent." Then it occurred to us to consult an agency and immediately we found that a house in precisely the center where we thought it best to begin will be available the first of July for 110 pesos (25 dollars) a month. It has a corner hall now being used for a store and enough rooms for the pastor and family and for Sunday School classes. It is on the longest boulevard of the city and in the center of this large district that has no mission.

Brother Perrin was an able worker with us years ago, but in obedience to his father, now deceased, he began with the Salvation Army and has had good training in that work, but is very happy to work with us again. His brother is Commander of the Salvation Army in Cordoba and will cooperate with us.

# The Perpetual Value of Foreign Missions

By Rev. Dwight M. Donaldson  
Missionary to Persia.

A real interest in foreign missions will inspire successive generations to take part in the permanent business of promoting the cause of Christ in all lands.

Life is no more static in foreign countries than it is at home. It might be asked facetiously, "Why should the land of the Pilgrim fathers, the land of the Scotch Covenanters, the land of the Quakers, still require the expenditure of millions of dollars annually in national missions?" Others might inquire, "Why should the country with the greatest system of public schools and State universities in the world need money from a church Board for missions and education?" The answer to both these questions lies in the present-day problems in the United States. If any one suggests that economy in church expenditures could be effected by regarding the foreign missionary enterprise as a temporary phase of Christian activity, we should realize that the momentous changes that have taken place in foreign lands make an insistent and imperative demand upon Christian people.

Where illiteracy and superstition and idolatry have given way before the enlightenment of Christian education, with its churches, schools and hospitals, there are new assets for righteousness in the world. Some of the second and third generation Christians fill chairs in colleges or work as pastors or teachers or evangelists. Missionaries may no longer be needed to fill these positions abroad but the work of the Gospel must still be carried on by other methods in other places.

Modern civilization has displaced much ancient error and superstition, but there has come materialism and a more obstinate heathenism of indifference to spiritual things. Educated Chinese and Japanese, and Hindus and Moslems, are finding that for them the alternative is not between one religion and another but between Christ and atheism. In Iran Islam is losing its hold on educated men. Nevertheless the fact remains that Christianity is only beginning to be understood. Great walls of prejudice and misapprehension have fallen down and there are eyes to see and ears to hear as there have never been before. For this very reason the Gospel must still be proclaimed and the reality of the divine Spirit must be shown in human lives.

The spirit of nationalism must yield to the spirit of Christ. As national churches arise, it is the fact that they are Christian and not merely national that enables them to be admitted once to the great international Church of Christ. The saying, "Let every nation determine its own religion," is utterly inconsistent with the whole tenor of the Gospel. Christians are sons of no national god, and they have been redeemed by no national savior. The world-wide clash between capitalism and communism works no national boundaries. The authority of Jesus Christ must be recognized as universal. The Christian Gospel is of permanent and universal value, and at this time when thoughtful students throughout the world realize that crass materialism has made its sensational demands in vain, the message is especially pertinent. Ambassadors of Christ preach not a mission of temporary philanthropy, but the universal offer of salvation through Christ and the everlasting Kingdom of God.



## Some of Yesterday's Hopes

In her efforts to build great Brethren Churches the Missionary Board of The Brethren Church has paid to:

|                        |              |          |            |
|------------------------|--------------|----------|------------|
| Waynesboro, Pa.        | 1910-17      | 8 years  | \$ 1411.03 |
| Fort Scott, Kans.      | 1915-38      | 24 years | 11847.48   |
| Peru, Ind.             | 1914-41      | 28 years | 14058.32   |
| Clay City              | 1915-23      | 9 years  | 1848.98    |
| Leon, Iowa             | 1914-16      | 3 years  | 749.96     |
| Des Moines, Iowa       | 1919, 21-29  | 10 years | 6400.00    |
| Fort Wayne, Ind.       | 1923-38      | 16 years | 11675.00   |
| Winchester, Va.        | 1924-31      | 8 years  | 2933.00    |
| South Gate, Calif.     | 1929-30      | 2 years  | 2468.16    |
| Osceola, Ind.          | 1929-31      | 3 years  | 3035.00    |
| Glendale, Calif.       | 1933-39      | 5 years  | 4100.00    |
| Covington, Va.         | 1933-39      | 5 years  | 4860.00    |
| Cleveland, Ohio        | 1935-39      | 4 years  | 6300.00    |
| Compton, Calif.        | 1935-39      | 4 years  | 7600.00    |
| Juniata Park, Pa.      | 1935-39      | 4 years  | 1982.00    |
| Belleflower, Calif.    | 1930-39      | 1 year   | 450.00     |
| Ellet, Ohio            | 1929-34      | 6 years  | 1310.00    |
| Philadelphia, 3rd, Pa. | 1913-14      | 12 years | 9012.00    |
|                        | 19-21, 26-32 |          |            |
| Baltimore, Md.         | 1918 & 1936  | 2 years  | 1300.00    |
| Harrah, Wash.          | 1927-30      | 4 years  | 2400.00    |



## Our Brethren in Every City - -

(Continued from page 3)

in Berlin. And, incidentally, it always seems to us that there is not a more delightful home in the denomination than the Leatherman home. One loves to hear it said that people believe their preacher and like him because it enough to sponsor it in his own life and family thruout the year. This has been said in Berlin.

### Sergeantsville, New Jersey

Having corresponded with the Brethren in New Jersey we finally found a day in which to visit among them, only on a business mission. However it was our pleasure to be present at a splendid meeting on Monday night. The Daily Vacation Bible School was coming to a close and Miss Hughla Diltz was conducting the exercises. This was a fine service. They invited us to preach for them. In spite of the rain there was a fine attendance. We were entertained in the home of Mr. Emmert Wilson, parents of our Ashland College May Queen. This was a joy to visit these two churches and a goodly number of their people. We pray that God will guide and use them in an outstanding way. We pray God's blessings upon them and their minister, Brother E. V. Black.

# Easter Offering Report Continued

This is the second report of the Easter Offerings received by The Missionary Board of The Brethren Church this year. The report will be continued in each of the Missionary Numbers of "The Brethren Evangelist" until all churches and donors are reported. Your church will be reported in due time.

## Bryan Brethren Church:

|                                   |          |          |
|-----------------------------------|----------|----------|
| Mr. and Mrs. D. A. Erlsten .....  | \$ 25.00 |          |
| Miss Louise Calvin .....          | 8.00     |          |
| Mr. S. H. Keiser .....            | 10.00    |          |
| Mr. and Mrs. William Musser ..... | 5.00     |          |
| Mr. and Mrs. Solon Lockhart ..... | 5.00     |          |
| Mrs. Minnie Schad .....           | 5.00     |          |
| Miscellaneous offering .....      | 29.25    | \$ 87.25 |

## Canton Brethren Church:

|                                    |          |          |
|------------------------------------|----------|----------|
| Dr. L. E. Lindower family .....    | \$ 20.00 |          |
| Mr. and Mrs. F. E. Clapper .....   | 20.00    |          |
| Sr. Woman's Missionary Society ..  | 10.00    |          |
| Mr. and Mrs. H. H. Herbruck .....  | 10.00    |          |
| Inez Summers .....                 | 10.00    |          |
| Mr. and Mrs. Harland Clapper ..... | 5.00     |          |
| Mr. and Mrs. A. V. King .....      | 5.00     |          |
| Mrs. Paul Krall .....              | 5.00     |          |
| Mary Clark .....                   | 5.00     |          |
| Mr. and Mrs. Joe Watkins .....     | 5.00     |          |
| Mary Noland .....                  | 5.00     |          |
| Odessa Smith .....                 | 5.00     |          |
| T. J. C. Noland and wife .....     | 5.00     |          |
| Mrs. Harry P. Bechtel .....        | 5.00     |          |
| Thomas Noland .....                | 5.00     |          |
| Arlene Bechtel .....               | 5.00     |          |
| Mrs. J. A. Guiley .....            | 5.00     |          |
| Mr. and Mrs. D. G. Guittar .....   | 5.00     |          |
| Evelyn Miner .....                 | 3.50     |          |
| Mrs. Ella Guittar .....            | 3.00     |          |
| Mrs. Susan Brown .....             | 2.00     |          |
| Mrs. William Gloss .....           | 2.00     |          |
| Mr. and Mrs. Thomas Worley .....   | 1.00     |          |
| Miss May Walters .....             | 1.00     |          |
| Mrs. Eva Welker .....              | 1.00     |          |
| Mrs. Harvey Bechtel .....          | 1.00     |          |
| Mrs. William Keatley .....         | 1.00     |          |
| Mrs. J. J. Gotchall .....          | 1.00     |          |
| Miscellaneous offering .....       | 6.00     | \$157.50 |

## Fair Haven Brethren Church:

|                                    |         |          |
|------------------------------------|---------|----------|
| Mrs. Clara Ebert .....             | \$ 5.00 |          |
| Mrs. Delpha Martin & family .....  | 5.00    |          |
| Mr. and Mrs. Glenn Worst .....     | 5.00    |          |
| Mrs. C. W. Keener .....            | 5.00    |          |
| Margaret Keener Wyle .....         | 5.00    |          |
| Mr. and Mrs. Russell Gortner ..... | 2.00    |          |
| Mr. and Mrs. Sameul Kessler .....  | 2.00    |          |
| Mr. and Mrs. Clayton Worst .....   | 2.00    |          |
| Mr. and Mrs. W. C. Martin .....    | 2.00    |          |
| Mr. and Mrs. Charles Myers .....   | 2.00    |          |
| Miscellaneous offering .....       | 12.16   | \$ 47.16 |

## Fremont First Brethren Church:

|                                     |         |  |
|-------------------------------------|---------|--|
| Mr. and Mrs. W. D. Campbell .....   | \$ 8.00 |  |
| Rev. and Mrs. F. C. Vanator .....   | 5.00    |  |
| Rev. and Mrs. Clarence Fairbanks .. | 2.00    |  |
| Mrs. Jessie Metzker .....           | 2.00    |  |
| Mrs. Thomas Corner .....            | 1.00    |  |

|                                   |      |        |
|-----------------------------------|------|--------|
| Young Peoples C. E. ....          | 6.00 |        |
| Eldaah Class .....                | 5.00 |        |
| Mr. and Mrs. Carl Mohler .....    | 1.00 |        |
| Children's Division of S. S. .... | 4.79 |        |
| Miscellaneous offering .....      | 3.95 | \$ 38. |

|   |       |  |
|---|-------|--|
| F. S. Beeghly .....                               | 35.00 |  |
| Mr. and Mrs. Frank Yoder .....                    | 10.00 |  |
| Agnes Lemon .....                                 | 1.00  |  |
| Falls City, Nebraska, First Brethren Church ..... | 29.00 |  |

## Carleton, Nebraska, Brethren Church:

|                              |        |        |
|------------------------------|--------|--------|
| Mrs. E. E. Lichty .....      | \$ .75 |        |
| Floyd Bailey .....           | .75    |        |
| E. M. Aboud .....            | 1.00   |        |
| Ella Miller .....            | .50    |        |
| Mrs. Dale Miller .....       | 1.00   |        |
| J. W. Miller .....           | .50    |        |
| Mary Bates .....             | .20    |        |
| Mrs. Jennie Lietsch .....    | 1.00   |        |
| Ernest Keil .....            | .25    |        |
| Mrs. George Hinrichs .....   | .25    |        |
| Mrs. J. Lautenschlager ..... | .25    |        |
| Mrs. Phobe Coz .....         | .50    |        |
| Alta Rachon .....            | 2.08   |        |
| Hertha Fagesack .....        | 1.82   | \$ 12. |

## Waterloo, Iowa, First Brethren Church:

|                                      |         |        |
|--------------------------------------|---------|--------|
| Ethel Litchy .....                   | \$ 5.00 |        |
| Friendship Circle S. S. Class .....  | 2.50    |        |
| Mrs. J. W. Lichty .....              | 5.00    |        |
| Mr. and Mrs. John Gessner .....      | 2.00    |        |
| Mary Litchy .....                    | 1.00    |        |
| Maxine Nelson .....                  | 1.00    |        |
| Ruth Hopkins .....                   | 1.00    |        |
| Mr. and Mrs. G. B. Strayer .....     | 2.00    |        |
| Rev. and Mrs. W. C. Benschhoff ..... | 5.00    |        |
| Mrs. Dumbauld .....                  | 1.00    |        |
| Mrs. John Bucklin .....              | 1.00    |        |
| Max Miller .....                     | 1.00    |        |
| Mr. and Mrs. Clyde Smith .....       | 3.00    |        |
| Mrs. Mary Puterbaugh .....           | 5.00    |        |
| Miss Jennie Harrison .....           | 2.00    |        |
| Mrs. C. L. Woolsey .....             | 1.00    |        |
| Mrs. Anna Hoover .....               | 2.00    |        |
| Floy Armstrong .....                 | 10.00   |        |
| Mrs. Ellen Holmes .....              | 5.00    |        |
| Mrs. Emma VanSchoyck .....           | 15.00   |        |
| Mrs. Emma Strayer .....              | 1.00    |        |
| Mr. and Mrs. Sam Hoover .....        | 2.00    |        |
| Mrs. Alice Miller .....              | 1.00    |        |
| Mr. and Mrs. F. A. La Barre .....    | 5.00    |        |
| Mr. and Mrs. Glade Miller .....      | 15.00   |        |
| Service Circle Class .....           | 25.00   |        |
| Mrs. Kate Flickenger .....           | 4.00    |        |
| Everett Dietz .....                  | 1.00    |        |
| Mr. and Mrs. Kermit Hoard .....      | 5.00    |        |
| Mrs. George Bunn .....               | 1.00    |        |
| Mrs. H. E. Moser .....               | 1.00    |        |
| Faith Benschhoff .....               | 5.00    |        |
| Mrs. Frank Scroggy .....             | 1.00    |        |
| Sunday School .....                  | 18.95   |        |
| Mr. and Mrs. L. L. RuLon and son ..  | 100.00  |        |
| W. M. S. ....                        | 10.00   |        |
| Miscellaneous offering .....         | 21.68   | \$288. |

(To be Continued.)



## Christian Endeavor Topics for Young People

REV. W. ST. CLAIRE BENSHOFF, TOPIC EDITOR

Topic for July 27, 1941

### "WHAT IS HAPPENING TO THE CHURCH IN AMERICA?"

Scripture Lesson. Matt. 24:4-14; Romans 5:1-5.

#### For the Leader

Everywhere in America churches are facing problems of attendance and interest. Even in the past few years there seems to be a growing lack of concern for the church on the part of its members. It seems that people are too interested in their financial or social affairs to pay much attention to their spiritual needs, or to the church.

What then is happening to the church in America? It would appear that the church is being defeated. But then we must consider the present trend in the light of God's Word. It is necessary to recognize the age in which we live. The Bible predicts that there will be a falling away, and that in the latter days of this dispensation of Grace, men will love their treasures more than they love God. This one prevalent condition in the world today should call us to a stronger endeavor of service for Christ. For the Bible encouragingly predicts the presence of faithful Christians on the earth until the return of Christ.

We find it necessary to face the facts concerning the church in America today.

#### Discussion

**BEGINNING OF THE CHURCH IN AMERICA.** The beginning of the Christian Church in America was not primarily missionary. There was no keen desire to take the Gospel from Europe to the heathen Indians. The Christian Gospel brought to the shores of America because of religious persecution in Europe. The Puritans, the Pilgrims, Quakers, Annites, Wesleyans, Tunkers, and others came and settled colonies along the Atlantic seaboard because they wanted to worship in their own way. This was not possible in European countries possessing a state religion. In the state religions, where it was required by law that the people worship God a certain way, it was not easy for true believers of Christ to worship in freedom. Thus they made the perilous journey to the virgin shores of America, and endured untold hardships to worship God with the freedom of their interpretations of the Bible.

Christianity meant something to these pioneers. They felt their convictions to be of more value than their homes, occupations or loved ones. And America today owes her freedom of worship and liberty to these hardy pioneers of the Christian faith. But danger lurks ahead if we do not possess the same spirit of conviction as was present in the hearts of these early settlers.

**FAILURE OF SEPARATION.** We are told by St. Paul to "separate from the things of the world." If we separate ourselves from worldly amusements, sins and social activities, we are taking a stand for our church. The last three decades have seen a large increase in the "hush-hush" type of church member. This kind does not make any objection to participating in the practices of unsaved worldly people. In so doing, he has not helped his convictions nor his church.

In some circles, so-called "worldly entertainments" have been employed by pastors in the church to gain a crowd. Such

enterprises always fail because the church cannot use the world's entertainment to compete with the world. Unless the church offers the Gospel of Jesus Christ to the world, it has nothing to offer. A certain pastor employed motion pictures in his church to gain a Sunday evening crowd (assuming that such would appeal to parents as a "safe" place for their young people). But it did not work. Pictures which could be shown in his auditorium did not appeal to motion picture lovers because they were "too tame." Better attractions were offered at the theater down the street. Those of this pastor's membership who loved to hear the Gospel preached went somewhere else to church.

A church, if it is going to continue to be a church as Christ meant it, must preach the Gospel. Otherwise it has missed its true mission, and will lose its prestige and respect in the community.

**MISSING OF THE CHURCH'S REAL PURPOSE.** A far cry from the preaching of the true Word of God, of sin and salvation, of death, hell and heaven, is the extended array of fancy doctrines held up as "cure-alls" for the world. If ever quack doctors and patent medicines were in evidence, they are now in the religious circles of America.

Such enterprises of "arming for peace, peace programs by education, universal brotherhood of man, moral goodness of man, etc., are all of this "patent medicine" variety, propagated by the biggest horde of "quack doctors" the world has ever seen. And these are about as effective as patent medicines and quack doctors are for the human body. These "quack's" main purpose is to dupe us into believing that by partaking of their remedies we will feel better in order that they might take our money. In like manner these religious "quacks" are intent on making us feel better about the future, and in smoothing things over for us. Such agents are nothing more than instruments of Satan, hiding behind the doors of the churches, to rob us of our richest heritage—the knowledge and assurance of eternal life in Christ.

Such are to be avoided inasmuch as they have missed the true purpose of the church. This true purpose of the church is to preach the Gospel of Jesus Christ to the unsaved; to enlarge on the penalties of sin, so that men might feel their need of Christ and come to Him for salvation. It is a deplorable fact that many of our American "churches" have missed their true and real purpose. But we can help overcome this condition by being students of the Bible, and sincere Christian young people in each of our local churches. We may stand without the favor of the crowd, but better still to stand aright and alone than with the popular crowd and be wrong.

**ALIGNMENT WITH OTHER RELIGIONS.** The Church of Christ is continually warned in the Bible about compromises with agents of the world. The church is to be kept spotless and clean. A sure sign of the times is the aligning of certain sects of Protestantism with Catholicism and Judaism. This is plainly predicted in the Bible. It shows the growing apostasy of the age. With it comes the popular doctrine of "it doesn't matter what you believe, just so you believe something, and every thing will be alright."

The newspapers and radios of the nation continually uphold and favor this alliance as a symbol of advancement of de-

mocracy "when Jews and Catholics and Protestants (plus other more radical religions) can assemble around a common table of brotherhood."

Popular opinion does not make it right. It is for us to refrain from uniting ourselves with these movements. It is none of our business, for as church members, our business is to preach Christ as the Savior.

**PURIFICATION NECESSARY FOR A FUTURE.** Certainly there is a future for Christian people in America. We cannot predict the extent of persecution, or what form it will take. (Perhaps a refusal to line up and endorse the movement of united religions of the world will be great persecution

in itself). Yet there is reward for all who will stand firm for the Word of God and Christ.

There is opportunity for young people to rise above the "ailments" of the church in America and to ring true Christ. By purification we mean "to get rid of all false doctrines, worldly practices, 'fake' ideas on the settlement of world problems, and a cleansing of sins." "Be firm and good courage." Christ goes with all those who remain true to Him.

In the Gospel of Christ and the true Church we have something worth defending, and working for. Let us give it our time, effort and substance so that freedom of worship in America can be continued through the days ahead. Through prayer and work it can be done.



## Our Children's Department

MRS. LORETTA CARRITHERS,

SUPERINTENDENT



Dear Children:

May we wish you a happy "Good morning" as we gather in a room to ourselves for a little while to talk about a text that we find in 2 Samuel 22:33, "God is my strength and power."

I wonder if you know anything about grindstones, where the finest in the world are found? Nearly all boys and many girls are interested in grindstones. We see them in the blacksmith's shop, the carpenter's shop, in mills and factories, on the farm, in the modern shoe repairing shop, and even on the jeweler's bench you will find a grindstone. But we never stop to think and ask the question, "Where do they come from?" Well has someone said that the best grindstones in the world are found in the Bay of Fundy. They are not easily gotten because they are down deep at the bottom of the sea, and I know you can never guess how these men whose occupation it is to provide the world with grindstones ever succeed in getting them. It is very interesting to know, and if you will just listen I will tell you how they do it.

Grindstone rock is very hard and solid, and has to be blasted with dynamite before it can be brought to the surface and made into grindstones. The workmen are governed by the tide. They can only work when the tide is out, which, as you know, happens twice every day. But they can not do all of the work themselves, they depend on the power of God to help them because He causes the tide to do their hard work. When the tide is out these men walk out to the place where the grindstone rock is, and they quarry the stones from the solid rock in very large pieces. In fact, they are so large that they can not be moved with human strength, so they must have another source of strength. When they are ready to move these huge pieces of rock to the place where they are made into grindstones they fasten strong, heavy chains around them and attach them to a big flat boat. When this is done the men get into the boat and wait for the tide to complete the work which they have begun.

Then comes the great mighty rolling, roaring, rushing, tide—rushing like a mad Niagara with a set determination to reach its destination. It is certainly a beautiful sight to see the great white crested billows, rolling like great mountains rising sometimes higher than a house. And now the workmen having done their part, there is nothing more for them to do. They have taken hold with the tide, or should I rather say they have taken hold with God? And it is His mighty power that works with them and for them, because the lifting power of the sea is surely a part of God's strength.

The rising tide lifts the boat and the huge rock that has been fastened to it comes up with it. That is just how God helps these men. God loves to help people. He delights to help boys and girls, men and women. Those who take hold of God's strength can never, never fail. When the farmer plants seed he takes hold of God's strength. For the beautiful sunshine that makes the seed grow, the wind that drives the boat and the secret energy that carries the message to the ends of the earth, all these are from God. They are God's strength and power.

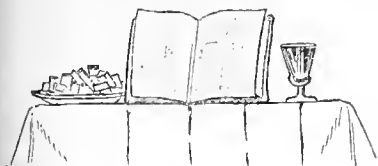
But listen again. There are a great many harder things than raising grindstones out of the sea. It is not easy to keep one's temper, to be unselfish and true, to be kind and good and to do that which is right. It is not always easy to say "no" to the tempter. These are the times when you need help, when strength is of no avail, and that is just when God comes around and offers His help and strength. Every boy and girl can claim the strength and power of God like David did, and if you will do this he will make you strong and courageous in every conflict, and victor at last over every foe. Will you try this strength and power in the future? Now don't forget the text, and say with David, "God is my strength and power."

No task is too small or great but that God stands ready to help us. So let us remember this in our work and in our play.

With love, in Christ's Name,

Aunt Loretta





# Worshipping Day by Day

(Family Altar)

## Sunday

I Corinthians 10:13

We find in this scripture a clear intimation that the Christian will find himself falling heir to temptations of the flesh. It is Satan's nature to deceive and destroy if he can. He is always attempting to win away the man who follows the Lord. If he can do this, he feels sure that he will accomplish his point—the destruction of the soul.

But God has given us the assurance that He will be with us. So let us read again these words of comfort and assurance.

## Monday

### THE INNER MAN RENEWED

II Corinthians 4:16

We are interested in the last four words of this great text. "Renewed day by day." In this time of vacations and the attempt of the individual to renew his strength, physically, we should be thinking concerning those things which will renew the "inner man", the spiritual part of our being.

As we seek to regain some of the physical health these days, let us not be neglectful of the spiritual part of our souls. For to "renew" means to invigorate.

## Tuesday

### SELFISHNESS

Philippians 2:21

These words bear a fearful accusation. Are we really seeking that which is only our own, and not the things of Jesus Christ? May we, today, consider for this moment just what belongs to Us and that which belongs to our Lord and Master.

What is "your own?" Just how much do you consider belongs directly to you? Remember that the Lord says, "Ye are bought with a price. Ye are not your own."

## Wednesday

### OBEDIENCE BRINGS HAPPINESS

John 13:17

The word here used for "know" bears more than mere passing knowledge of the matter. It bears the stamp of a knowledge brought on by experience. The fact of "knowing" presupposes the act of "do

ing." To just know that a thing is right will not bring the reward of accomplishment. If we "know" then we must "do" in order to bring about the happiness that accompanies the doing. Are you doing God's will?

## Thursday

### HOW TO TREAT OFFENCES

Matthew 18:15-18

Are you offended? How do you treat the offence? The New Testament is very clear in its statement of the manner of treatment. The directions are very opposite to the feelings of the human mind, and certainly contrary to the course that is usually taken.

How many heartaches would be taken away; how many foolish quarrels would be averted, if man would only take the admonition of the Word. Jesus Christ laid down the manner of dealing with these things. Why not heed Him?

## Friday

### CAN YOU TELL WHY?

I Peter 3:15

Someone has said, "True religion must not only be enjoyed, but professed; Christ is to be put on; we are to confess Him before men; our light is to shine for the good of others; we are to be Christ's witnesses to the people."

And it is not enough just to say that you are a Christian. There is a necessity that we know WHY we are Christians. Can you give very definite reason for your faith, in order that others may have the same belief?

## Saturday

### RESPONSIBILITY

Luke 12:48

How much are you worth? We do not mean, how much are you worth in dollars and cents. God does not measure a man's wealth in the amount of silver and gold he possesses. But He does measure the wealth of a person by what he gives back to Him. MUCH in the sight of God oftentimes mean very little in our own sight, and LITTLE in God's sight will many times mean much more in our sight.

Consider, then, what God means by "much" and what He means by "little." The mere consideration may spell the difference in reward and loss.

## When You Are Alone

### The Key to the Unknown

"He holds the key to all unknown,  
And I am glad;  
If other hands should hold the key,  
Or if He trusted it to me,  
I might be sad.

"I cannot read His future plans,  
But this I know:  
I have the smiling of His face  
And all the refuge of His grace  
While here below."

—Maltbie D. Babcock



### Teach Us to Pray

By Theodore H. Kampman

In a world shaken  
By exploding hate,  
By convulsive sorrow,  
Dread of each new morrow,  
Fal'tring toward its fate;  
With a trust unshaken  
In the God of heaven,  
Lord, teach us to pray.  
In a world anguished,  
Torn by grief and fears,  
Sick with greed and hating,  
Worn by hopeless waiting,  
Saddened beyond tears;  
With thine own compassion  
On men heavy laden,  
Lord, teach us to pray.  
In a world riven,  
Wrong opposing right;  
Not for safe seclusion  
From battle's confusion,  
But for nerve to fight.  
For the strength to suffer,  
For the faith to conquer,  
Lord, teach us to pray.  
In a world hopeless  
Thou wilt answer pray'r,  
Trees of wrong uprooting  
From their age-old footing.  
Plant thy kingdom where  
With a hope unshaken  
Trust and pray thy children.  
Lord, teach us to pray.

### THAT I MIGHT KNOW HIM

That I might know Him. Let this be life's aim,  
Still to explore the wealth stored in His name.  
With heaven-taught intelligence to trace  
The glories that light up His sinless Face:  
That I might know His power day by day,  
Protecting, guiding in the upward way:  
That I might know His Presence, calm and pure,  
Changeless midst changes, and midst losses sure:  
To dwell with Him, in spirit, day and night;  
To walk with Him by faith, if not by sight;  
To work with Him, as He shall plan, not I:  
To cleave to Him, and let the world go by:  
To live on earth a life of self-less love;  
To set the mind and heart on things above:  
Till I shall see Him without vision dim,  
And know Him as I know I'm known of Him.

Selected

### WHAT WOULD HE SAY?

If He should come today  
And find my hands so full  
Of future plans, however fair,  
In which my Savior had no share,  
What would He say?

If He should come today  
Would I be glad—quite glad?  
Remembering He had died for all  
And none through me had heard His call.  
What would I say?

—Grace E. Troy.

The

Brethren

Evangelist

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He gave Himself

a ransom

for many

~~~~~

"As the Father

hath sent

ME

even so

send

I

YOU"

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## CONTENTS

|                                                                                  |       |
|----------------------------------------------------------------------------------|-------|
| Interesting Items .....                                                          | 2     |
| Something to Think About—Editorial—F. C. V. ....                                 | 3     |
| Moderator's Address, Ohio District Conference—<br>Rev. C. C. Grisso .....        | 4     |
| Daniel, Nine, Twenty-seven—<br>Dr. C. F. Yoder .....                             | 8     |
| Do You Want The Brethren Church to Live<br>and Prosper?—Dr. L. E. Lindower ..... | 9     |
| Report of Ohio District Resolutions Committee .....                              | 10    |
| Worshipping Day by Day (Family Altar) .....                                      | 11    |
| Christian Endeavor Topics for Young People .....                                 | 12-13 |
| Our Children's Department .....                                                  | 14    |
| Additional Offering for New Publishing House .....                               | 15    |
| Summer Camp News .....                                                           | 15    |
| Among the Churches .....                                                         | 15    |

## INTERESTING ITEMS

AGAIN THIS WEEK WE ARE GIVING OVER more space to the work of the District Conferences. We present the Ohio District Moderator's address, which comes from the pen of Brother C. C. Grisso, pastor of the New Lebanon, Ohio, church. Brother Grisso makes some very timely observations. His address is worthy of your reading.

SHORT REPORTS FROM two of our Ashland College and Seminary students appear this week. Brother Eugene Beekley, senior in the Seminary next year, gives us his first impressions of his new pastorate at Brush Valley, Pa. By the way, Brother Beekley was just recently married and he with his wife form a fine team. The other report is from Brother Gilbert Dodds who will enter the Seminary this fall. Brother and Sister Dodds are shepherding the flock at Ft. Scott, Kansas, this summer. This is fine experience for the students and better fits them to face the real problems of the pastorate when they are entirely ready for the field.

THE WORK OF THE SUMMER CAMPS is growing by leaps and bounds. The reports of three of these camps appear this week. One of the things "ye editor" misses more than anything is the opportunity to be in one of these camps this year. It is the first year for a long time that he has missed a camp. The results that are obtained in the work of the camps is so great that it cannot be measured during the present years. Only time will tell of the fine influences that endure.

Especially gratifying are the reports that come of the confessions that are made and the souls saved. Even one soul would be worth all the effort that is put forth.

### GLEANED FROM CHURCH BULLETINS

OAKVILLE, INDIANA. "Oakville leads the Indiana Churches in attaining the highest percentage in State Goals, rating as a Class A church with 95 points. We fell down in only one point, namely 80 percent for morning service." (Well done, Oakville)

NEW LEBANON, OHIO. "On Friday, July 11th, Sister Reynolds passed her 90th milestone in her journey through life. She received many callers during the day and many Birthday Greetings. She is the oldest member of the New Lebanon congregation. May the blessing of the Heavenly Father be upon her and spare her yet through many years to come."

THE FOLDER OF THE BRETHREN BEREAN BAND SUMMER CAMP, (dates June 16-23) lies before us. This is the Northern California camp and is held at Twain Harte, California. We are looking for a report from this camp.

KEEP THEM COMING. We mean the church bulletins. We glean much interesting information from them.

### And Speaking of General Conference

It is not too soon to begin thinking about attendance at General Conference. Held, as it is, at Ashland, the headquarters of our Denomination, it should be largely attended. Begin now to plan for it.



# EDITORIALS



## SOMETHING TO THINK ABOUT

A school board hired a teacher, paid him a substantial salary to teach school, filled the coal cellar with coal. Everything was in readiness to begin school in September. The tax payers paid the taxes, which were used to pay the teacher's salary. School opened. But a week went by and there were no students. Upon making inquiry, the teacher was informed that he had the building and was paid a salary to teach school. Therefore it was up to him to get the pupils there.

Would you regard that a queer community?

A young woman was hired as a servant in the home. Plenty of food was purchased. She was a good cook and prepared excellent meals. The first day she prepared breakfast, dinner and supper. However the father and mother and nine children absented themselves from the table. She stood it fairly well the first day, but the second morning she made inquiry why the meals were left untouched. The family replied, "We furnish the house; we furnish the food, and we also pay you a salary to cook the meals. Now it is up to you to persuade us to eat."

Would that be regarded as a queer family?

A church hired a preacher. They gave him a building in which he was to preach. They even paid him a fair salary. And he worked hard in the preparation of his messages. He also went to the church building each Sunday morning and evening all prepared to deliver these messages. But, lo, the people were not there. He immediately began to make inquiry among the membership as to the reason for this, for they had been very enthusiastic about his call, and had even given him a unanimous vote of confidence. Judge his surprise when they informed him that he was furnished a good building, well heated and lighted; that they would pay him his salary regularly, and, since they did this without murmur, that it was not only his duty to prepare his sermons, but that he must go about and induce those who were paying him to come to church.

Would you regard that as a queer church?

### But is it so queer?

In the case of the first illustration, there is a law that would take care of that situation—the compulsory school attendance law. In the second illustration the laws of hunger would soon disagree with the attitude exhibited. But what law is there to cope with the third? And yet we find many church members showing forth just such an attitude.

## Practicing the Practical

I came across the following little story that illustrates the point. It runs like this.

An old farmer who was attending a church convention chuckled to himself as he read over the subjects on the program. "See here, parson," he said to his pastor, "you've had papers and discussions all day on how to get people to attend your meetings. I've never heard a single address at a farmer's convention on how to get the cattle to come up to the rack. We put in our time on the best kind of feed. I've sort of got the notion if you put more time on what to put in the rack, you won't have to spend all that time discussin' how to get folks to attend."

## What About an Objective?

We are nearing our General Conference Time. It is quite necessary for any church to have a forward-looking program. What will our General Conference do about setting up such a program. Not simply as a program, but that there may be an objective to reach out toward, in order that the churches of the Brotherhood may work in unity and unison for the building up of a concerted effort of advancement.

We need a unified program. One which will cause every church to bend every energy to the reaching of the goals that are set forth in such a program. It is an old saying, yet a very true one, that "Everybody's business is nobody's business." **What The Brethren Church needs just now is something that will become the evident business of every individual.** A program of effort that will set in motion every arm of the church. A program that will draw attention to every single interest of the church and bring about a new and intensified effort to further the cause of Christ.

## Who is Responsible?

There seems to be a waiting among the brethren for someone to start something. Many fine starts have been made, but to date there has been no definite program placed before our people. If we cannot reach every objective, then let us reach those we can. Let us build a program that may be reached by the majority of the churches. Let us not make it so complicated that only a few of the larger churches may reach its limits. But in any event, let us make a program that will call forth the best efforts of the membership of The Brethren Church.

F. C. V.



# Moderator's Address

## Ohio District Conference

*Delivered at the Ohio District Conference, New Lebanon, Ohio*

**Rev. C. C. Grisso**

Beloved brethren, elders, delegates and friends of our brotherhood. Grace and peace be unto you, from God our Father, and from the Lord Jesus Christ.

We come again to bring to you the annual Moderator's Message. We would first of all recognize the transcendent favor which has rested upon us as a nation and as a Christian body. There are many places where a gathering of this nature would be impossible; where many of the religious institutions are crushed and hopelessly ruined. Thus through the goodness and care of a Heavenly Father, who has kept us, has preserved our lives, and has granted unto us all spiritual blessings in Christ, we have been permitted as a body to carry our work forward another year and thus add one more page to our history as a church. And thus in this conference it seems to me that there should be a spirit of both humility and gratitude, that we might repeatedly and fervently pray that the Prince of Peace may continue to preserve us in peace as a nation and that very soon the war cloud that now hangs over us may be lifted forever.

To review the work and progress of our churches of the district for the past year would be delightful and entertaining. I fully and confidently believe that when the reports are tabulated that they will reveal that very substantial progress has been made. The ministry, together with that other group of consecrated lay leadership, have been given strength and wisdom and grace to pilot the churches through another year. Many of us could not have endured the stress and strain of these past days, were it not for the consciousness of His abiding presence, that we were in His will and that we were only following where He leads. Not only once or twice, but many times the shout of victory has gone forth. However, the year has not been without its losses. We find conditions much as our Lord said, "In the world ye shall have tribulation." "Ye have here no abiding city." Some of our faithful leaders have been called home.

We might call the roll of those we knew best, if we were certain that none would be omitted. We shall thus refrain, believing that when "the roll is called up yonder" that they shall respond to share in the glories of the church triumphant. The workers are promoted to higher service, but the work goes on, others have found their place, and withal, we can truthfully say "the Lord hath done great things for us, whereof we are glad." All the fulness of His love in Christ has been ours. All the power of the endless life has thrilled us. All the compensations that flow from lives of service and devotion have been ours. What more could we ask? Certainly today we ought to praise Him anew who hath made all these things possible, and that He accounted us worthy of "being laborers together with Him" in these last days in an effort to complete the body of Christ and to have it in readiness for His appearing.

Perhaps there has been no time in the history of our movement that was of such tremendous significance as these days through which we are passing. No time when it required greater faith, greater loyalty, than now. The world has gone pleasure-mad. Nation after nation has been invaded by the brutal hand of war. Once flourishing cities have been laid in ruins. Hundreds of thousands of refugees have had to flee from their homes, not knowing whither to go. The grim specter of famine is seen stalking through the war-torn lands, and once strong hearts are trembling with fear "at the things that are coming upon the earth." With three-fourths of the earth's population whetting their swords, and manufacturing mighty weapons for the destruction of life and property; when the destructive monster has come into our homes and to our firesides and to our church doors and selected the flower of our youth, and when these heavy war-clouds are beginning to gather and to blacken our own skies—what word of cheer do we have? Is there no remedy for these conditions? Need we become discouraged with everything about us? No, the outlook may be dark, but there is an uplook that ought to encourage us. The church of which you and I are a part, needs to sound a message of hope in a time like this. I want to commit myself to you as moderator of this conference, that I am no pessimist. We are engaged in and pro-



mote, under God, the greatest business in all the world, and I have not lost my faith. I give you my simple creed. I believe in God. I believe in Jesus Christ. I believe in the church. I believe in the promises of His Word. I believe in eternal life, and in the strength of such belief, the things that men do, and say, and the things that are taking place in the world do not disturb me much, but only spurs me on to greater faith and greater determination to the completion of the task assigned us.

It has become popular in these days among a certain class of evangelists and public speakers and magazine writers to criticize and to bring accusations against the church; a popularity which we personally do not crave, and of which we are entirely out of sympathy. He who speaks disrespectfully of the church speaks irreverently of His Lord. The church of Jesus Christ rests upon a Divine foundation. It is inspired by Divine impulses. It is ordained of God, commissioned by Christ, and equipped for a unique work in the world. It is the only answer to the world's great need, and its existence is justified by its abundant fruits. Through that church our Lord has bequeathed to us a most blessed heritage. What it needs is not criticism, but appreciation, sympathy and loyalty from men, women and youth alike, who will honor her in a life of consecration to their divine Lord, obedience to His Word, and fruitfulness expressed in loving service and good works.

Too well do we know that in our day there are many forms and organizations and institutions originating in the minds of reformers that have been tacked on to the church that never were or never will be a part of it. These shall pass away, but the true church, that "called out of God" shall abide the ravages of time until our Lord shall claim her as His own eternal Bride, presented to Him, "faultless before His throne"; having come into the "unity of the faith—unto the measure of the stature of the fulness of Christ."

And now Brethren, members, leaders of The Brethren Church in this great state of Ohio, the issue is before us. What shall be our attitude? When history is read in the years to come, what will it be of those churches of which we are a part? Will we or will we not be ashamed of it?

Our district is unique in its position in The Brethren Church. In a very certain sense it is the center of all things to the church. Here is located our College. This is, and it rightfully ought to be, a tremendous asset to our district. Throughout the years our conferences have received the help and the council and the inspiration of the leaders of this institution. Well could we urge upon all our churches to double their efforts in financial and moral support. Let endowments be made, bequests multiplied, and our children advised of the advantage in attending this

our own denominational school. What is true of the should recognize its needs and its plea for financial support, but more particular it calls for life. I know of no field of service so ripe and so rich in opportunities for our young people in these days as that afforded in the ministry of the church with their special training in our own Seminary. It would be well to impress upon the minds of our youth continually the opportunities thus afforded for preparedness, and then for actual service, that this is the greatest work in the world and that, as parents, we can do no better than to direct our sons and daughters into these educational institutions.

Again, within the limits of our district is located our Publishing House. This too ought to be a great impetus to our district organization, in that it has brought to our state a number of our denominational leaders. Less than a year ago there was conceived the idea of a new building to house our equipment and furnish offices for our various general boards. Through much faith and prayer on the part of the church these plans have materialized and within a few months will be carried out to completion and a Publishing House will be built to the credit of our entire church. As moderator of our district we desire to commend our Publishing Company for its selection of leadership and for the literature that they are furnishing our brotherhood. **Our district would do well to set an example to the other districts in formulating some plan whereby The Brethren Evangelist College is also true of our Seminary. Our churches would find its way into every Brethren home in the state of Ohio, and that in addition we would rally to the support of all our other publications.**

### District Missions

Again, as your moderator our observation is that the present affords us an unparalleled opportunity for District mission work. If there were times in the past when there seemed to be no new fields to enter, that time is not now. What promising fields are open before us for mutual helpness and extension work! Like the mother church we must begin at Jerusalem and then proceed on to the uttermost parts of the earth. We should learn again, I believe, not to neglect our most insignificant and out-of-the-way little Bethels. True, they cannot make the showing and give us the large offerings as do our larger churches and yet it is out from these that have come some of the greater gifts of life. These places should be encouraged and strengthened.

Let us make no mistake here. A sickly and dwarfed church at home will never furnish the required laborers and funds for work outside. What can we do? Let us remember we are playing a mighty part in the restoring of primitive Christianity to the churches and sects about us, and let us continue to push the battle

directly about us, even at our doors. To push into the towns and cities about us, and build up those we already have. When I look about and see some of the fine congregations, I remember but a few years ago when they were weak and struggling, and I am convinced that we have a plea that will win if we continue faithful in "the faith once and for all delivered" unto us. We might mention at random some places that need our immediate attention, such as Dayton, Canton, Akron, Rittman and Ankenytown. In all of these fields and in others, fields both new and old are Brethren, genuine, true-blue, the best and noblest to be found anywhere. Certainly as to the preserving of them to the Brethren faith we need to plan wisely and carefully. Our District Mission Board is confronted with a tremendous task in this direction. I believe that the budget for our state work should be enlarged by a considerable amount and the churches should see to it that they get behind the board with their moral and financial support.

### The Ohio Ministry

We are not ashamed or hesitant to speak concerning the men who stand in the pulpits of our Ohio churches. It has become common place to say that our churches will rise no higher than their leadership. This at once places a tremendous responsibility upon the ministry. In this respect we are hopeful. We are deeply appreciative of the men who are serving our churches. We would like to mention all of them and say something of the things that have been wrought by their faithful labors during the past year. This we will not do. We will take the privilege of saying a word of appreciation of the labors and presence of Dr. W. S. Bell among us for the past one and one-half years. He has been a blessing to us and our prayers and good wishes shall follow him as he leaves us and in whatever field he shall continue to serve his Lord. As for his successor in that great and promising field in Dayton, we shall all follow him and them with our interest and our prayers as they shall continue to build there for the glory of God a great church in that great and needy city. As we welcome the coming of the Dayton pastor among us, we also welcome the coming of Brother L. V. King who will take up the pastorate at Ashland. No doubt other changes will be made which we trust will be for the good of our churches and for the advancement of His cause.

Some marked progress among the churches should also be noted. Canton has a splendid band of loyal folk, who are worshipping in the Y. M. C. A. building. Their membership is above 125. Their organization is worthy and they are fine givers to the various institutions of the church. They are privileged to be under the leadership of Dr. L. E. Lindower at the

present time. At Akron a new work has recently been opened and is being shepherded by Brother Eugene Beekley, a Seminary student from Ashland. Their present meeting quarters are entirely inadequate, but they are going forward. We recommend this field also to the consideration of our District Board. Our churches at Mansfield, Fair Haven, Mount Zion, Williamstown, and Gretna are all being cared for by either students from the Seminary or from Ashland City church. Thus as we face the picture before us of our churches and our ministry both the younger men and the "old guards," we are hopeful and encouraged to say the least, and we press on with confidence and with faith. We have no disposition to turn back or to be become discouraged.

To my brethren in the ministry I would remind us again that upon us has been placed a great responsibility. From your heart's altar the sacred coals must be borne. Your failure will be the failure of many, and my desire for you is that you can humbly, yet boldly, say, "Be ye followers of me, even as I also am of Christ." The pure preaching of the Gospel is a great power in itself, but the basis of power in the pulpit is godliness in the man that bears the message. That which is in his heart must tally with the message which he brings. And thus my brethren in the ministry, we dare not live far from God in times like these. We must abide in His presence; in His very pavilion, until the beauty of His holiness gilds and glorifies our very countenance. For no man can lead another to Calvary until he himself has been there. The power of preaching the Gospel must in our day be recaptured. A sanctified and spirit-filled ministry will, in our day, work wonders as in the early history of the church. "Woe is me if I preach not the Gospel," said St. Paul, and it would be wholesome advise to all of us, and I know of no other way out. God has promised to honor His Word and He will keep his promise if we are faithful in declaring it. Thus may God help us, every one of us, to proclaim anew this one and only message of salvation, and not the theories and philosophies and commandments of men. I cannot conceive of any other method of meeting the situation that faces us than to face it in the power and strength of the Gospel message, which if believed will prove itself the "power of God unto salvation," and will warm this old world's heart as it has through two-thousand years since it was first proclaimed.

### A Word to the Laity

This message would not be complete if we should fail to emphasize and say a word of appreciation of our laity. Let us be thankful for the great host of men and women in our congregations upon whom we can always depend. How much we need them and how little would we accomplish without them. A leadership that by precept and example—consecrated, ef-

efficient, effective, trained—compels respect for the church in the community. Men and women who know God and Jesus Christ in the terms of Holy living and Christian experience; men and women who like the Christians of the first century can walk down the road together and in conversation lead folks to Christ. This is what is needed.

And brethren, I am more and more convinced that the future of the church is going to depend a great deal more upon the faith and consecration and devotion of our laity than we have reckoned in the past. Our churches need more parents who pray. More family altars; more fathers and mothers who set the example in faithful attendance at God's House, and instruct their children in God's holy truth, and urge them to obey it. I am saying again that if our churches are to survive we cannot place the whole responsibility at the door of her ministry. There are certain influences that can be set in motion only in our homes and about our family firesides. I tremble for the church and for our country, and for all the services of God's House in the future unless somehow parents will join with the ministry in an effort to impress upon the minds of our youth the sacredness of the Lord's day. There needs to be waged a holy war in our churches in an effort to preserve God's Holy Day lest we abandon all hope of the preservation of our nation.

In passing I would call attention to, and would have us, as a church, to lay a new emphasis upon the sanctity of the marriage vow. How readily are our homes being torn to pieces in our day! Certainly we cannot hope for a new day until there is a new emphasis laid upon these things that made the church and the home the force that were in the world in other days. Brethren, the responsibility rests squarely upon us, whether minister or layman. The one and only hope of immediate deliverance—apart from the return of our Lord is in our hands, the hands of men and women who know God and who are willing to accept the responsibility and act fearlessly.

And now, finally, I am aware that it is has become custom for the moderator to offer some recommendations for the consideration of the conference. We still believe that the Five-year Program that is before us is ample and sufficient for goals to be attained. I hardly know what I would add to it or take from it. It seems to cover rather thoroughly the work of the church. Possibly a bit more effort and enthusiasm on the part of the promoters of the program would help. If this program of Evangelism, Stewardship, Education, Church Extension, Caring for the Youth, Institutes Bible School activities and the organizing of our Laymen for more active and efficient work was carried out in detail in all our churches another year would find us farther than the year now closing.

By way of repetition mainly for emphasis let me urge upon our entire district its continued support of all the long-time-honored general interests of the church, namely, Our General Conference, The Missionary Board The National Sunday School Association, The Board of Benevolences, Ashland College and Seminary and our Publishing Company. Along with these we urge upon our women and girls to affiliate themselves with and to support to the very best of their ability the Woman's Missionary Society and the Sisterhood of Mary and Martha.

And now I pray that God's blessings may rest richly upon us through this meeting together. I have painted no glowing picture. Neither have we uttered a single note of pessimism. I believe in God and in His plan for His church. I believe that the goal He has set will be attained in harmony with His plan. He will not fail or be discouraged. Our Christ will not fail or lose His hold on things and on His world. When He returns to earth I want to be found working in harmony with His plan for me and for His church, and I believe I can do that better in The Brethren Church than anywhere else in the world. I have never doubted that for myself, and I trust I am speaking for all that hear me. This is a time when all our prejudices and petty indifferences must disappear. A time when pride and egotism must be put aside. A time when neither self nor ambition nor pleasure shall have the pre-eminence, but when Christ shall be all in all. The Brethren Church was born in a desire to be loyal to the great Head of the Church Her path has ever been marked by the guide-posts in the Word of God. And while she has never claimed perfection nor ever and always lived up to her ideal, yet this must ever and always be her aim.

This conference represents the directing nucleus of the state. May we pledge ourselves to renewed loyalty to the work to which we have been called. May God richly and abundantly bless us. May we not be ashamed to own the labor which we bring when at last we lay life's burden down at the setting of the sun.

"And now unto Him that is able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy. To the only wise God our Saviour, be glory and Majesty, dominion and power both now and forever. Amen."

New Lebanon, Ohio

We should meditate on our relation to God, not through physical life, but through spiritual life.

The poet has said rightly,

"Not to Thy cross, but to Thyself,  
My living Savior, would I cling!"

## The Editors Speak

### Daniel - Nine, Twenty-seven

Dr. C. F. Yoder

I have been asked several times to write an explanation of Daniel 9:27, "The abomination of desolation" and some other prophetic themes. These questions are related to many others and could receive a very extensive treatment, but I will try to give my humble opinion very briefly.

Daniel 9:27 reads as follows: "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined, shall be poured upon the desolate."

This is the ending of the wonderful prophecy in which is revealed the dates and the work of the Messiah of the Jews, the Christ of the Christians. The dates correspond to the work, and are veiled by the term "seventy weeks" which are sabbatic weeks of seven each (Lev. 25:1-6). Thus seventy weeks are 490 days, each day representing a year. Because the nation had neglected this law of the sabbath for the land during 490 years the people were punished by the Babylonian exile of seventy years, or precisely the time the land should have rested. Exactly seventy years from beginning of the exile Cyrus the conqueror of Babylon, decreed the restoration of Israel, and they proceeded at once to rebuild Jerusalem and the temple. Historians who follow the Egyptian astronomer Ptolemy, who lived in the 2nd century A. D., give this date of the first captivity as 606 B. C., but, to make the 490 years of the prophecy reach the time of Christ, they have to date from later supplementary decrees. The Bible chronology gives us the date of 527 for the beginning of the exile and 457 for the restoration decree.

Daniel 9:25 gives sixty-nine weeks, or 483 years, as the time to elapse till the presentation of the Messiah. This brings us to 27 A. D. when Jesus publicly announced his messianic program and declared, "This day is this scripture fulfilled in your ears." Isa. 61:1; Lk. 4:18. As he was thirty years old when he did this his birth must have been 4 B. C., and as his ministry lasted 3 1-2 years his death must have been A. D. 30, instead of 33 as formerly supposed.

This point is important because the last week of the seventy dates from A. D. 27 to 33, or three years beyond the cross. Some say that the last week is separated from the rest and will be fulfilled at the end of the age.

Daniel does not say so. He says that it would be "seven weeks and sixty and two weeks," or 483 years until presentation of the Messiah as such, and that he would be "cut off" after the 483 years. How long after is indicated by verse 27, "in the midst of the week he shall cause the sacrifice and oblation to cease." That would be 3 1-2 years after his baptism and presentation as the Messiah, just as the prophecy was literally fulfilled.

How did he do this? First he announced the beginning of this seventieth week when he presented himself as the Messiah saying, "THE TIME is fulfilled and the kingdom of God is at hand." Mk. 1:15. The great week of his saving work, the greatest week in history, had begun. It was the last sabbatic week of seven years of the great prophecy.

Second, we read, "he shall confirm the covenant with many." Compare that with the words of Jesus as he gave the communion cup to the disciples, "this is my blood of the new covenant which is shed for many for the remission of sins." Mt. 26:28. This is not a covenant of a wicked king, but THE covenant prophesied by Jeremiah, (ch. 31:33) against which the evil king shall be enraged. Dan. 11:28-30. But this new covenant does away with the old. Heb. 8:13; 2 Cor. 3:6. And it does away with the sacrifices, for they are no longer needed. Read carefully Heb. 10:1-10. The Passover lambs are no longer slain for "Christ, our Passover, is sacrificed for us." 1 Cor. 5:7. He died at the very hour that the Jews who rejected him were sacrificing their lambs. When the type is fulfilled it is done away. The phrase "for one week" reads in the Spanish "in other week," meaning the week that was left. In the Septuagint, which Jesus quoted, we find simply "week." It implies that the last of the seventy was to be fulfilled with the rest.

What was there left to fulfill? Read Daniel 9:24. Note the seven things to be fulfilled:

1. "To finish transgression." Compare that with the announcements at his birth, "Peace on earth, good will among men." Lk. 2:14.
2. "To make an end of sins." Compare the words of John, "Behold the Lamb of God that taketh away the sin of the world." John 1:29.
3. "To make reconciliation for iniquity." Compare Col. 1:21,22, "Having made peace through the blood of his cross, by him to reconcile all things unto himself."

4. "To bring in everlasting righteousness." "Christ was raised again in for our justification." Rom. 4:25.
5. "To seal up the vision." "Behold your house is left unto you desolated." Mt. 23:37-39. Compare Isa. 29:11.
6. "And prophecy." "The law and the prophets were until John." Lk. 16:16. Compare Mat. 23:34, 35.
7. "And to anoint the most holy." "God anointed Jesus of Nazareth with the Holy Spirit and with power." Acts 10:38 "Now he which stablisheth us with you in Christ, and hath anointed us, is God." 1 Cor. 1:21.

It will be seen by a study of these and similar references that the prophecy of Daniel was fulfilled in the seventy consecutive weeks except that the work which he began is continued.

The good will which he planted is growing.

The new birth which is represented by Christian baptism is extending to believers in all the world.

The reconciliation which he provided is now being preached by his ambassadors to all nations.

The righteousness which is by faith is a mark of all who enter his kingdom.

These four great blessings are the heritage of the church of which he is the head, and with which he is present by the Holy Spirit.

The last three items on the program extend beyond the church. The prophecy was given to the Jews and included also their "holy city." Dan. 9:24. When they rejected their Savior the kingdom was taken from them and given to believers who form the church. Matt. 21:43; Lk. 12:32.

The desolations of Israel were and are of their own choosing. They said, "His blood be upon us and our children." Therefore the nobleman has gone to a far country to receive a kingdom and return. Lk. 19:12. God has said to him, "Sit thou upon my right hand until I make thine enemies my footstool." Ps. 110:1. **He is doing that now.** Jesus said, "Jerusalem shall be trodden under foot of the Gentiles until THE TIMES OF THE GENTILES be fulfilled." Those times are not seventy but 360 "weeks", a year for a day. They date from Nebuchadnezzar the head of gold and they end with the stone which smites the feet of the Gentile image, which is Christ in his return to reign. Daniel 2:36-45.

When the last "time" of this cycle is fulfilled the Jews will be ready to repent and believe, and as natural branches will be grafted back into the olive tree of God's people. Rom. 11:25. Their sanctuary, the

holy land, is about to receive its final cleansing; the Gentile governments are being broken up, and the amazing drama of the harvest time of the age is being enacted before the eyes of the world while the masses seek their pleasures and say, "Where is the promise of his coming?" Even many preachers avoid the prophecies in their preaching when they should be teaching their people to be guided by them as by a light shining in a dark place.

But prophecy has precursory and final fulfillments. The coming of the Holy Spirit at Pentecost is a type of the greater coming in the kingdom age. The judgments with which former ages have closed are types of the judgments coming upon this Gentile age. "Him that readeth let him understand."

230 Blvd., Centenario,  
Cordoba, Argentina

### DO YOU WANT THE BRETHREN CHURCH TO LIVE AND PROSPER?

The answer to this question may depend on whether or not **YOU** are willing to sacrifice with prayer and time and energy and money. If you are a true and loyal Brethren you will see that your Church is fully represented at the

### GENERAL CONFERENCE OF THE BRETHREN CHURCH

at Ashland College, Ashland, Ohio

August 25 to September 1.

**GENERAL CONFERENCE CREDENTIALS** will be mailed to all the Loyal Brethren pastors, or churches soon. These credentials will be post-marked from Ashland, Ohio, and will have the pledge of loyalty for the signature of all delegates on the back. **Any other credentials do not represent the General Conference of the Brethren Church.** If your church or pastor does not receive the proper quota of credentials soon, please notify the Conference Secretary.

L. E. Lindower, Conference Secretary  
520 Samaritan Ave., Ashland, Ohio



## REPORT OF COMMITTEE ON RESOLUTIONS: OHIO DISTRICT CONFERENCE

Whereas, under the providence of God we have been permitted to meet in this fifty-eighth annual Ohio District Conference of the Brethren Church,  
Be it resolved:

(1) That we thank our Heavenly Father for his care during the past year which has enabled us as delegates to meet as a church under His guidance to plan for the coming year a greater program as united church directed by the Spirit of God, to carry on the work of the Brethren Church in our state District. We are grateful for a church which knows Christ and Him crucified, and preaches His Word as the full and final revelation of God to man.

(2) That we thank our Brethren and Sisters of the New Lebanon Church for their gracious hospitality and the efficient way in which they have entertained our Conference and have ministered to our comforts and needs throughout the week.

(3) We thank the officers of the Conference for the splendid programs which they have provided for every branch of our church work and all its activities.

(4) We desire to commend all our speakers for their inspirational addresses which have given us new hope, new courage, and new impetus to attain to greater heights in the coming year.

### Resolved:

(1) That we express our appreciation to those who have the responsibility of conducting and directing the general work of our Denomination. We take encouragement for the splendid progress made by our Mission Board, Publication Interests, Benevolences, Ashland College and Seminary, the Sunday School Association, Laymen's Work, the Women's Missionary Society and Sisterhood of Mary and Martha.

(2) That we give our every encouragement and support to all the general interests of the church.

### Resolved:

(1) That we deplore the laxness of the general public in the observance of the Lord's Day in these troublous times. This day which we should use as a means of spiritual growth by attendance at the services of the church and Bible School, as a part of the day, at least, and not desecrate the day. As members of the Body of Christ we recommend a more sacred observance of the day and that we as Brethren be more faithful in church attendance.

### Resolved:

(1) That we recognize the curse and evil effects of the liquor traffic in its insidious and active advertising, as devastating to the morals and good of society, an enemy of the church, nation, and home. That its slimy trail can be followed by broken homes, the debris of human suffering, wasted lives and crime.

(2) That we pledge ourselves to cooperate with all legitimate means and organizations to oppose, combat its manufacture, sale and use.

(3) That we regret the spread of the habit of cigarette smoking among women, which has become so prevalent. We consider that it detracts dignity from woman, besides being injurious to health and unfitting to motherhood.

### Resolved:

(1) That we recommend the establishment of a family altar in every home by the reading of the Bible daily, and engaging in earnest prayer and devotion.

### Resolved:

(1) That in this time of war and national hatreds, in which many nations of the earth are involved and which is threatening to spread to all parts of the earth; that we reaffirm the historic position of our church, which from the beginning of its origin has stood opposed to armed force in settling the differences of nations and to our people participating as combatants. That we declare our loyalty to our nation and its flag in rendering every service we can outside of bearing arms and taking human life. That we pray for our President and those responsible with him in directing the affairs of our government, that God may give them wisdom and guidance, that our country may be spared from the tragedies, horrors, and suffering from war.

Respectfully submitted,  
W. S. Bell  
Mrs. Helen Vanator  
G. W. Brumbaugh  
Committee

John the Baptist seemed silent behind dungeon walls and his voice hushed by Herod's axeman; but that "voice" which cried out in the wilderness against sins, high and low, still echoed in Herod's halls and burned into his craven soul like fire from hell, whither that human monster in royal robes was hastening. You may chain a man and lash him, tear out his tongue, behead him, but his uncrushed spirit speaks on.

The beheading axe of Herod was wielded in gross injustice. As Shakespeare put it, "O judgment! thou art fled to brutish beasts, And men have lost their reason!" But God's axe is wielded only when there is sin to be cut out or cut down. "Even now"—without awaiting the universal Judgment—the axe is laid at "the root" of character. Christ's "purging," however, is by inner cleansing or "washing of regeneration," before using the axe of the Law.

**HAVE YOU SENT IN  
YOUR  
EDUCATIONAL OFFERING TO  
ASHLAND COLLEGE  
AND  
SEMINARY**

Send it to:  
Ashland College, Ashland, Ohio  
**DO IT NOW**





## Worshipping Day by Day

(Family Altar)

### SUNDAY

#### GRACE AND PEACE

Romans 1:7

There are no words that will express the blessedness of God's eternal favor like those of "grace and peace."

Grace is that unmerited favor which is bestowed on us by a kind and loving Father. We have no inherent right to forget it. It is given us freely because of His love for us. It is ours only if we accept it.

Peace that He gives, is "not as the world gives", but that "peace that passeth all understanding."

Meditate on this grace and peace today, and live in it.

### MONDAY

#### AT THE MASTER'S BIDDING

Romans 1:15

"I am ready." These are words that fall from the lips of one who is wholly consecrated to the task that is set before him. Such was the case with Paul. Wherever the Master led, there Paul was ready to go.

We are Christians, who after the manifold grace of God, are or should be, ready to be led in the matter of our work for the Son of the living God. It is "willing service" that our Lord asks—not forced service. He never asks beyond that which we are able to perform. But when He does ask He expects us to answer, "Ready"

### TUESDAY

#### THE WORD OF THE CROSS

Romans 1:16, I Corinthians 1:18

The "Cross" cannot be given to much prominence in the preaching of the Gospel. Yet there is that constant danger that the "Cross" become the main thought in our lives—that we come to worship it as a sort of fetish.

But Paul is very careful to tell us that it is the preaching, (word) of the cross" that is foolishness to the perishing, but the power of God unto us who are being saved.

### WEDNESDAY

#### WITHOUT EXCUSE

Romans 1:20-23

"The wrath of God." These are fearsome words. They need not bother the Christian, however. For if we read carefully the words of our text today we will plainly see what causes the "wrath of God."

The "things of God" are so clearly seen that un-

seeing man is rendered "without excuse." Man can have the light and that light is from God.

One cannot mock the idea of God while there remains the evidence of God. Napoleon once said to some men who mocked the idea of God, "Gentlemen," as he swept his hand toward the stars, "you must get rid of those first."

### THURSDAY

#### STEPS THAT LEAD DOWNWARD

Romans 1:28-32

In these verses there are twenty-two steps that lead downward. Someone has said, "In the verses, 29-32, three things are seen: first, some nine phases or developments of human sin (verse 29); second, the kind of people it makes (verses 29-31); and third, the fearful human conspiracy or agreement of wickedness of man against God (verse 32)."

Is it any wonder that the world needs Jesus and His saving power? When we stop to think that man, left unguided, goes merrily on this downward path, we should pray and work all the more to turn his steps upward.

### FRIDAY

#### NO RESPECTER OF PERSONS

Romans 2:3-11

Paul says, in Galatians 3:29, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise." The only thing that God respects is the blood of Jesus Christ. Prominence in a community, highness of official position, wealth nor any other attribute counts not with Him who gave His Son for the "sin of the world."

God sees man through His own Holy eyes and knows the truth about him at all times.

### SATURDAY

#### JUSTIFIED THROUGH CHRIST

Romans 3:21-31

The first two words of this text are worthy of study. "But now."

That thought carries us into the very present, for the justification which was given to man, through Christ on the cross, extends into our day and up to the very present time. That word, "NOW" is a word which makes life spring forth in all its fullness.

A careful study of these verses brings us face to face with the graciousness of our Lord. "He GAVE Himself for us." And through Him and Him only are we justified.



## Christian Endeavor Topics for Young People

REV. W. ST. CLAIRE BENSHOFF, TOPIC EDITOR

Topic for August 3, 1941

### "SETTING CHRISTIAN STANDARDS IN MY RECREATION"

Scripture Lesson I Corinthians 10:31-33: Colossians 3:17

For the Leader

Recreation is meant to be a building up of the body through an activity which is not our regular occupation. We may work at our chosen task all day and then engage in some sport or game or hobby which will take our minds completely off the problems of our occupation. These extra things are our recreation.

There is a tendency to largely overdo the recreational phase of our life, in which the "extra" becomes more important to us than our work.

Again, we see around us today considerable attractions in the way of recreation which are not in conformity with our Christian profession. It is largely up to us as individuals to decide what we may do, and what we may not do as Christians. There is only one safe standard to follow in seeking our answer to our recreational problems, and that is the Standard of the Word of God.

#### Discussion

**GIVING HONOR TO GOD IN RECREATION.** (I Cor. 10:31.) Christian young people are continually being observed by other people to see if they will live up to their profession. Although this modern age has seen a "let-down" in the importance of Christian profession on the part of many persons, yet it is still true that the world judges a Christian critically as to conduct. It is still true that the conduct must be on the same level as the profession.

We may be "well behaved" in the school room, work, home, meetings, and other groups gatherings, and still make a poor example of ourselves in an unguarded moment on the playground. Thus the admonition to "honor God in recreation."

Matthew Henry says that in giving glory to God in whatever we do or say, we are practicing one of the "fundamental principles of godliness." Certainly this must be true in our recreation. Many sports can be engaged in with a Christian atmosphere if we want it so. It is not so much the sport as it is the way we play. Many a good ball game has been ruined because the players refused to accept decisions or play fair. And this could be mentioned concerning all games we play. Playing marbles "for keeps," playing other games for money or "stakes" are modified forms of gambling, and the true Christian will avoid them. It should not be necessary to say that in honoring God in recreation that Sunday sports and games are not for the Christian.

**RECREATION AS "NON-OFFENSE"** (1 Cor. 10:32). A splendid way for us to solve our recreational problems is to ask ourselves the question, "By engaging in this activity will I, by my conduct encourage someone else to be a Christian, or will I be a stumbling block to them?" A very heavy penalty is promised for those who "offend" or cause another person to stumble and make a mistake in their relations to Christ.

A certain young man of promise who had been coming to Sunday School only a few weeks, finally quit coming because another member of that Sunday School cheated him out of a run on a play in a baseball game by declaring him out when he was safe. For the sake of a ball game, a young man went

out from Sunday School, perplexed and somewhat resentful. This came because he could not correlate the other young man's profession and his conduct.

Today, when the unsaved do not hear the gospel preached as in former years, it is a great opportunity for us to live the Gospel in our recreational groups. Much good for "Christ and the Church" can be accomplished in this way.

**HOW STRONG SHOULD I BE IN MY CHRISTIAN STANDARDS?** This is a question most of us have asked, or will ask, for it involves our relation to others of our group when someone suggests recreational activities which we cannot do as a Christian. To refuse, means to spoil the group and its fun. To engage means to lower our Christian standard. Very few of us have ever escaped such a situation. It is one which requires considerable tact and wisdom. Every young person wants to be popular with other young people, and rightly so. But when it comes to participating in non-Christian sports or recreations, it is better to remember our Christian profession ahead of popularity with the crowd.

We will never lose cast with our group by staying with our Christian standard. But it would be far better for us to lose cast with our group than to lose the purity of our Christian profession. We dare not hold ourselves up as perfect examples, but by a gentle word of "no", and a kind statement as to why we cannot engage in some things, the group will know, and understand. More than that, nine times out ten, they will respect us for our stand. If we are in a group which would not respect our Christian standard we have no business being in that group.

**SUMMER RECREATION.** This is the time of the year when outdoor activities are uppermost in our mind. Swimming, ball games, tennis boating, hiking, and a multitude of other recreational possibilities can well receive our attention. These sports can help much in building up our bodies through muscular activity, sunshine and fresh air.

We should engage in them with a happy heart, a cheery smile, and good bodily posture. In other words, we should Recreate our body while enjoying our recreation. By being joyous and happy, we will be less likely to fall into the offensive sides of life which, sad to say, by some are made to accompany almost every known form of recreation.

Our physical body needs activity. Nothing is duller than a day of idleness. It is natural to engage in things which will stretch and exercise our body. Along with this should also come attention to our moral and spiritual complex. These three, working together, should tell us what to do, how to do it, and when. Following these three, our summer vacation should be well spent, giving honor and glory to God in all things.

**CHRIST IN OUR RECREATION.** (Col. 3:17). Without doubt, Christ as a boy and young man, engaged in the sports and recreational offerings of his home community. A splendid rule for all of us to follow in choosing our recreation is this: Do nothing, nor say nothing, nor go anywhere, nor be with any one you would not care to be with, if Jesus were by your side."

Spiritually speaking Christ is with us, for the Holy Spirit dwells within us. This puts an emphasis on maintaining Christian standards in all of our recreational enterprises. We should do all things in the name of Christ.

Topic for August 10, 1941

# "SETTING CHRISTIAN STANDARDS IN MY FRIENDSHIPS"

Scripture Lesson Proverbs 17:17; 18:24; Luke 19:1-10.

For the Leader

Friendship is a priceless gem. It cannot be bought for any amount of money, but must be obtained by a careful and conscientious cultivation of those qualities of personality which go to make it possible for people to get along well together.

There is a difference between "casual friends" and the true friends. We may have many social and family friends, but these do not grow into real friendships because we are not personally interested in them to that degree. The friends that count are the ones who are acquainted with our weaknesses, and yet call us their friends. Such a One is Christ. If we are to be friends with Christ, we must conform to His standards.

Christ has given us certain standards for social life and association with companions. Living by these standards means a strong Christian life for us. A lowering of these standards means a lost testimony, and a loss of personal friendship with Christ.

Certainly we should cultivate friendship with other people on the principles which Jesus has given to us.

## Discussion

BEING AGREED. Amos 3:3. "Can two walk together, except they be agreed?" In the days of tandem bicycles there were two young college men riding down the street one day in a certain town when they approached a telephone pole in the pathway. There was sufficient room to pass the pole on either side. The young man in front choose to pass on one side; the youth on the rear seat choose to pass on the other side of the pole, and each man leaned in his own chosen way. The result of wrapping the bicycle around the pole caused a sad end to an otherwise harmonious and enjoyable ride. Friendships are a lot that way. We and our friends can agree on many things to say and do. But there often comes a time when we think differently than they do. This can often prove disastrous, for once a friendship is broken, although it may be cemented together again, it can never be without that crack.

Friends must be agreed. On this matter of setting Christian standards we must be especially positive. We cannot expect to be agreed with others who have no Christian principles. What we consider sacred and holy, to them are not so considered. Such situations call for a study of what it means to live in Christian life. From our understanding, we should pick our friends and associates from those who have high Christian ideals, such as church attendance, prayer, Bible reading and study, morals, habits, and respect for God's highest creation—man and woman.

INFLUENCE OF FRIENDS. When there comes a decision for us to make in life, a friend may influence us one way or the other. Suppose it to be a matter of going to Church Sunday night. One type of friend will encourage us to attend, while another might encourage us to go elsewhere. This situation can be duplicated in every other phase of our lives. For this reason it is essential that we keep friendship with those young people or adults who will be a good influence on our lives.

A young man in an eastern town was somewhat unstable in handling the money he earned. He choose rather to spend his earnings on himself, and in "dating" the girls of the community instead of helping out at home, or saving for the future years. The girls he choose were those who were willing that he should spend money on them. After several years of

work he found himself no further ahead, in debt, and without any close friends. About this time he met a very popular young lady who also had good sense and good management. Friendship developed, and within the past year this young man and woman were married. Today they have furnished their apartment, have all the comforts of the modern age, and in addition, this young man has become more serious regarding the high value of living, so necessary in our American homes.

What brought the change? The good influence of this young lady of high character upon this young man who didn't mean to be unstable. Companions of bad influence could have taken this young man down in poverty and sin, but because of the good influence of one good friend, he came from unstableness to a man of noble intentions in life.

It is vitally important that we choose friends who will be a good influence to us, for we learn to "trust" our friends, and to take their advice. We should seek Christ's influence on us all the time, by Bible study, and through talking to Him in prayer, for He is a friend that "sticketh closer than a brother."

TRUE FRIENDSHIPS ARE RARE. As we look about us we are made aware of how scarce true friendships really are. If we think for a moment in our own lives we can see how precious they are. There is a noticeable difference between "friends" and true friends. These true friends of ours are like century plants, for they take many years and much earnest attention before they bloom. We cannot make friendships, for they must grow.

Time spent in cultivating good friendships is time well spent. We can all afford to take the time necessary to have true friends. Since a friendship is a precious jewel, we should be extremely observant that we choose carefully those companions who will possibly become our best friends. They should be of the highest type, morally, with like thoughts and interests as we have. Some young people talk to the Lord about the friends they have. It would be well if more of us would do so. Tell Christ about our friends. When we have done that, and have done it without regret or guilty conscience it is a safe bet that our friends are of the right type for us.

HAVING FRIENDS. The way to have friends is to be a friend. We cannot expect people to treat us friendly or seek to be our friends if we do not treat them as friends. A person's wealth may well be determined by the number of people who desire to be his friends. Not all of us possess personalities which make it easy for people to like us. Yet in our own individual way we can "be nice" to others, and they will like us for it.

By being friends to others, we can also be more than friends—we can be "influences for good" to them. Through strict observance of Christian morals, and standards, we can encourage others, and perhaps be instrumental in giving encouragement to another young person or adult. We will NEVER regret having lived by the Christian standard and helping others to so live.

The rat running on the wheels in the cage or the child walking around with the revolving door expends a lot of energy but gets nowhere. A "go-getter" has a goal and reaches it. The best goal is Jesus, with His salvation, friendship, and service. Before we can attain Him, however, we must cast off hindering rags of unrighteousness, arise from indifference, and come to Him in sincere and earnest faith.



## Our Children's Department

MRS. LORETTA CARRITHERS,

SUPERINTENDENT



Dear Children:

This morning let us take a text from the twenty-third Psalm, "I will fear no evil, for thou art with me."

If every boy and girl could really and truly feel the presence of their loving Savior with them every moment of the day and every step of the way, then under all circumstances they would fear no evil. It is in times of sorrow and pain that boys and girls often get afraid.

A little boy who was only seven years old fell into one of the deep excavations for the New York subway one day, and was taken bruised and suffering to the nearest hospital. When the doctor examined his injuries little James took a deep breath. "I wish I could sing," he said, looking up at the big doctor. "I think I would feel weller then." "All right, you may sing," said the doctor and James began. So brave and sweet was the childish voice that after the first verse there was a round of applause from the listeners. As the doctor went on with the examination the boy winched a little, but struck up his singing again. The nurses and attendants hearing the sweet clear voice gathered from all parts of the building until James had an audience of nearly one hundred. Though all the pain of the examination the child never lost the tune, and everybody was glad when the doctor announced, "Well, I guess you're all-right, little man, I can't find any broken bones." "I guess it was the singing that fixed me," said James. "I always sing when I feel bad," he added simply.

It is a wonderful thing to be able to sing when we are discouraged and blue. But we can not sing with a light heart unless we have confidence in our Heavenly Father. Confidence in God is the secret of a real happy life, and it helps us to live without fear.

Two boys were once talking together about Elijah's ascent into heaven in a chariot of fire. One boy said, "Wouldn't you be afraid to ride in such a chariot?" "No," said the other, "not if God drove."

There is nothing to fear when God is near. Jesus is driving the chariot of our human life. He is directing our path, and the reins are in his hand. Let us not be afraid when the path is dark and sometimes dreary. Let us believe in His leading, and hope and trust in his love and power. Then no evil can befall us.

Several years ago a sea captain who was commanding a sailing ship between Liverpool and New York on one of the voyages had all his family on board with him. One night when all the passengers were fast asleep there arose a sudden storm which came sweeping over the waters until it struck the ship and threw her almost on her side, tumbling and crashing everything that was movable, awakening them, filling them with fear last they were in danger of losing their lives. Everybody on board was afraid and many of them jumped out of their berths and began to dress. The captain had a

little daughter on board. She was just eight years old, and the storm awoke her with the rest. "What's the matter?" cried the frightened child. They told her a storm had struck the ship and they were all in danger of being drowned. "Is father on deck?" she asked. "Yes, father is on deck," they replied. The little girl dropped herself on her pillow again without a fear, and in a few minutes was fast asleep, in spite of the howling storm. She had confidence in her father because she loved him.

Isn't it wonderful to have such confidence in our parents? Boys and girls, remember this the very next time a storm comes across your pathway, that there is no need for doubts or fears, because your loving Heavenly Father is on deck. Just when you need Him the most He is always very near to you.

Let me close with these beautiful lines by Oliver Wendell Holmes:

"O love Divine that stooped to share  
Our deepest pang, our bitterest tear,  
On Thee we cast each earth-born care:  
We smile at pain while Thou art near."

"Though long the weary way we tread  
And sorrows crown each lingering year,  
No path we shun, no darkness dread,  
Our heart still whispering Thou art near."

With love in Christ's Name,

Aunt Loretta,



# Additional Offering for the New Publishing Building

|                                                                                    |            |
|------------------------------------------------------------------------------------|------------|
| Former balance .....                                                               | \$5,374.58 |
| Mr. and Mrs. Martin Goshorn, Jasonville, Ind.<br>(Clay City Brethren Church) ..... | \$10.00    |
| V. Grant Knavel, Conemaugh, Pa. ....                                               | 5.00       |
| Miss Annie Sauer, Fremont, Ohio .....                                              | .50        |
| ena Hoover, Mansfield, Ohio .....                                                  | 2.00       |
| Center Chapel Brethren Church, Peru Ind. ..                                        | 2.31       |
| Mr. and Mrs. Wm. Meinke, South Bend, Ind.<br>Brethren Church .....                 | 75.00      |
| athrop Brethren Church (California) .....                                          | 11.92      |
| I. P. Puterbaugh, Ashland, Ohio .....                                              | 3.00       |
| Mr. and Mrs. Smith Rose, Mansfield, Ohio ....                                      | 10.00      |
| New Lebanon Brethren Church .....                                                  | 6.00       |
| ay Hudson, Fremont, Ohio .....                                                     | 1.00       |
| Total to date .....                                                                | \$5,501.31 |

## Summer Camp NEWS

### "TOO GOOD TO KEEP"

Juniata Junior Camp closed a most successful season with an attendance of 77 campers from the Pennsylvania District.

Campers are admitted to this camp from 9 to 13 years of age. The number of campers last year was 49.

This was in many ways the liveliest group of campers I have had the privilege of working with in the eight years of happy fellowship and work in this camp. As a result of the fine program and splendid teaching at Juniata Junior Camp this year I had the pleasures of receiving eight confessions and of baptizing four. Rev. Leatherman baptized two and two more await baptism.

An array of splendid note books and a very attractive grade card gave evidence of some real work by the teaching staff. Send your youngsters to Camp Juniata.

Rev. Floyd Sibert,  
President Pa. S. S. Board.

### CAMP AT RIVERSIDE, KENTUCKY

The Young People's camp at Riverside, held July 7-11, moved along nicely, considering that it was the first one attempted.

Forty-five young folks from the different Sunday Schools, sponsored by the work of the Kingdom at Lost Creek, were present. The Rev. and Mrs. C. E. Johnson of Mexico, Indiana, were present and gave most valuable and efficient help. Eight other workers, making a group of ten altogether, constituted the staff. Souls were saved, the spiritual life of all was deepened, and the camp pronounced a real success. It is planned to continue the same next year.

Cordially yours, in Him,  
G. E. Drushal

### FIRST REPORT OF SHIPSEWANA CAMP

We are presenting the report of the first two camps which were held at the Brethren Retreat at Shipshewana Lake, Indiana. It is indeed gratifying to see the fine reports that are coming from the camps throughout the Brotherhood. (Editor)

#### Shipshewana Junior Camp

July 7-12

The following is a summary of the enrollment and faculty members of the Junior camp.

Enrollment ..... 94, (not including helpers)

#### Faculty

Mrs. Marjorie Grisso; Mrs. Chester Zimmerman; Mrs. M. A. Stuckey; Prof. M. A. Stuckey, Camp Director; Dr. W. I. Duker, Dean of Camp; Rev. Vernon Grisso, Athletic Director; Robert Cowan, Assistant Athletic Director; Miss Sibyl Saylor, Assistant Athletic Director; Rev. George H. Jones, Assistant Dean. Counselors: Betty White, Elkhart; Esther Loomis, Elkhart; Ellen Bennett, Warsaw. Dorm Supervisor, Mrs. A. Miller, Goshen; Dr. Delbert Price, Camp Doctor, Nappanee.

Campers were here from Ohio, Indiana, Illinois and Florida. We had special speakers during the week and many visitors. The Joash Chest yielded funds that amounted to around \$19.00 for the first week. We purchased lovely new song books for the use of Shipshewana assemblies with the money that came in last year through the Joash Chest.

#### Shipshewana Intermediate Camp

July 14-19

Enrollment (age 12-15) ..... 91 (campers only)

#### Faculty

Rev. S. M. Whetstone, Rev. L. V. King. Rev. Vernon Grisso, Prof. M. A. Stuckey. Counselors: Mr. and Mrs. Baker, North Manchester Indiana, Miss Peckinbaugh, Oakville, Indiana. There was the same athletic set-up, with the exception that Rev. Clayton Berkshire assumed the place of Robert Cowan.

The last night of the Junior Camp we had 14 boys and girls come forward and accept Christ as their personal Savior. We praise His name for this victory. We will send you another report later.

Mrs. Ann Stuckey



### Among the Churches

#### Post Card Publicity

### SUNDAY SCHOOL PICNIC AT HAGERSTOWN, MD.

The First Brethren Sunday School was slated to hold their annual Picnic in conjunction with the Church of the Brethren School at Pen Mar Park on Tuesday, July 17th. A special train leaving for the picnic grounds transported those who attended. Train fares for the Sunday School pupils of twelve and under paid were by the Sunday Schools, and half the regular fare of all intermediates was also paid.

Free concession tickets to the miniature train and the merry-go-round were given to all youngsters.

The First Brethren committee, with Superintendent L. M. Johns as chairman, planned a full day of entertainment for both young and old. Devotions ended the day.

J. P. Spedden

## Gratis, Ohio

The Gratis congregation has experienced some refreshing times since our last Evangelist report.

June was a busy month. The first two weeks of the month were given to our Vacation Bible School. This was the fourth consecutive effort of this kind and we had by far the best school both from the standpoint of attendance and the quality of the work done. We had an enrollment of 108 with an average of 95. We divided this group into five departments. Bible study was stressed. There was also a 30 minute period each day given to the study of old hymns. To add to the enrollment we secured the services of one of our school bus drivers which made it possible for some 18 or 20 children to receive the benefits of our school who would have otherwise been deprived this instruction. The school closed with a program on Sunday evening, demonstrating the nature of the work given. This was well received by a fine audience. Such efforts pay rich and living dividends.

On Sunday, June 22, the church celebrated the 25th anniversary of the dedication of the present building. The former structure was destroyed by fire in May, 1915. Rev. George Jones of Muncie, Indiana, was pastor at that time and it was largely through his untiring efforts that the spacious building in which the congregation now worships was erected.

Rev. Jones was present with us on the 22nd and gave the anniversary sermon. As one remarked, "Bringing back to mind many sad memories as well as many pleasant ones."

Another special feature of the day was the recognition given Mrs. Lordina Barnhart, the last surviving charter member. She was seated in a comfortable rocker on the side platform and during the service of the morning the pastor presented her with a beautiful large type Bible, a gift of the congregation.

Our new musical instrument—a Solo-Vox—was used for the first time in the morning service. Following a bounteous dinner in the basement, Mr. Charles Jones of the Anderson Music Co., rendered an unusual concert, using two of our young ladies, the Misses Cordelia Nesbit and Betty Jeanne Brubaker, as vocal soloists. It was a day of sweet memory and blessed fellowship.

The following poem was composed by Mrs. Warren Williams in honor of this Twenty-fifth anniversary.

#### THE LITTLE GRAY CHURCH BY THE SIDE OF THE WAY

I know of a place on a small village street,  
'Tis a little gray church by the side of the way  
Where a clear bell calls o'er the country side,  
No salaried choirs, no rented pews,  
Are ours to boast and claim,  
But just a common house of God  
Where all may worship in His name.  
No silvery chimes, no steeple tall  
To tower toward the sky,  
But a place where saint or sinner may stop,  
As the tide of humanity passes by.  
We think it a homey little place  
When the sun peeps through on a Sabbath morn;  
We look at the windows and see the King,  
Who for our redemption was born.  
To the South we see the Great Master,  
As he knocks at a tightly barred door;  
To the north we see the Good Shepherd,  
Bringing His sheep to the fold once more,  
And somehow it makes us more careful  
His blessed commandments to keep  
When we think how the great heart suffers  
At the loss of a single sheep.

A. E. Whitted, pastor

Brush Valley, Pa. We are living near the church and have found the people interested and willing to work. The attendance has been well over the 100 mark. Shortly after we arrived the good brethren here had a "food shower" on us and we very much appreciated their thoughtfulness.

We are having the church building painted inside and out and hope to have it completed this week, so we may begin our Daily Vacation Bible School. More later.

Rev. and Mrs. Eugene Beekley

Fort Scott, Kansas. The work here is doing very well. The membership is congenial and cooperative. Our first prayer meeting drew twenty-two interested members.

Our Sunday School has increased in attendance each Sunday. Our Christian Endeavor will be a strong organization for we have a goodly number of young people.

The work is encouraging and we hope the membership may gain courage and help these young people carry on. A Vacation Bible School is planned for July 21 to August 1st.

Mr. and Mrs. Gilbert Dodds

Stockton, California. Time passes with remarkable speed but with profit, we believe, to the Lord's work here at Stockton. The building of new churches in these days is looked upon by some as being next to an impossible thing and by others as being impossible. However, there are those who continue to believe that no time is ever so bad spiritually but that the Lord is able to perform His works and thereby to bring blessings to men and glory to Himself. Daily we thank the Lord for the faith of such, not only amongst those here at Stockton who labor for the building of a Brethren Church in this city, but also for those Brethren elsewhere whose prayers and aid are assisting in the carrying on of a program of building here. We have confidence that the Lord will honor that trust in His goodness and in His purpose.

The completion of the unit of our church plant which has been under construction was more or less delayed by circumstances and by the fact that considerable of the work on it was by volunteer help which had to be spread over a greater period of time than had it all been done by contract labor. However, the Lord willing, we wish to dedicate this unit to His service and worship on Sunday afternoon July 27, at 2:30 p. m. While this unit is not large, it is comfortable and delightful. We greatly appreciate that financial assistance which has come to us thus far in the building of it from Brethren from various places in the Brotherhood.

On Sunday, June 29, we had the privilege of having Brother C. H. Johnson of Udell, Iowa, with us for the night service to bring us the Gospel message. Brother Johnson was one of those who in years past interested us in the work of this District and was amongst those who took an active interest in the establishment of a Brethren work in this city.

Just recently we have adopted the unified form of morning services. It is yet too early to say just how satisfactorily it will work out with our group, but it seems likely to be successful.

Once each month our church has charge of the services at the Gospel Center, a Gospel Mission here in the city. Upon added occasions I have the liberty of preaching the Gospel there also, always with pleasure and we trust with profit.

We will thank the Lord and the Brotherhood for its continued interest in and prayers for this work.

Frank Gehman



# The

# Brethren

# Evangelist

Vol. XLIII, No. 30

August 2, 1941

*"Ye call me Master and Lord: and ye say well; for so I am." —John 13:13*



*"I have given you an example, that ye should do as I have done to you."*  
—John 13:15

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## CONTENTS

|                                                                        |    |
|------------------------------------------------------------------------|----|
| Interesting Items .....                                                | 2  |
| The Reactions of Men—Editorial—F. C. V. ....                           | 3  |
| Why Attend National Conference This Year?<br>—Rev. E. L. Miller .....  | 4  |
| Why Should I Attend General Conference—<br>Rev. N. V. Leatherman ..... | 5  |
| Are You Going to Conference?—<br>Rev. John F. Locke .....              | 6  |
| Why Attend Our General Conference—<br>Rev. S. M. Whetstone .....       | 8  |
| My Church Conference—Dr. R. F. Porte .....                             | 9  |
| The Philosophy of Christian Education—<br>Dr. L. E. Lindower .....     | 10 |
| Inspirational Institutes—Rev. E. M. Riddle .....                       | 11 |
| Lowliness of Mind—Rev. Frank Gehman .....                              | 12 |
| "A Certain Samaritan"—Grace Noll Crowell .....                         | 13 |
| Worshipping Day by Day (Family Altar) .....                            | 13 |
| Our Children's Department .....                                        | 14 |
| Among the Churches .....                                               | 15 |
| Laid to Rest .....                                                     | 16 |

## INTERESTING ITEMS

WE ARE DELIGHTED TO MAKE THIS A SORT OF A GENERAL CONFERENCE "BOOSTER" NUMBER OF THE EVANGELIST.

We have asked a number of the brethren to write, urging upon you, as members of The Brethren Church, the great urgency of your presence at The General Conference. This number have graciously done. We appreciate their promptness and their response to our appeal.

We are vitally interested in the work of the Conference. It is here that we get things done. It is here that we join in the ever-widening circle of influence for good and it is here that we plan for the future. For the future? Yes, there must be a real future for The Brethren Church, else God would not have delegated her a place in His work. That He has kept her busy and interested in the affairs of the kingdom is evidenced by the advances she has made this past year, particularly in the winning of souls.

Now read what some of your General Conference leaders say.

OUR GENERAL CONFERENCE MODERATOR, Brother E. L. Miller, urges you "On to Ashland." Do you not have memories of the fine way you were entertained by the Ashland folk when you were here last fall. Well, Brother Miller assures you you will be just as royally entertained this year again. "COME TO CONFERENCE," he says, "and find out."

THE ARTICLE, "WHY I SHOULD ATTEND GENERAL CONFERENCE", by Brother N. V. Leatherman, Executive Secretary of the Conference of 1941, very pointedly tells us just "Why" we should be interested in our General Conference. Read it and seek to apply it to your own life.

NOW STOP AND CONSIDER THE WORD OF BROTHER R. F. PORTE. He emphasizes the "MY" of the conference. It is truly YOUR conference and it will be exactly what you, as members of The Brethren Church, make it.

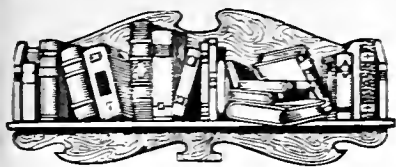
AND NOW TO BROTHER LOCKE, with his question, "Are You Going To General Conference?" He speaks with conviction and we know that he means it. Read every word.

AND NOW TURN TO WHAT BROTHER WHETSTONE SAYS. He is just as urgent and insistent that we make the General Conference the best yet. And why not?

YOU ARE GOING TO BE SURPRISED when you come to Ashland for the General Conference and see the New Building that The Brethren Publishing Company is erecting. No, that is not exactly right—it is the building that The Brethren Church is erecting, which will be the home of her Publishing Interests. For it is YOUR building. The time has come when we all should realize that whatever is of interest to The Brethren Church is of interest to the individuals of the various Brethren Churches throughout the Brotherhood. No one in the Brotherhood can say, "This is mine." We must all say "It is OURS."

And so, this building which is being built across from the Ashland College campus is the property of The Brethren Church. We become laborers together in all these enterprises. Not only co-laborers together as members of The Brethren Church, but co-laborers with the Master in the advancement of the cause of His Church, His body, His bride.

Therefore, when you come to conference and stand before this New Building, you can say, "This is ours." It is being built in order that YOUR Publishing Company may better serve you.



# EDITORIALS



## THE REACTIONS OF MEN

It is really remarkable how listless and indifferent our reactions have come in these weird days through which we are passing. But it is safe to say that when even two people meet that before the conversation fairly started that we are apt to hear a remark that will have within it the idea of "What next?"

I remember reading an editorial just following the so-called world war of 1914-1918 in which the writer said in substance, "Two years ago, possibly three, the matter contained in the morning paper was such that it would be followed by a restless day and a sleepless night and a deepening of the lines on the brow." That was the attitude in those years, but men have become so hardened to these situations that they go merrily on their way and think little of the consequences that may be "just around the corner."

### Has this Become the General Reaction?

It is almost safe to say that the material reaction of men is very likely to become the spiritual impulse as well. We have become so hardened at the present attitude of the world that it has already taken its toll in the ranks of the church membership. In other words we are permitting the influence of the indifferent attitude of the world to physical things to become the attitude of the church toward spiritual things.

### What is the Cause?

It has been said and evidence seems to bear out the contention, that acute or oft repeated pain or physical hurt, builds up and administers its own blessed sedative and that the greater the shock the less the actual suffering. It is altogether possible that our reasoning functions work in somewhat the same way. The shock of the present indifference of the world to spiritual realities seems to have shocked our sensibilities so much that we have almost become insensible to the pain.

### But There Is a Limit

There is, or should be, a limit to which human reason will go. A limit to what reason will tolerate. But it takes so long for the impulse to arrive. It has been said that "Talk is cheap." But witness the result of agitation, of which there is much indeed, and see the results of constant activity along this line. Do you not think, brethren, that it is about time that the Christian people of the world ceased "talking" and began to ACT?

## How Far Down?

Rather may we put it this way: "How far IS Down?" From the present position it would seem that we have about reached bottom. That there is no reason to think that we can possibly go any deeper. That sin is just about as far reaching now as it can possibly be. That the world is in such a state of chaos that it cannot become any worse. That we have about reached the farthest swing of the pendulum. Well, maybe we have. But I am remembering that one time, long, long ago, that Elijah thought that the world had about reached its depth, and, in a time of self-pity, he sat down and meditated on the surroundings. Do you remember that he came to the conclusion that everything was so bad that he was about the only one left that was worth while? And so, in the depths of despair, he turned to God and asked Him to take away his life. But did God do it? No, for God was able to see what the human eyes of Elijah could not discern. And so He very pointedly told Elijah that there were 7,000 men about him who had not bowed the knee to Baal. Is it possible that we forgotten that there are multitudes without number in this old world who have not "bowed the knee to Baal?"

### Storing Gold

Down in Kentucky there lies buried beneath the surface of the earth a large part of the gold supply of the world. Lying buried as it is, it does very little good for humanity. It leads one to think of the buried talent. After all there is but one kind of gold that is everlasting. It is the "Gold" of a true Christian life. It is that kind of gold that cannot be buried beneath the earth. It is that kind of gold that endures after all else has been brought to nought. It is this kind of gold that we can store up and in the storing help both ourselves and those around us, and at the same time become a helping-hand to the Master Himself.

### Men of Reactions

And so we are not so much interested just now in the "Reactions of Men" as in just how we can have men who will have the proper reactions. Men who will truly be "Men of Reaction." Men who have passed through the refiner's fire.

F. C. V.

# Why Attend National Conference

Conference Moderator

And we begin by again asking, Yes Why? Since uniting with The Brethren Church a good bit more than a quarter century ago it has been the privilege and aim of the writer to attend the National Conference of the church and the District Conference also. With one exception in all those years it has been his privilege to be at the National get-together and without exception to be present at the District Conferences of which he and his church were members. In all that time we have enjoyed fellowship with those like-minded and with few exceptions the conventions have been enjoyed. We shall omit reference further to the exceptions, for they didn't make one feel good. But the storms of those meetings seem to have cleared the atmosphere and now we are on the good, old-fashioned Brethren footing of peace, harmony and brotherly love.

At the last National Conference it was the will of the convention that the writer act as presiding officer. From that vantage point he could observe and get impressions of the gathering that others might not be able to get quite as well. And the most impressive thing was that the delegates were there for business and in the proper spirit to do that business. It was a CONFERENCE, and we conferred with one another. And we also deferred to one another, thus fulfilling the Scriptures regarding Christian fellowship. Good-will prevailed in every session and progress seemed to be the slogan of the conference proper and also of all the auxiliaries.

From this we feel safe in urging our folks to come to Ashland this year of grace to participate in what should be the best conference of the church to that time. To make the conference and the church what they should be, a full representation should be had from each and every church group in the brotherhood. Come and get the cheer, inspiration and information that such meetings afford. Come and help shape the program and plans for the years ahead. Yes, it is to be a CONFERENCE, which means we shall CONFER.

There are problems facing the church, and your church group should be represented as we try to solve these problems. There are plans to be made and you again should be on hand to help shape them. In fact we know of so many reasons why you **SHOULD**

## This Year

Rev. E. L. Miller

attend this coming National Conference, and no real reason why you should not attend it, that we are very free in saying you **SHOULD BE THERE.**



A Scene on the Campus

Again, the conference is to be held at Ashland, and that is another BIG reason why you should attend and especially if you have never been at Ashland. In Ashland you will find the educational institution of the church, Ashland College and Seminary. There, too, you will find the Publishing House, with its new building on the way up at present. Recently the Mission interests of the church have placed their headquarters at Ashland, and it may be that in the near future all the national interests of the church will have their offices in Ashland. Ashland has been called the Hub of the Brethren Church, and in many ways it has been just that. So in attending conference you will be getting in close touch with headquarters of the church. Besides, these institutions, including the College and Seminary, are owned and controlled by the Brethren Church and we will be on our own ground when we assemble on the College campus. So no one can push us about and tell us we must go here or there. We will be where we belong and with all the room needed for carrying on the work of the conference and its auxiliaries. The writer has felt for many years that the proper and logical place for our National conventions is Ashland, and now since we are meeting on our own grounds, let us appreciate the opportunity and come together in goodly numbers.

The Ashland church and town folk proved to be more than equal to the job of entertaining our group, and you need have no fears along that line. Last year's effort gave them experience that will all be to their good and that of delegates and others assembling for the big get-together.

And friends, Brethren, one of the greatest reasons for attending this conference is to show your loyalty, love and interest to and in the church of your choice. The Brethren Church is and must be different from all other churches because of its doctrinal and governmental positions. If these things are worth continuing, and they are, then we should be awake and on the job to assure their continuance. At the last conference, stands for real Brethrenism—that which we have known over the years, and that which

needs no definition to real Brethren—were taken. We decided and determined to remain Brethren, such as the early church knew. And this coming conference will push forward on that platform. You should be there to give your assistance and approval as the church moves forward on Brethren lines.

So from every angle we look at it we see reasons why you should be with us at this annual meeting of the churches and people of the Brethren persuasion. Others will very likely stress the need of your being on hand, and we are very happy to lend a hand in urging full representation from every church group. We had an excellent representation last year. Now let us make it better this year.

Maurertown, Va.



## Why I Should Attend General Conference

Rev. N. V. Leatherman

Conference Executive Secretary

**1. I should attend this General Conference because it is the General Conference of my denomination.** That is, it is the conference to which every member of the Brethren Church owes his or her responsibility, whether they are delegates or not; whether it is even possible to attend or not. It is so much so that I should attend if at all possible.

Christ never made the church so loose jointed that any one member should have nothing to do with the congregation; nor with the District Conference; nor with the General Conference; nor with any other assembly of the church. "For the body is not one member, but many. If the foot shall say, because I am not of the body, I am not of the body: is it therefore not of the body? And if the ear shall say, because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased Him. And if they were all one member, where were the body? But now are they many members, yet but one body." (I Cor. 12:14-20).

**2. I should attend this 1941 General Conference of the Brethren Church because I need the unifying experiences this conference can and should bring.** "I

therefore, the prisoner of the Lord, beseech you that you walk worthy of the vocation wherewith ye are called. With all lowliness and meekness, with long-suffering, forbearing one another in love. Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in you all." (Eph. 4:1-6). We have great need now to develop interests in common, a program common to all, and even our appreciation of teachings common to all.

**3. Attendance at this conference should make us more discerning.** "But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." (Heb. 5:14) We need to discern the difference between strong meat and milk; between liberty and license; between personal dedication and personal aggrandizement; between church polity and personal policy; between the human mind and the mind of Christ.

**4. Attendance at this conference should put the fear of God in our souls.** We are living in an awful day. Truly a new world order is upon us: man made, with God left out and disregarded. Our Conference



should remind us God cannot be left out nor disregarded, and that we should beware of His next move whatever it be.

**5. Attendance at this conference should put the joy of salvation in our souls.** If the new world order strikes fear to our souls, a reminder of the permanency of God's order, of His ordinances, of His grace, and of His salvation from all the powers of earth or hell should bring joy and peace to those who are His.

**6. Attendance at this conference should increase the fellowship of the Brethren.** How sorely this is needed can be testified to by the sadness of those loved one parted by the very opposite of Christian fellowship.

**7. Attendance at this conference should aid us all in more efficient service for our Master.** Because so much work to be done rests upon the shoulders of so few, greater care must be exercised for a wiser distribution of labor in the church. All should be given a task. And the church should expect that all tasks be done well.

**8. Attendance at this conference should give better balance among the laity, the young people and the ministry of the church.** Here is one place where the laymen of the church can learn to know the ministers of the church. Every congregation should know

the value of this when it comes to calling a pastor for their services. Conference should merge these groups into one for the good of the whole church and the glory of the Lord.

**9. I should attend this conference because of where it is being held.** Ashland College should be forgotten as a storm center, and remembered as a place of beauty; a place of culture; a place where the lost have been found in regeneration; a place where error has been erased; a place of hope, of confidence and faith and love; a place of life-long friendships; a place where our pastors are trained; a place where our sons and daughters are schooled; and a gathering place for the entire church.

**10. Attendance at this conference should increase our faith in our Lord Jesus Christ.** This is the one thing needful, this very day. I am planning to attend this conference believing I will be stronger in faith on my way home than on my way there. This is of so much greater importance than anticipating that which destroys faith. I trust there will be a unity of interest in this very thing that should draw not only a large delegation to conference, but a larger concourse of folks even than those elected to serve as delegates. I hope to be seeing you.

Berlin, Pa.



Another Campus Scene

## Are You Going To Conference

Rev. John F. Locke



Before you begin to tell how busy you expect to be the last week of August why not think about some of the very strong reasons why you should go to Conference. Here are some few of the reasons which occur to me as being very compelling to every able bodied Brethren why we should be at Ashland at Conference next month.

**1. We ought to be there because it is Our Conference.** It is the conference where our interests as church people will be promoted or hindered. Things can happen at a Conference which vitally affect us where we live. If Brethren are interested in the future of their Church they ought to attend confer-

ence. That lesson surely ought to have been learned by us, but being human, we probably learn slowly. **If far more people had attended conference all along** that which happened in recent years among us could never have happened.

**2. We must go for information about denominational problems, progress and leadership.** Conference affords us the very democratic opportunity of actually participating in the denomination's affairs. The people who go to conference have the occasion to hear the discussion of our problems and to meet the people who are chosen to lead us in our various denominational activities. I think of the National Con-



ference of The Brethren Church as affording us an opportunity of participation and information similar to that which we would have if we all went to Washington and charted the Government's program and policies and heard the closely guarded information which only reaches the ears of a few leaders.

Here is democracy. **Here is the golden opportunity to learn about your Church, your College, your Publishing House, your Brethren Home and your Brethren Missionary Program, your Sunday School and C. E. Work, your Laymen's Movement, your Women's Missionary Society, your Summer Camps and Boy's and Girls's organizations.**

I venture a conservative guess that **if we could double the attendance at this next Conference** from all our churches, thereby bringing together interested laymen and young people, **we could and would double our achievements during the next year.** I believe if people know how important The Brethren Evangelist is to us as a denomination, that they will get the money for improving the paper and subsidizing a dollar subscription rate and a program to take it into every home in the Church.

I believe if people in the churches could know what the College is and what it means to us right now, and what our kind of a College means in our democratic country, and how much our kind of a College is needed in our kind of a world—the necessary support would not be lacking for this, our one institution of learning.

I believe if people could hear Klingensmith's story of mission fields and opportunities in America, North and South, that we would have a great year in Missions, probably tripling what we did as a denomination last year. I believe that if more people knew about the affairs of the church more people would care and that would make a difference.

**3. We should go to Ashland to the National Conference the last week in August for good Brethren Fellowship.**

One way you look at Conference it is all business. Another point of view shows you the **inspirational side.** Still another view and **fellowship** is the major matter.

I remember back in 1926, when I was a student at Boston University, of telling several of my friends there who were older men and had been preaching in their denominations for perhaps as much as ten years, how we Brethren knew each other, went to Conference, voted, could write an article for the church paper, etc. These fellows were frankly envious of me. They pointed out to me how their affairs were run, how few people they knew, how rarely if ever their opportunity would come to write something for their denominational paper, how really lonely their existence was in a great denomination. Like a great city, I suppose, is a great denomination. It's big, but

it is also a very lonely place. We are in a small church whose National Conference was last year very much like a family gathering. Such fellowship as the National Conference affords is something to be glad about and something of which **you should not deprive yourself.**

**One of the very fine features of our denominational life is our fraternal spirit.** To get together once a year for fellowship as well as for the transaction of business, for information and inspiration and to feel sense of oneness in purpose and doctrine and spirit with people from all over the country, surely must help us grow.

Once on a crowded train, I met an Episcopal rector who was English born. He proved a very interesting companion and in our conversation we finally got around to discussing the last world war. I asked him if he had been in it and he replied that he had. Then I asked if the business of murder and hate had not been very revolting to him, having ascertained that he was a man of fine sensibilities. His reply made a deep impression on me, an impression that has lasted over a decade. "No," he said. The wonderful thing about the war and the thing that he enjoyed to the uttermost was **the sense of belonging.** Here was a cause of which he was a part. It thrilled him utterly.

Now for the Christian the mighty army of the Lord ought to provide that real sense of belonging. For a member of our fraternity the National Conference affords a concrete expression of the fact that we are one in hope and charity and we do belong! Our membership is not numbered in millions but neither was the army of Gideon, but God used it. We do have something that can't be set down in rows of figures and added up by statisticians. But that something does warm your heart and inspire your soul. Your presence at National Conference will make this heart warming experience even more pronounced for all of us.

**4. We must go to Conference because the Church needs us now!** We hear much about national defense. Most anything is justified on the grounds of defense. The theme is even introduced into the selling of breakfast cereal and cigarettes! The DEFENSE of the nation is not in battle chariots and instruments of death on earth and sky and sea. Our beloved Nation needs Christianity. Our Church has its vital place today as never before. Our messages must not be hushed.

The church needs our help in defense against all the enemies which hurl themselves against it. **The time to defend Christianity is now.** Tomorrow may be too late.

This Conference should take a new view of our work as a church. By whatever name you may wish to call it, we **must see that the work of our denom-**

ination is **ONE WORK** and not a series of competing ones each asking for more money. With this "unit-view" of our church program we shall be getting more closely to the New Testament pattern. No longer will the eye say to the hand, "I have no need of you." Or the feet to the ear, "I have no need of you." We shall not be Foreign-Missionary-minded-Brethren, or Home-Missionary-Minded-Brethren or Publication-Minded-Brethren, etc., when we finally come to our senses. Then we will see to it that we shall

publish a Church Paper in the interests of the entire Church, as attractive in form and interesting in content as we can make it.

More than money we need zeal, ideas, consecration, prayer, vision, broad sympathy and understanding, a determination to grow and do things for the Lord.

Bring all of these to the 1941 National Conference at Ashland this August and the Conference will be the best yet. By all means come! Are you going to the Conference? The answer is **YES!**

## A fine place for the men to relax



The Boys' Lounge

## Why Attend Our General Conference

The purpose of this brief article is to encourage as many of our Brethren people to attend as possible. Therefore, the question: Why Attend Our General Conference? There are many reasons why Brethren people should attend Conference this year. May we suggest just a few.

**Because of Brethren Fellowship.** Those who attended our Conference at Ashland last year will never forget the fine time of fellowship. Such times are worth going a long way to enjoy. One cannot help but to go back home a better person. We can look forward knowing that we will have a good time of fellowship again this year.

**Because of Conference being at Ashland.** Ashland is a beautiful city. The hospitality of Ashland just makes any Brethren feel right at home the minute you get there. Ashland City and County should and do have a warm place in the heart of every Brethren because of the very fine support they have given our College and Seminary. Just to drive around within the city and see the many fine homes, and drive over the hills and dales around Ashland is worth the en-

Rev. S. M. Whetstone

tire trip. Every member of the Brethren Church is thrilled at the sight of Ashland College and Seminary regardless of whether you ever attended there or not. This year we will get to see the new Publishing Company building which is across the street from the College campus.

**Because of the Importance of This Conference.** This is a very important Conference from many angles. Conferences are not held just for the sake of having a conference. They are held because of certain needs arising. Needs of such nature which could never be met apart from representatives of our Brethren congregations meeting together in Conference year after year. The Conference program is so arranged and conducted to meet these needs of our entire brotherhood. Prayer meetings are held, sermons and addresses are given, and plans are made in order to meet the needs of every local church. Many none even think that it will make a difference if they go or not. Therefore, "On to Ashland for This Conference!"

Loree, Indiana

# My Church Conference

Dr. R. F. Porte



We are rapidly approaching the time for another National Conference, the importance of which cannot be overstated. If we can find valid reasons for not attending National Conference, we can also find them for not attending the regular services of the local church. One of the great losses of modern times is the desire on the part of people not to assemble themselves together. There is a decided tendency these days for people to live too much to themselves. There is nothing gained by even trying to get along without our comrades in the faith of Christ. "No man liveth unto himself." Life loses its real meaning when people do not enjoy the fellowship of those we know and those who share with us in the same work of the Lord.

**1. The laity of The Brethren Church should attend National Conference because the laity has the largest share in the work and progress of The Brethren Church.** The strength of the local churches rests upon the spiritual and material strength of the laity. You have a large investment and should be interested in planning how your investment should be used. The selection and support of the ministry rests on the laity, and the good people who sit in the pews on Sunday and carry the Gospel to the world through the week should be at National Conference supporting their pastors in the work of the brotherhood.

**2. The laity should attend National Conference in order that they might clearly understand the purposes and plans of the brotherhood.**

Church work is easier and more enjoyable when each member familiarizes himself or herself with the united program. We have already learned to our sorrow that conflicting plans and motives destroy the fellowship and progress of the church. If some of you good people are too timid to speak in conference, just coach your pastor or moderator to get up and say what you want said. Our leaders want you to speak your mind, but speak to the glory of God and the good of the church. The Brethren Church

cannot work harmoniously and successfully without the counsel of our laity. **YOUR FULL QUOTA OF DELEGATES IS NOT TOO MANY TO REPRESENT YOUR CHURCH AT NATIONAL CONFERENCE.** The need is so great that the expense is not a primary consideration.

**3. It is important that laity as well as ministry attend this conference because we need to definitely arrange our church program for this uncertain time in our church life and in the world.**

This writer is very anxious that we, Brethren, may be able to pledge our loyalty to each other and definitely plan our forward program for the glory of Christ and the blessing of those whom Christ is pleased to save.

I have reason for thinking that some of our good, loyal Brethren are not so clear about the course The Brethren Church should take. It is too bad if, after more than 230 years of history, the Brethren people have to get their cues from radio broadcasts, independent tabernacles, and preachers who cannot get credentials from the denomination to which they are supposed to belong. Brethren, have you lost your father's and mother's Bible and your eyes and mind to read and understand the plain instructions of the Bible which guided the Brethren for all these years? **IF WE CANNOT COUNSEL TOGETHER AT CONFERENCE WE CAN EXPECT SOME MORE CONFUSION IN THE CHURCH.**

**4. In the judgment of this writer, it is necessary that our people attend conference that we might get the inspiration of the greatest assembly of the church.**

Conference affords the opportunity to compare ideas and plans for directing our local churches. At conference you get a view of the need which The Brethren Church should meet. Your local church will die for want of a vision if it is not represented at National Conference. Our leading churches and grow-

ing churches are always well represented at National Conference. Without these leaders we would not have a National Conference or great churches. The importance of attending conference is clearly set forth in the fact that live churches are always represented. If your church needs reviving, send your quota of delegates to Ashland, Ohio, to the National Conference of the Brethren Church.

#### 5. The National Conference is the great worship assembly of The Brethren Church.

At our conference we worship as a brotherhood, we find new fellowship, new inspiration, new faith in this great assembly. Any Christian can worship God alone, but it is a lonely worship. The local church can have its worship, but it is a worship that narrows itself down to a small community. The National Con-

ference is nation wide and international in character and each Christian that joins in the fellowship of conference joins with all our Brethren from every quarter of this nation and places outside our nation.

National Conference offers a lasting blessing upon all who come. Your life will be enriched and your local church will also receive a new blessing from you. A BRETHREN NATIONAL CONFERENCE REQUIRES BRETHREN PEOPLE AND WITHOUT OUR NATIONAL CONFERENCE THERE WOULD BE NO BRETHREN CHURCH. Make the effort again this year to be at Conference. Make this conference of 1941 a larger conference than that of 1940. Bring somebody. Urge your church to send its full quota of delegates.

Falls City, Nebraska.

DR. W. I. DUKER  
President

DR. L. E. LINDOWER  
Treasurer.

### The National Sunday School Association of the Brethren Church

REV. E. L. MILLER  
Vice-President

REV. N. V. LEATHERMAN  
General Secretary

#### "THE PHILOSOPHY OF CHRISTIAN EDUCATION"

Dr. L. E. Lindower

The above is the title of a book just recently added to the Ashland Theological Seminary Library in the religious education department. It is the James Sprunt lectures delivered to the Union Theological Seminary in Virginia in 1937, by the author, Herman H. Horne, Prof. of History and Philosophy of Education in the School of Education, New York University. The following quotation will give an idea of its conservative, practical way of presenting the work of Christian religious education. It is taken from the section entitled, "The Method: How Jesus Taught", based upon the Scriptural account of Jesus and the women at the well.

"Here is a complete teaching situation, though the class has but one member. There is the teacher—Jesus. There is the pupil—the unnamed woman. There is a physical environment—Jacob's well. There is much subject matter—the living water, the character of true worship, the nature of God, and the coming Messiah. There is method—conversation. There is an aim—the transformation of human life.

"Embedded in this complete teaching situation are many principles. Going back to the setting, we note that the **plans of Jesus were adjustable**. "He left Judea." He had been busy there making new converts. His disciples were baptizing these. He heard about the attitude of the Pharisees toward the enlarging group of His followers, now rivalling that of the Bap-

tist. Doubtless desiring to avoid giving any undue offense to the Pharisees at this juncture, He departed again northward into the hills of Galilee. He met the changing situation as it arose. His plans were not inflexible.

"The stimulus to leave Judea arose from without. But the stimulus to go through Samaria arose from within. He must needs pass through Samaria. **He was moved by an inner, not an outer, necessity.** Geographically, it was not necessary to go through Samaria. Jews traveling northward ordinarily did not go through Samaria. There was great enmity between the Jews and Samaritans. Jesus Himself was to receive inhospitable treatment later from Samaritan villages. And He was to be called a "Samaritan," having a devil, by the Jews. But, in spite of all, "he must needs to go through Samaria." **He was led of the Spirit.** Great teachers have to be Spirit-led.

"Jesus made use of the occasion as it arose. He was weary with His journey. He was thirsting for a cooling drink. . . He did not let the opportunity pass. He had some words to speak in season, and the occasion was the season, and He seized it. He might so easily have let the occasion slip, saying to himself: I am tired, she is a Samaritan, we don't speak, she is the wrong sort to be out alone at noon day. . . But no, the opportune occasion. He speaks to her. . . And what does He say? The most natural thing in the world. We might translate it in modern speech thus: **Won't you please give me a drink of water? Here was tact in establishing a point of contact. He had her attention and her interest from the start all the way.** It is likely she had already noted He was a Jew be-

fore He spoke. Doubtless she was wondering to herself how He came to be there and who He was anyway... This Jewish stranger was different. The usual barriers lapse in His presence. She finds herself spoken to with respect, with eager expectation, though she is a Samaritan, and a woman, and sinful. What can it all mean? Her soul begins to inquire and grow... At Jacob's well Jesus used the informal conversational method. There will be times when He will address crowds, on the mountain side or in cities. Now He converses with an individual...

"It is a very striking thing in this conversation she, the pupil did the questioning and **He, the teacher, did the answering.** This is the natural order. The pupil who does not know asks, the teacher who does know answers. But the acts and words of the teacher must be such as to arouse questions in the minds of his pupils... Her questions are diverting and **Jesus not so much answers her questions as answers her,** the woman behind the question... He could not be sidetracked by a clever quick-witted pupil... Was Jesus baffled by the situation when she could not understand about the living water? O, no! At once **He shifted the basis of the appeal from the intellectual to the moral.**... Just here Jesus showed that **He knew his pupil** and it was this knowledge that captivated her spirit.

"Jesus was able to awaken slumbering motives in the woman's life... And so she made a confession of what she knew: 'I know that Messiah is coming, and when he is come, he will declare unto us all things.' Here at last was a soul prepared. And a soul being prepared, Jesus did what he rarely did; **He made the great declaration concerning himself:** 'I that speak unto thee am he!...' 'Sir, give me this water,' was spoken without understanding. Her self-expression began with curiosity, continued with concern for religious and personal matters, and ended with a practical mission to the home town where she is known by all. Here then is the Master Teacher at work. **The artistry of it all!**"

College Gym.



The Conference Meeting Place

## OHIO FIVE YEAR CORNER

### INSPIRATIONAL INSTITUTES

Rev. E. M. Riddle

(Director Point 8)

The past two years, in connection with our Ohio Five Year Program, we have promoted Inspirational Institutes. These have been held within thirty of forty days after General Conference. They have proven helpful and inspiring. Wherever two or more churches can be assembled together for a day, an Institute can be promoted.

In such Institutes we have tried to give place to the auxiliary organizations of the church. After a devotional period, simultaneous sessions are conducted where each group can discuss the problems that confront them in their particular phase of the work. There are usually followed with some report before the entire assembly.

In all these Institutes the attendance has been extra good. The usual troubles in connection with preparations to serve a meal are all so well cared for by the plan of each group or person or family bringing something toward the meal, that there is little bother to the entertaining church. The local church plans for a hot dish and the coffee. In this way the local people will not be kept in the kitchen when they ought to be in the meeting. The fellowship in these smaller group meetings has been of much worth to many souls.

The past fall two such meetings were held at Williamstown and Smithville. These were held on the same Saturday. Representatives from ten churches attended.

We need more of this very thing. Let the Brethren generally gather and promote their work in this manner. Make it a day of rally for all your auxiliary groups. Not all people care to go a great distance to conferences, not all care for the big crowds, but most people do profit by the smaller group assemblies.

Will we continue to work our program?

Louisville, Ohio

As loud blasts of the calliope attracting the curious, or as martial strains when armies march in triumph, so will reverberate the shouts of victory and the swelling chorus from glory bands and celestial choirs which will stir the heavens from center to circumference and herald the coming of the King of kings. Among the hosts of God's elect we too are to go up and join in the hallelujah chorus of that great meeting in the air.



## The Editors Speak



Rev.  
Frank  
Gehman

# Lowliness of Mind

"Doing nothing through factions or through vainglory, but in lowliness of mind each counting other better than himself." Phil. 2:3.

The attitudes of the mind largely determine the state of the life. Once the individual's mental attitudes are understood, the state of the life becomes a book of comparatively easy reading. The life is made or unmade through and by these attitudes. The life tends to follow pretty closely the general tenor of the attitudes maintained. Battles are often won or lost in the confines of one's thinking before ever the crisis is met.

Particularly important to Christians is the matter of mental and spiritual attitudes. Belief in and commitment to Jesus Christ and the facts surrounding His Person are at the very foundation of any true Christian experience of salvation. These are concrete and definite things, yet they depend upon a proper attitude toward Him and the truth that surrounds His Person like a halo. Everywhere the Christian turns he finds attitudes either opening up new fields of spiritual experiences and joy to him or—if they be in error—closing the gates to those same fields.

Paul's urging lowliness of mind has a very clear value. So clear, in fact, is it that the urging should appear needless to Christian people who ought to gladly practice it in all their Christian relationships. Yet what do we find in actual life? Why, that factions are more the rule than the exception; that vainglory is abundant on every hand, and that usually people count themselves better than others. This was not the mind of Christ who lived thirty years amongst men and showed them how men ought to live, then died to set them free from that sin which made slaves of them all.

Lowliness of mind was a part of His life. Though He was the very God of Heaven, the Father's own Son, He humbled Himself. He who was the Creator

became in the likeness of the creature. He who knew no sin was made to be in our behalf and to suffer a shameful and painful death that the creature might go free. He dwelt amongst men and none have ever stooped further to help others. He learned temptation and knew the appeal of sin, yet Himself was above sin and far, far removed from its vulgarity and evil. To even abide its presence must have been highly offensive, yet in all lowliness of mind He came to man's aid.

For Christian people to exercise even a marked semblance to His own exemplar lowliness of mind would rid the Church of most of its internal problems. Factions, vainglory and intellectual and spiritual arrogance would fade away. These grow out of pride of life and conceit of mind. Whenever men begin to feel that they know more, or that they are better, or that they should have more honor than their fellows the damage is begun and the end is not in sight. Now it can easily be that some do know more, that some are better and that some should have more honor than the average of their fellow Christians, but whenever they begin to think so of themselves, or to say so, or to act so they at once offend and destroy the good by which they might have been benefited.

Such people become a veritable "thorn in the flesh" to their fellows. Their manifest attitude of superiority and the usually attendant spirit of hyper-criticism of any who dare to differ, either rightly or wrongly, from their own strong opinions, constantly keep their humbler fellows on the defensive. That is a psychological advantage for the aggressor. If the one attacked by such opinionated conceit does not answer, it is hailed as an admission of guilt. If he attempts an explanation of his misapprehended motives, or to give the facts as they appear to him, his position is further weakened psychologically and his explanations and statements are submitted to the same acid spirit of hyper-criticism and attitude of supercilious infallibility.



There are only two means of escape from this vicious circle. One, and the least likely to be taken, is that the light of understanding will burst upon the offender and he will repent him of his evil attitudes. The other, which is the course that must usually be taken, is for the meeker to yield to the injustice of the situation and with Christ who suffered much for us follow on in all lowliness of mind.

Of course, the Holy Spirit never meant that all the lowliness of mind and humility should be practiced by the few; He meant it to be a characteristic of all who name the Name. Refusal to be lowly of mind is to sin. Such refusal is the pride of life. It carries its own condemnation. Many very orthodox and zealous souls with a fine record of effort in the Lord's work are far removed from the virtues that attend a lowly mind in Christ. How quickly therefore their good becomes evil against and how suddenly must they be brought low when the fruit is harvested. And who knows what glory may attend those "lesser" fellows with whom they can feel so little in common now and upon whom they look down so critically and toward whom their most gracious gesture is one of pity. Their own attitudes can and will rise up to rob them. Lowliness of mind in Christ is the way the Holy Spirit has chosen for the followers of the Lord.

### A Certain Samaritan

On an old road long ago,

A man went down from Jerusalem  
Blithely he walked that far-off day,  
Going to Jericho.

But thieves lay waiting who stripped him  
bare,

Wounding him, leaving him lying there.

A priest came mumbling through his beard  
Pious prayers, the hurt one cried  
Pleading for help, and seeing his plight,  
Passed by on the other side.  
A Levite, also, after one look,  
Departed, conning his holy book.

But "a certain Samaritan," going that way  
Had compassion, and kneeling down,  
He bound his wounds, and he slaked his  
thirst,

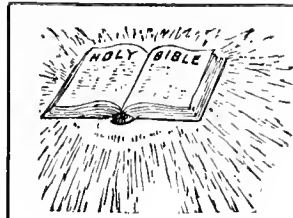
And he carried him into the town.

"Which was the neighbor?"—which of  
these?

The question rings down the centuries.

A certain Samaritan, name unknown,  
Lives still because of a kindness shown.

—Grace Noll Crowell.



## Worshipping Day by Day

(Family Altar)

### SUNDAY

#### CHRIST, THE LIFE OF MEN

John 1:1-18

"Ask the sun if it ever were without its beams. Ask the fountain if it ever were without its streams. So God was never without His Son."

### MONDAY

#### JOHN WITNESSES TO JESUS

John 1:19-34

Suddenly, John, like Elijah of old, with an abruptness like a flash of lightning from a clear sky, appeared "a burning and shining light among the people of Judah." So he witnessed.

### TUESDAY

#### JESUS WINS HIS FIRST DISCIPLE

John 1:35-51

The first disciple of Jesus would naturally come from the group that had followed John the Baptist and had been prepared by him to look for the Messiah. Are YOU watching for Him?

### WEDNESDAY

#### JESUS' FIRST MIRACLE

John 2:1-11

Mary, no doubt, realized that the hour of His manifestation to the world had come and she gladly turned this piece of service to the aid of the friend hostess in her distress.

### THURSDAY

#### JESUS TEACHES THE NEW BIRTH

John 3:1-15

The word "born" implies that this new life is, at first, but the beginning of a process of growth. We, too, must grow day by day.

### FRIDAY

#### JESUS AND THE LIVING WATER

John 4:5-14

"Give me to drink," said Jesus. But today it is for us to ask Him for the living water that springs up an everlasting well. The best things of God can never be bought.

### SATURDAY

#### JESUS HEALS

John 5:1-15

He brought life to men physically, just as the Father, through Him, brings spiritual life to us today. Have you that life?



## Our Children's Department

MRS. LORETTA CARRITHERS,

SUPERINTENDENT



Dear Children:

Every time we read the papers, hear the news on the radio, or hear the problems of our nation discussed, we are reminded again to thank God for our blessings. Sometimes we grow careless and forget to give God the credit for our blessings, or rather we go on enjoying them without even saying "thank you."

It is like the ten men. One man remembered; nine men forgot. I will tell you how it happened.

Jesus was coming one day with His disciples near the village when they noticed ten men coming toward them and calling, "Unclean! Unclean!" It meant that these ten men were all lepers. And to be lepers meant they could not live with their families and visit their friends, but they lived out by the side of the road where they begged their bread.

When Jesus saw these ten lepers His heart ached for them. Back of each man He saw a broken-hearted wife or mother and sorrowing friends. The man on the right hand had been a big, strong workman, a carpenter perhaps, but now the ends of his fingers are dropping off with this awful disease. Off yonder in a village is a mother fighting to keep the wolf from the door. Oh, what it would mean to have father back well and strong!

The next leper is scarcely more than a boy. Perhaps he is sixteen. What dreams his father and mother had for him! But one day a blue sore appeared on their boy's arm and the priest said it was leprosy. The boy had to go away. There were no hospitals, as we have today, so he joined this miserable company.

The next man is old, with long gray hair and beard. He is somebody's grandfather. How he would like to put on clean clothes and his soft slippers and sit by the fire through the long evenings, while the children climbed over his knee and played. But he is a leper and dares not to come near his loved ones.

And so we might go on peering into the background of each of the entire group. That must have been something like the picture Jesus saw. It was enough to move Him to pity. He told them to go and report to the priest at the Jewish Temple. All those who had been shut off from their homes by disease had to go to the priest for what we call "a health certificate," before they could go back to their homes and live.

The ten men started, as Jesus had told them, but joy of all joy! as they went they were healed. It was what the Master had intended. He knew it was the burning desire of every one of their aching hearts.

One man, as soon as he saw he was healed of his leprosy, turned back to say "Thank you" to the One who had healed him. Then Jesus said something which I think came from a deep sense of disappointment. There were tears in his voice, I think. He said, "Were there not ten cleansed? But where are the nine?"

Let us not throw stones at those nine men who forgot to be thankful enough to say so, until you and I look into our own hearts to see if we ever forgot the same thing. "Oh, if we had been cleansed of such a terrible disease, we would be very thankful, for it would mean our life happiness." That is what we think. But I wonder?

Today Jesus is ready to cleanse us of our sins so we can live forever with Him. Are we thankful enough to Him for what He has done and is also willing to do to show our appreciation by coming to Him and thanking Him for these gifts?

If we were as thankful as we should be to Him, we would live each day for Him. When Sunday comes we would be in His house for church and Sunday School. Then Sunday evenings we would not turn our backs in non-appreciation and hurry away to some place of amusement rather than be in His house of worship. These excuses of a hundred different kinds will be limp before Christ in the judgment! If we were as thankful as we should be we would be busy for Him bringing others to church that they too might hear God's Word and learn the way of Salvation.

There are too many folks in the world who are like those men who forgot. They make the heart of God sad. There are not enough people like the man who was so thankful that he took the trouble to say so. Which crowd shall we be in? May each of you boys and girls be among those who are thankful enough to really live for Him each day.

With love, in Christ's Name,

Aunt Loretta

### Sketch of Hymn and Tune - - - - -

#### "Nearer, My God, to Thee"

J. H. Hall

The grand old hymns and tunes are full of beauty and majesty, which give voice to the spirit of worship and the loftiest human emotions.

If we really desire to sing with the spirit and with the understanding, we must give some attention to the study of hymnology.

People in general like to know something of the lives of the composers of the great hymns and tunes that they love so well; and which have thrilled the hearts of innumerable hosts who have gone on before.

The first hymn we shall notice in these sketches is "Nearer My God to Thee." The author of this justly celebrated hymn, Mrs. Sarah Flower Adams, was the daughter of Benjamin Flower, for a long time editor and proprietor of the Cambridge Intelligencer.

Mrs. Adams was born at Harlow, England, February 22, 1805. Her taste for literature, as well as her fondness for composition in both prose and verse, was evident quite early in her life.

In 1834 she was married to William B. Adams, an engineer, and widely known as an man of scientific and literary attainments. Her life was a very happy one in this relation.

The death of her sister, Eliza Flower, in 1874 sensibly affected her health and spirits, and she gradually sank under the strain of trial during the succeeding two years and died August 14, 1884.

Mrs. Adams was a Unitarian, therefore she omitted the name Christ in any form in her great hymn, "Nearer, My God to Thee." This hymn was written about 1840.

Various attempts have been made to incorporate the name of Christ, but all in vain. It is said that Mrs. Adams joined the Baptists in her later years.

"Nearer My God to Thee," was on the lips of President McKinley as he lay dying from an assassin's bullet.

Dr. Lowell Mason who is justly called the father of American church music, composed the music to Mrs. Adams' great hymn. He was born at Medfield, Massachusetts, January 8, 1792, and died at Silver Spring New Jersey, August 11 1872.



## Among the Churches

### Post Card Publicity

#### LINWOOD, MARYLAND.

Father time says that almost six months have passed since we came to labor with the splendid people of this pastorate. The welcome given us has not grown cold so far as we are able to discern. We are better acquainted with our field as we have visited many of the homes and everywhere we were graciously received. One fact is noticeable, that the spirit of community activity reveals itself as we become better acquainted. Homes of those who are affiliated with other churches welcome us into their fellowship. This, as our readers know, is a rural community and our people largely farmers. We are in the midst of harvest time; but they do find time to attend services in God's house. Their pastor appreciates their loyalty and with that spirit of interest and cooperation, we hope to accomplish still better things for the Lord.

In tabulating visible evidences of interest, we wish to note the following: Our Sunday School, under able leadership, is doing good work; the attendance, which we aim to increase materially, is holding very well during the summer months. We conducted a Daily Vacation Bible School with fine interest and good work accomplished. Our school was not as large this year as formerly due to starting a bit late. But by the faithful and loyal work of our corps of teachers creditable work resulted. A splendid program was given at the close of the school witnessed by a fine audience. The Woman's Missionary Society is forging ahead in doing a fine work. They will be

a banner society this year which bespeaks the nature of the work they are doing. The Ladies Aid Society is also alive and continue their regular meetings, they also care for local needs as they present themselves. We have a sewing circle which meets regularly and engages in needle work that profits our work.

Thus we note the activities of the ladies of the church, but what about the men's work? We are happy to report that the men of this congregation are not asleep or indifferent to the work. We have a remodeled basement, which houses our Primary Division of the School and is also used as the Social room of the church. The men donned their overalls brought their tools and with a will to work removed the falling plastering from the walls, dug the cement from the masonry and got everything in readiness for the plasterers. Then they attended these workers with the result that now we have an attractive basement which nicely provides room for the activities for which it is purposed. We are looking forward to other improvements that will enhance the beauty of our splendid edifice and invite greater interest in things spiritual. The writer feels encouraged and looks to the future with optimism. Pray for us that God may glean thru our efforts.

We would feel ungrateful not to say a word about our District Conference. To Mrs. Cover and myself this Conference proved a great blessing. In connection with the splendid addresses and the routine business which was a pleasure to share, we enjoyed the renewal of fellowship of those we knew and labored with in former years. There was a fine spirit characterizing the entire Conference that made one feel it a privilege to be a Brethren.

A. B. Cover

**Cambria, Indiana.** A few lines from this faithful little church—this that has a notable heritage—for some great men of God have come from here.

Recently we held our Annual Home Coming, which was a crowning day in many respects. Dr. and Mrs. E. G. Mason of the College were with us and Dr. Mason was the guest speaker of the morning and afternoon. Also, Aunt Minerva Metsger, long time Missioner in China, and a "home girl" too, told her experiences in the war-torn section, now under Japanese rule.

Special numbers of music and songs were rendered; a seven-piece orchestra brought us old time hymns and music which seemed to lift one to the vaulted heavens—that is, as a brother said, "lifts you up inside."

About eighty people ate a carry-in dinner under a large tent erected on the church grounds.

The first nine months on this field shows that the week-nite Bible study and prayer services averaged over 18 in attendance. Many of these folks are very devoted and faithful workers. The church grounds are neatly kept and the church outside and inside shows a commendable appearance. Taken altogether this is one of the nicest spots in the village.

We have a newly organized Woman's Missionary Society—doing nicely. The whole church has adopted a "pay-as-you-go" policy. They even had the preacher overpaid for some weeks.

W. R. Deeter, Minister

**Burlington, Indiana.** The work here is moving along nicely and some special features have been on the summer schedule. All the auxiliaries are doing good work.

Recently we held "An Old Fashioned Meeting", with the women on one side of the church and the men on the other. We lined some old hymns and sang without instrument. We told of the old fashioned "meetin' house", the preacher, the worshippers, the prayers and the testimonies. The occasion called to memory the "days gone by."

This church and preacher sponsored a move to help equip Shippshewana in its improvement project by making 19 signs of various sizes and delivering them and placing on the tabernacle and other buildings and trees in order to help direct the stranger and newcomer on the grounds. This was about a \$20.00 project.

The church is sponsoring a movement by which we hope to have a new well at the Manse sometime this summer. Drinking water had to be brought in from neighboring wells—and has for years. We hope this “chore” will soon be eliminated.

W. R. Deeter, Minister

**Elkhart, Indiana.** The Elkhart Church is continuing in the faith, a faith which urges her forward, a faith which enables her to look forward through the years and lay hold of the promises of the Father.

Many of our people are in the midst of their vacations, yet the attendance at Bible School and church is good. The doors of our church have never been closed on Sunday evening. The church that closes on Sunday evening loses that sense of loyalty which can never be regained. The promise “Where two or three are gathered in my name, there I am in the midst of them” is for us to claim.

The Bible School continues with Brother Harry Gilbert, Superintendent. Brother Ralph Wise is moderator another year. Brother Wise has proven to be a very efficient moderator. He accomplishes his work in a quiet unassuming way and he accomplishes results without friction, keeping a united church.

Brother Flora has been called as our pastor another year, beginning October 1. The church is responsive to his leadership. He is sympathetic with his people, walks among them in quiet dignity which demands the respect of those both in the church and out of it. His sermons are full of scriptural teaching and Christian living.

The July Cash Day offering was a very wonderful offering. We know this offering has not been made without sacrifice on the part of many. These offerings thrill our hearts with song and praise. Our people have long since experienced the blessings of giving, even until it hurts. God is blessing our people abundantly.

The mid-week prayer service is the Spirit-filling service of the week. A study of the short epistles by outline is made, directed by the pastor and general discussion. This method calls for reading and a preparation of work assigned. Much interest is shown in these studies.

Unity and harmony prevails, and the intense interest shown means the accomplishment of much good. Our beautiful structure of stone, wood and mortar is of little value except it be warmed by the Spirit of the Master, a desire for “higher living,” the longing to give rather than receive. We pray the work done here will be acceptable to Him, that pastor and people may have one aim, that of teaching and living the Gospel of Christ and the salvation of men.

Edna Nicholas



Laid  
to Rest

**GARVER**—Joseph Garver passed to his eternal reward on March 11, 1941. At the time of his death he lived with his wife and youngest daughter at Hanover, Pennsylvania. Brother Garver farmed in the Linwood community for many years. Later he gave up farming and engaged in the res-

taurant business. Failing health forced him to give up active life and after a lingering illness, he left things earthly.

He was a member of the Linwood Brethren Church and leaves to mourn his departure, his widow, four daughters and several brothers.

Funeral services were conducted by the undersigned, assisted by Dr. Bixler of the Church of the Brethren.

A. B. Cover

**COOK**—Mrs. Clemetine Cook, widow of Frame B. Cook, deceased, of Reid, Maryland, died at the Washington County Hospital, Hagerstown, on May 30, 1941, aged 72 years.

She was born and reared in the Reid section, the daughter of John and Lousia Myers Wingert. She was a member of the Hagerstown First Brethren Church. One sister, Miss Adeline Wingert, survives.

Mrs. Cook lived a quiet, unassuming Christian life. The Cook home was always open to the pastor and the writer spent many happy occasions with them. An accident left her somewhat infirm and yet she suffered patiently. The writer, with several members of the Hagerstown Church, administered Holy Communion to her and a sister a few weeks before her home-going.

The funeral services were conducted from her late home by her former pastor, A. B. Cover, of Linwood, Maryland, assisted by Dr. W. D. Furry.

A. B. Cover

**COBB**—Edward Martin Cobb, son of James Cobb and Rebecca Anne Fullis, was born near Maquoketa, Iowa, March 27, 1867.

His parents moved to Franklin County, Indiana, in 1876, locating on a farm near Bath, where he attended common school.

He later studied at Lebanon, Ohio and graduated from North Manchester College, North Manchester, Indiana, where he was also a member of the faculty. He was called to the ministry while still a young man and has preached, lectured and taught continuously since, covering all but five states.

The degrees of D. D. and L. L. D. were conferred upon him in recognition of his ability as a teacher.

Following a trip to the Holy Land in 1902, with Dr. C. E. Carney, Delphi, Indiana; Rev. D. C. Campbell of Colfax, Indiana, and Ed. Loveless of Clarks Hill, Indiana, he began writing, and is the author of many books covering all branches of the study of the Bible.

In the last few years, since he has been located in Indianapolis, Indiana, he has taught extension classes at Crawfordsville, Jasonville, Delphi, Belleville and Colfax, Indiana, Hamilton and Dayton, Ohio, and Petersburg, Illinois. During the same time he has held pastorates in several surrounding communities.

It was only a short time ago that he was called to Newport, Rhode Island. It was there he passed away at 7:30 p. m., Wednesday, July 2, 1941.

He is survived by his only son, James Emerson, of Los Angeles, California, and an only sister, Mrs. Fred Viney of College Corner, Ohio and their respective families.

A host of students in his various classes and churches are left to carry forward the torch which he so carefully guarded and passed along to them, with his last request that we “occupy until the Lord returns” for us.

Mrs. Kate Abbott

*The*

*Brethren*

*Evangelist*

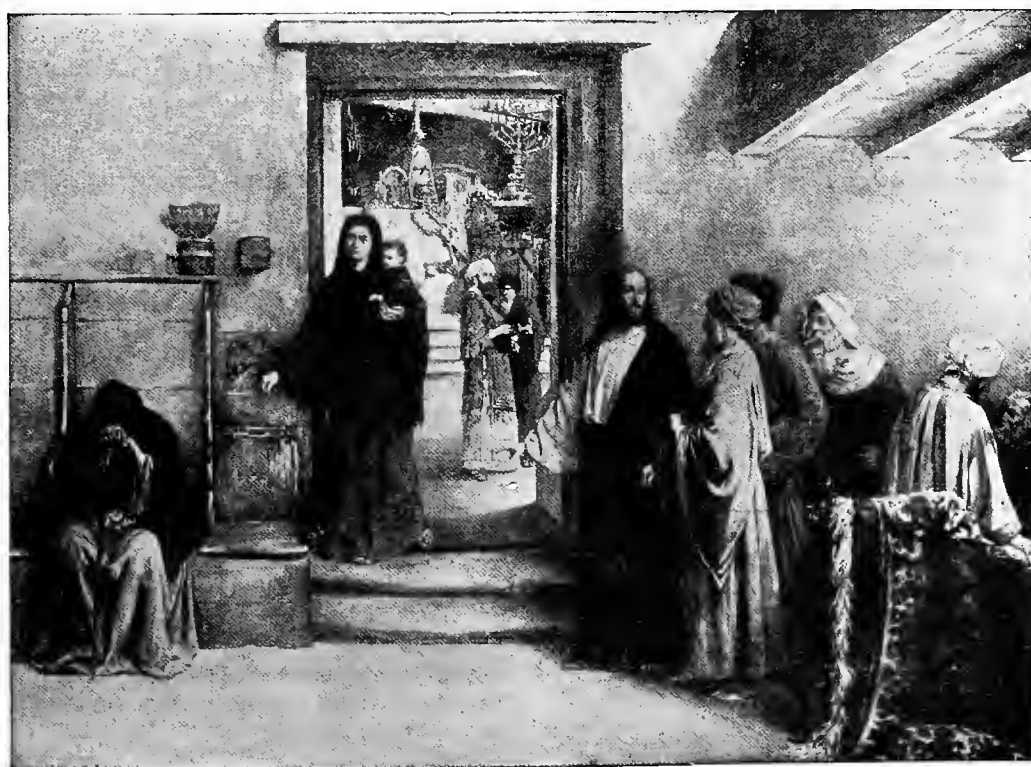
ASHLAND COLLEGE

Vol. XLIII, No. 31

August 9, 1941

“And Jesus sat over against the treasury, and beheld  
HOW the people cast money into the treasury.”

Mark 12:41



“And he called unto him his disciples, and saith unto them,  
Verily I say unto you, that this poor widow hath  
cast more in, than all they . . .” Mark 12:43

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## CONTENTS

|                                                                                   |    |
|-----------------------------------------------------------------------------------|----|
| Interesting Items .....                                                           | 2  |
| The Brethren Conference—Editorial—W. E. R. ....                                   | 3  |
| The Relation of Life and Faith—Rev. W. R. Deeter .....                            | 4  |
| Quickened Spiritual Power—Rev. Cecil H. Johnson .....                             | 5  |
| Tentative Program for the Fifty-third<br>General Conference .....                 | 7  |
| Christian Religious Education—Principles and<br>Practice—Dr. L. E. Lindower ..... | 9  |
| "My Father"—Miss Evelyn Crick .....                                               | 10 |
| To the Church of the Laodiceans —Write—<br>Dr. C. F. Yoder .....                  | 11 |
| Worshipping Day by Day (Family Altar) .....                                       | 12 |
| Christian Endeavor Topic for Young People .....                                   | 13 |
| Our Children's Department .....                                                   | 14 |
| Concerning Conference Reservations .....                                          | 15 |
| Congratulations .....                                                             | 15 |

## INTERESTING ITEMS

THIS ISSUE OF THE EVANGELIST contains the preliminary draft of the General Conference Program. You will note you are referred to the "Auxiliary Programs at the end of the Conference Program." Two of these auxiliary programs, the Woman's Missionary program and the Sisterhood program, have made their appearance in the Woman's Outlook, current issue. We are sorry that we do not have the Ministerial Association program, nor either that of the Laymen or the Brotherhood at this time. These will be coming along later, we suppose.

Of course this tentative program is subject to change. If you are not sure about your part in this great conference, write to Brother N. V. Leatherman, Executive Secretary of the Conference, Berlin Pa.

Do not forget the dates of the conference—August 25-31.

### GLEANED FROM CHURCH BULLETINS

HUNTINGTON, INDIANA. (Bulletin of July 13.) "According to our plans, this is the day we begin our effort to finish our fund for the interior decoration of the church. We have been praying and hoping for an encouraging start and very much optimism has been expressed. When we have reached \$250.00 we will feel safe to make our final plans."

We hope that the Huntington brethren realized their hopes and that they are now well on their way in their work of redecorating.

Brother H. M. Oberholzer is the pastor of the Huntington Church.

DAYTON, OHIO. (Bulletin of July 20). "We are pleased with the response to our summer Sunday School and worship service program. Last Sunday was a very fine improvement, but let's not be satisfied with it. We want every Sunday to be better than the Sunday before."

That is the spirit that every church ought to exhibit. Brother Vernon Grisso has just recently taken over the Dayton work and we hear commendable comment on his work.

MILLEDGEVILLE, ILL. (Bulletin of July 13). "Dr. R. R. Teeter, former pastor of this church, will visit in Milledgeville on Tuesday of this week. Dr. Teeter faithfully served this church as pastor, for five years, 1898 to 1903. An addition to the old church building was erected during his ministry."

Dr. Teeter reports a very fine trip out through old territory. We trust that he will share with us a fuller report of his travels during his vacation.







# EDITORIALS



## GENERAL CONFERENCE

General Conference so soon? This was the reaction of the writer when he read this weeks *Evangelist*. Oh yes, he knew that Conference was coming soon, but it hardly seems possible that only three weeks will remain after this article appears in print. Yes, time flies and there is so much of the Lord's work left to be done. It is always so with the Christian—so much to be done. We need then to gird ourselves for the task.

Conference IS coming, but are YOU COMING TO CONFERENCE? You need to come for inspiration to carry forward the Lord's work. That inspiration will come through the inspirational messages, through the information received, and no less through the fellowship with the Brethren. YOU NEED THE CONFERENCE. It is also true that the CONFERENCE NEEDS YOU. It needs your presence, the inspiration which comes through your presence. It needs YOUR COUNSEL AND ADVICE.

Let us plan then to attend the Conference and plan together for the future work of the church. On to Ashland for the National Conference!

## PROGRESS ON THE NEW BUILDING

The New Building is slowly appearing above the ground, or at least it seems slow to us. Dr. Garber insists that it is appearing in "blitz" fashion, and from that we judge that the progress is satisfactory. More than half of the mason work has been completed, the major portion of the steel is in place, and the floor joists are being placed at the time of this writing.

The most frequent expressions of visitors are, "Why this is a large building" and "What a beautiful basement." The building is large and has completely changed appearance of the once vacant hole in the ground. This location has been an "eye sore" in the community for many years, but is now an asset to the community and to the church. The height of the basement ceiling is nine feet and two inches and the inside walls of a beautiful buff tile.

We are sorry that the building will not be ready for occupancy by Conference time, but we do hope that it will be under roof. We believe that you will be

proud of your new building. We still need and will appreciate more gifts for the work. The Board will present detailed memorandum of costs at Conference time.

## GIFTS TO DATE

Your Board has been very, very well pleased with your splendid gifts for the building. You will recall, that we asked for a four thousand dollar offering. The gifts to date total more than fifty-five hundred dollars which is fifteen-hundred more than we asked. Your response has been splendid, and we believe that you will be pleased with the expenditure of this money. We are anxious to keep the cost as low as possible and to liquidate the indebtedness in the near future.



## ANNUAL SHAREHOLDERS' MEETING OF THE BRETHREN PUBLISHING COMPANY

The annual meeting of the shareholders' of the Brethren Publishing Company will be held Friday morning, August 29, 1941 at 10:15, at Ashland Ohio; in the Conference auditorium in connection with the National Conference of the Brethren Church as provided in the Code of Regulations Article II, Section I.

Article II of the Code of Regulations states that "all members of the National Conference of The Brethren Churches, in good standing are known and herein after designated as "The Shareholders." This notice constitutes the official notice to the shareholders.

The purpose of this meeting is to receive reports of the officers of the Corporation, to elect Directors, and to care for such unfinished or new business as the shareholders may direct in accordance with the Code of Regulations.

Willis E. Ronk, President

Date of meeting, August 29, 1941.



Rev. W. R. Deeter

# The Relation of Faith and Life

"But without faith it is impossible to please him."  
Heb. 11:6a.

FAITH carries one along in every walk of life. Nothing is accomplished without it; it goes ahead of every venture in life, and leads the way—in business, in industry, in profession, in farming, and most of all, in CHRISTIAN living.

It's hard to ever attempt to separate Faith from actual life itself. They go hand in hand. James believed in giving feet and hands and voice to faith when he said "Be ye DOERS of the Word and not hearers only." Faith implies ACTION. Action in life gets something done. In other words, along with orthodoxy there should be "orthopraxy."

So in order to please Him, we must have Faith—a faith that works in our every day living. The apostle gives us a complete explanation of faith, "For as the body without the spirit is dead, so faith without works is dead." However, one cannot **define** faith. When you define a thing, you limit it. Faith is ETERNAL.

**In this theme, I see Hope, and I see Promise.**

When man comes to the end of his wisdom, when he sees the futility of all man can do, and sees how utterly it fails to turn back the dark clouds of war, or to lift us out of the conflict and confusion in this life, and hope seems to be gone we turn our thoughts back to Noah whose faith rested upon a direct revelation of "things not seen as yet"—viz:—the destruction of the world and the means of salvation; his "fear" of God gave him HOPE that carried him through. We see him on Mount Ararat beholding the seven primary colors of the rainbow on the bosom of the dark stormy clouds—he was enabled to see the promise down through the ages—the vari-colored Gospel of Jesus Christ. How dark the world would be if it were not for the rainbow of hope and promise in relation to life itself. So we live, and move, and

weep, and labor with our tears, but we GO, and KNOW WHERE we are going.

## Relation of Faith and Life.

If there was ever a time in the history of the world and in the history of the Church of Jesus Christ when we need to have a new courage, a renewed faith based on the promises of God, that time is now.

Enoch's faith (Gr. version OT.) is an inference from the statement in Genesis that "he walked with God", (Gr. "pleased God"), and his translation was the reward of his faith.

Time would fail to tell of the men of that Book who lived and died in the faith and on the promise and hope beyond.

Old Noah built the Ark based on these three things.

Old Jacob died leaning on his staff and on the promises of God.

Abraham said "farewell" to his native land and went forth through and by faith into a strange land on the promises of God.

Joseph giving commandment concerning his bones, relying on the promises of God, said to his brethren,—"Don't leave my bones down here among the heathen Egyptians."

Moses standing by the Red Sea saw the walls of water stand up and the children of Israel walk through dry shod—he believed the promises of God.

Old Joshua crossed the Jordan with three million Israelites because he relied on the promises of God. What a Faith! what a Hope!

David, only a young lad, crossing the brook with five smooth stones brought back the head of Goliath, based on the promises of God.

Old Elijah standing on Mt. Carmel, felt the assurance of the eternal promises of God.

John the Baptist, preached repentance, and the coming Kingdom, based on the promises of God.

Paul says:—"The time of my departure is at hand," and he died on the promises of God.

Therefore, today when the foundations of the earth seem to be giving away, let us stand on the promises of God, the Commanding King.

## Relation of Faith and Life.

As we read that great Faith Chapter (Heb 11)—those Pioneers of Faith how they subdued kingdoms

ow they overcame deep sorrow and heavy burdens, and how they conquered—in every instance—it was by their Faith in God—"an ever-present help in time of trouble," (need). Their faith was a stimulant and part of their life.

It is that kind of faith, that kind of promise, that kind of hope through the leading and guiding of the Holy Spirit which will bring untold blessing. It will help send out missionaries to extend the Kingdom of God. It will help produce revivals to honor the Lord

Jesus. That kind of living is not selfish. That kind of living comes out of a heart whose sins are forgiven. That kind of living reveals a desire to forgive and be forgiven, and does not regard iniquity in the heart. Such a relation brings us to the closing thought of prayer for Faith, Hope, and Promise. May the Lord comfort the sick and care for the dying, lift up the fallen and give courage to those on the upward way. Such a relation is approved of God.

Burlington, Indiana

# Quickened Spiritual Power

Rev. Cecil H. Johnson

Let us consider first the meaning of two words used in the subject of this article. "Quickened,"—a somewhat obsolete yet perfectly good scriptural word meaning vitalized, made alive, revived. "Power,"—equivalent of the Greek word "du-nam-is," from which we get such words as dynamo, dynamic, and dynamite, and means force, strength, implying a miracle itself.

During the ministry of Jesus, as He went about with His disciples, He frequently, if not daily, manifested this power, that is not of man but of God, as He taught the people, made the blind to see, the deaf to hear the lame to walk and raised the dead to life again. He spoke, "Peace be still" and the winds hushed and the waves eased their roaring. He spoke, "Peace," and troubled, sin-sick souls became calm and full of joy.

While His disciples marvelled at His power He promised them saying, "And greater things than these things shall ye do." When He gave them the Great Commission He promised to be with them always, and before bidding farewell to His visible sojourn with His disciples, He commanded them to tarry at Jerusalem until they be endured with power. Luke, 24:49. "But ye shall receive power after that the Holy Ghost is come upon you." Acts 1:8.

In obedience they waited for the promise and received the Holy Ghost and the power, the Divine equipment by which they would carry out the Divine orders.

Having noted the source of spiritual power let us now consider the purpose for which it is given. In the light of the Great Commission the great task

given to the Church is to evangelize the world—to make disciples, to baptize and to teach. Certainly special power is needed for such an extraordinary work. Something more is needed than natural ability, excellency of speech or words of man's wisdom. Jesus knew the need and supplied it, knowing that if men's sinful hearts are reached it will be by divine means—the convincing and convicting power of God.

Peter equipped with this newly received power stood forth on the day of Pentecost and preached, and multitudes were saved. Paul thus empowered lays aside his dependence upon his personality, his oratory and learning and becomes the greatest missionary the church has ever had. Hear his testimony, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." 1 Cor. 2:4.

Spiritual power is never given to gratify selfish ambitions or aims but rather to glorify God and save the souls of men.

The church today, when compared with the early church in respect to the evidences of spiritual power seems woefully wanting, and in fact seems almost powerless. Jesus said to the church in Philadelphia, "Thou hast a little strength." Rev. 4:8. Throughout the history of the church there has been the rising and falling of the tides of spiritual power. The greatest progress had been made when there was the greatest persecution and the least advance when not opposed.

Then too the church has often failed to advance because of internal strife and disturbances and has expended her energies on these things to the loss of spiritual power.

In the economy of God there is no place for waste. He does not give spiritual power when it is not used to His glory. An idle motor has no value. There is a switch between the dynamo and the motor. There can be no power from the motor until the switch is thrown. God stands ready to give power to the church that is prepared and made ready to receive it and to use it. These truths must also be made to apply to the individual heart.

This quickened spiritual power is realized in the church and in our lives when we are willing to yield our lives wholly to our new Master. There must first be a willing spirit.

It is realized when we get our eyes off of ourselves and on Christ. We must have an eye single to His glory. Peter had power to walk on the water as long as he kept his eyes on the Master. We cannot be filled with the Holy Ghost and with power when we are full of self and selfishness.

We will realize this spiritual power when we are obedient to the teachings of Christ,—“If ye abide in me and my words abide in you ye shall ask what ye will and it shall be done unto you.” John 15:7.

There is no realization of power where there is no unity of purpose. Jesus said, “That if two are agreed on earth as touching anything, that they shall ask it and it shall be done for them.” Matt. 18:19. This has been taken too literally and has often resulted in the wishes of the few being imposed upon the church. This is not the way of the Spirit or of spiritual power. It is not the way of Brethrenism, but is the doctrine of Nicolaitanism of which Jesus said, “I hate.” Rev. 3:15.

When a quickened spiritual power becomes a reality in the church it produces very definite and evident results; three of which we shall give notice:

#### First—Revival

The first result of a quickened church is that revival fires are kindled; there is a burden and zeal for the lost; personal work is the rule in the Christian's life and not the exception; prayer is continually being made for the unsaved; careless lives are taking on new interest; sinners are convicted and born again and the saints of God are happy and rejoicing.

#### Second—Missionary Interest

The church thus quickened goes forward in Missionary enterprise. It would be incredible to think that a Spirit-filled church could limit itself to its local field. The world becomes the field and preparation begins immediately to reach out to the fields beyond. God calls for workers and men and women are ready to present themselves for Missionary service and the church proceeds to send them forth with blessing even as Paul and Barnabas were sent out by the church at Antioch, on their first missionary tour that

took them to strange cities, strange peoples—even to the Gentiles.

#### Loyalty to the Cause Espoused

The early Christians were willing to die and many did die rather than repudiate their faith, and so it has ever been with those who would know the fullness of spiritual power.

When God called into existence the Brethren Church, He intrusted to us many very precious but neglected teachings that must be given to the world. Have we been true to that trust? Will we be true to that trust?

The answer came at General Conference at Ashland, Ohio last summer—“By God's help we will.” How our hearts leaped for joy as we experienced and witnessed the quickening process. There has been continued evidence since then of this quickened spiritual power as The Brethren Church moves out and on as never before under its dynamic force to the field and to the work intrusted to us.

This is the beginning of a new day for our beloved church the beginning of blessing, but we must not forget that it is the finish of a race that counts and not the start.

There is much to be done—many worthy causes that challenge us; that challenge the best there is in us. This all calls for life, for talent, for toil and for money.

How will we meet the challenge?

God is faithful—Let our watch word be “Forward.”

Udell, Iowa



**Program of the  
Fifty-third  
General Conference  
of  
The Brethren Church  
Ashland, Ohio - August 25-31, 1941**

(Program subject to change)

**Scriptural Motto for the Conference:**

“And He is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things He might have the pre-eminence.”

Colossians 1:18

**PLACES OF MEETING**

- 1. Conference Sessions—Gymnasium
- 2. Woman’s Missionary Society—College Chapel
- 3. Sisterhood of Mary and Martha—College Y. W. C. A. Room
- 4. Ministerium—Library Building
- 5. Laymen—Founder’s Hall Social Room
- 6. Brotherhood—Founder’s Hall Social Room
- 7. Children—Founder’s Hall, Room 3
- 8. Credential Committee—Right Entrance Room Gym
- 9. Housing Committee—Left Entrance Room - Gym

**PROGRAM**

**Monday Evening, August 25**

- 7:30- 7:45 Praise Service, Dr. Charles A. Bame
- 7:45- 8:00 Scripture and Prayer, Rev. E. L. Miller, Moderator
- 8:00 Sermon, Rev. S. M. Whetstone, Vice-Moderator

**TUESDAY, AUGUST 26, ORGANIZATION DAY**

**Morning**

- 6:30- 7:00 Morning Devotional Service, Rev. Milton Bowman
- 8:00- 9:00 Auxiliary Sessions: Ministerium, Laymen, Brotherhood, Sisterhood. See Auxiliary Program following Conference Program.

- 9:00-11:00 Business Session  
Scripture and Prayer, Rev. G. L. Maus  
Organization of Conference
- 11:00-11:45 Moderator’s Address, Rev. E. L. Miller

**Afternoon**

- 2:00- 3:00 Inspirational Hour  
Scripture and Prayer, Rev. S. C. Christiansen  
Message, “A Reaper Went Forth to Sow.” Garber Drushal
- 3:00 Auxiliary Sessions:—W. M. S., Laymen. See Programs in Back

**Evening**

- 6:15- 7:00 Young People’s Vesper Service  
Address, “Facing Tomorrow, With What,” Dr. Martin Shively
- 7:15- 8:00 Brethren Home and Benevolent Board Program
- 8:00 Sermon, Rev. Floyd Sibert

**WEDNESDAY AUGUST 27, EVANGELISM DAY**

**Morning**

- 6:30- 7:00 Morning Devotional Service, Rev. Clayton Berkshire
- 8:00- 9:00 Auxiliary Sessions:—Ministerium, W. M. S., S. M. M., Brotherhood and Laymen. See Auxiliary Program following Conference Program.
- 9:00-10:30 Business Session  
Scripture and Prayer, Rev. D. C. White
- 10:30-11:00 Missions—Missionary Board Report on Foreign Missions
- 11:00-11:45 Bible Lecture, W. C. Benshoff

**Afternoon**

- 2:00- 3:00 Inspirational Hour  
Scripture and Prayer, Rev. Clarence Fairbanks  
Address, “Our Historical Brethren Heritage”, Rev. Freeman Ankrum
- 3:00 Auxiliary Sessions:—W. M. S., Laymen, See Program in Back

**Evening**

- 6:15- 7:00 Young People’s Vesper Hour  
Address, “Youths Opportunities Today.” Rev. William S. Crick
- 7:15- 8:00 National S. S. Association Presents Summer Camps, by Educational Superintendent, Prof. M. A. Stuckey.
- 8:00 Sermon, “The Church’s Final Triumph.” Rev. C. C. Grisso

**THURSDAY AUGUST 28, AUXILIARY DAY****Morning**

- 6:30- 7:00 Morning Devotional Service, Rev. A. B. Cover
- 8:00- 9:00 Auxiliary Sessions:—Ministerium, W. M. S., S. M. M., Brotherhood and Laymen. See Auxiliary Programs Following Conference Program.
- 9:00-11:00 Business Session  
Scripture and Prayer, Rev. St. Clair Benschoff
- 11:00-11:45 Bible Lecture, Rev. Samuel Adams

**Afternoon**

- 2:00- 3:00 Inspirational Hour  
Scripture and Prayer, Rev. L. A. Myers  
Message. "The Propitiation - Covering Provided." Rev. Delbert Flora
- 3:00 Auxiliary Sessions:—W. M. S., Laymen. See Program in Back.

**Evening**

- 6:30- 7:00 Young People's Vesper Hour  
Address: "The Substance of Things Hoped For", Dr. W. S. Bell
- 7:15- 8:00 Missions: (Program by Board)
- 8:00 Sermon "Christians Ought to Be A Greater Blessing in This Needy World." Rev. E. M. Riddle

**FRIDAY AUGUST 29, EDUCATIONAL DAY****Morning**

- 6:30- 7:00 Morning Devotional Service, Rev. Vernon Grisso
- 8:00- 9:00 Auxiliary Sessions:—Ministerium, W. M. S., S. M. M., Brotherhood, Laymen. See Auxiliary Programs following Conference Program.
- 9:00-10:15 Business Session  
Scripture and Prayer, Rev. William S. Crick
- 10:15-11:00 Brethren Publications Session: Annual Meeting of the Shareholders of the Company. Report of the President, Rev. W. E. Ronk. Election of directors.
- 11:00-11:45 Bible Lecture, Rev. John F. Locke

**Afternoon**

- 2:00- 3:00 Inspirational Hour  
Scripture and Prayer, Rev. George Pontius  
Message:—"What Went Ye Out to See? Dr. Milton P. Puterbaugh
- 3:00 Auxiliary Sessions:—W. M. S. Laymen. See Program in Back.

**Evening**

- 5:00 Ashland College Alumni Banquet.
- 6:15- 7:00 Young People's Vesper Hour  
Address, "Making Life Rich." Rev. W. C. Benschoff
- 7:00- 8:00 Educational Session:  
Address, President E. G. Mason.  
Address, Dean W. E. Ronk.
- 8:00 Sermon, "Spiritual Guidance in A Mad World." Rev. W. I. Duker

**SATURDAY AUGUST 30, MISSIONARY DAY****Morning**

- 6:30- 7:00 Morning Devotional Service, Rev. Smith Rose
- 8:00- 9:00 Auxiliary Sessions: Ministerium, S. M. M., Brotherhood, Laymen. See Auxiliary Programs Following Conference Program.
- 9:00-11:00 Final Business Session:  
Scripture and Prayer Rev. William Oberholtzer
- 11:00-11:45 Bible Lecture, Rev. C. A. Stewart

**Afternoon**

- 2:00- 3:00 Inspirational Hour  
Program to be Supplied by Missionary Board

**Evening**

- 6:15- 7:00 Young People's Vesper Hour  
Address: "First Love." Rev. C. A. Stewart
- 7:15- 8:00 Program to Be Supplied by Missionary Board
- 8:00 Sermon, Rev. J. Ray Klingensmith

**SUNDAY AUGUST 31, WORSHIP DAY****Morning**

- 6:30- 7:00 Morning Devotional Service, Rev. W. R. Deeter
- 9:30-10:45 Sunday School Session  
General Superintendent, Rev. W. I. Duker  
Adult Teacher, Rev. E. L. Miller  
Young People's Teacher, Rev. N. V. Leatherman  
Children's Department Superintendent, Miss Vera Laughlin
- 10:45-12:00 Sermon: Dr. Charles A. Bame

**Afternoon**

- 2:00- 3:00 Inspirational Hour  
Scripture and Prayer, (To Be Supplied)  
Address, (To Be Supplied)



DR. W. I. DUKER  
President

DR. L. E. LINDOWER  
Treasurer

The National Sunday School Association  
of the Brethren Church

REV. E. L. MILLER  
Vice-President

REV. N. V. LEATHERMAN  
General Secretary

## *Christian Religious Education: Principles and Practices*

(Second in the series)

Dr. L. E. Lindower



This is the title of the second book in this religious education series. The two authors, Austen K. DeBlois and Donald R. Gorham, are from the Eastern Baptist Theological Seminary, Philadelphia, Pa. Their volume is a very thorough, but extremely practical study of that religious education which is thoroughly Christian, as is demonstrated by the following quotation on the very important theme of Evangelism. This book is likewise a recent addition to the shelves of the Ashland Theological Seminary, and forms the basis for the study of our students in this field. We are glad that such fine books are available. The copyright date is 1939.

### **"Purpose"**

"Education which is evangelistic seeks to do what has just been mentioned, namely, to secure definite decisions for Christ. It also works, quietly and powerfully to conserve the results thus achieved, by deepening decisions into stabilized convictions, and producing Christ-controlled lives.

"Both the evangelist and the teacher in his evangelistic capacity believe profoundly in the power of Christ to save the soul and life of the individual. Both are eager to witness to this saving power by personal experience. The Christian educator is willing to do yeoman's service in leading the growing person along the path toward conversion. He is ready and anxious also to bring that growing person to accept Christ's offer of salvation. When, however, the evangelist steps in, and is instrumental in securing decision, the religious educator is at hand to continue the necessary labor of complete instruction, in causing that decision to be a permanent and productive life-motive.

"This is by no means a holiday task. The decision in almost every instance is the result of a strange emotional urge. This fact by no means lessens its spiritual or ethical value, but it increases the difficulty of conservation. The decision comes from the heart. It is sincere but it is fraught with danger. The teacher must relate it to the other elements of consciousness and especially to the will-energies. It must be humanized, ethicized and rendered faithful in conduct-situations. The Tenor of all this work is evangelistic.

### **"Organization for evangelistic effort"**

"... First, teachers' conferences and prayer-groups should be formed to consider the question of conversion of all members of the school who have not yet manifested a desire to become Christians, or whose desire in this regard has not issued in definite decision.

"Second, individual conversations of teachers with their pupils, chiefly those above the age of twelve years, should be carried on. They should explain the need for fellowship with Christ and the significance, joy and fruitfulness of the Christian life-experiences.

"Third, constant attention should be paid to the worship service of the school, so that the worth and beauty of the Christian life shall be exalted. Short addresses of an evangelistic character from visiting ministers and laymen add to the impressiveness of these experiences.

"Fourth, the formation of a group of 'personal workers' is important. This should consist of teachers and adult members of classes, whose duty it should be to interview all 'prospects' for church membership, largely amongst the adolescent groups, to talk with them earnestly concerning the importance of a courageous expression of allegiance to Christ, and, if possible, to secure from them after a time, definite pledges of faith in Him and of willingness to walk in His ways.

"Fifth, the establishment of pre-conversion classes for instruction in the elements of Christian faith and practice is essential. Two or three such classes, arranged in accordance with judicious grading principles, are exceedingly helpful. They naturally lead to life-decisions and life-experiences.

"Sixth, the observance of a Decision Day or days, at which all of the preparatory measures 'head up' in life-decisions, should form a natural climax. It is very necessary that the programme of these decision periods should be arranged thoughtfully, and that they should not be merely occasions for swinging a crowd of children into the Church.

"...Seventh, and this is critically important, there should be insistence upon the use of all possible means for the direction and strengthening of new converts. The earlier classes should be continued as classes for converts and classes for new Christians, and the work of education and upbuilding should be carried forward under the most intelligent management.

"...evangelism, the conversion of individuals to faith in Jesus Christ, and of obedience to His will, is the final aim, and should be the ceaseless endeavor of every Christian religious educator."

Ashland Theological Seminary

The following poem was written by Miss Evelyn Crick, daughter of Rev. W. S. Crick, pastor of Johnstown Third Church, and used in connection with the observance of Father's Day. Miss Evelyn is a graduate of Ashland College.

#### MY FATHER

Staunch—despite unnumbered trials  
shadowing his way  
Revered—though his spirit cracks  
frustrate by human clay;  
Brave—when crushing obstacles  
present themselves to view,  
Serene—where others less inspired  
would know not what to do.

Allergic to gross commonness,  
to pettiness, to greed;  
Opposed to jealousy, false pride—  
from selfishness long freed;  
Against all baser impulses  
the average man enjoys—  
Not given to prayer in public  
while the heart evil employs.

A leader of the masses—  
yet, a follower of the truth;  
Of wisdom more than blessed—  
still an humble man, forsooth;  
Adept at doing many tasks—  
but each an entity;  
Ne'er shrinking personal affairs—  
yet kind and neighborly.

Abiding in Olympian faith,  
by righteous hope sustained;  
Abetted by profoundest love,  
repose is ascertained;  
A peace of mind, and heart and soul  
terrestrial cares can't mar;  
Each day a placid interlude  
from morn till evening star.

Demosthenes with myriad stones  
could not excel his speech;  
Like Chaucer's clerk of Oxford,  
gladly would he learn and teach;  
The Pipes o' Pan would cease to play  
when he would sing a hymn;  
His goodness transformed to a star  
would make the sun grow dim.

Above these gifts and attributes,  
a state of being reigns;  
Which tempers all his waking thoughts,  
and every action trains;  
The finishing touch—the nth degree  
of all that's great and good—  
He truly should be crowned  
"The King of Fatherhood!"

Evelyn Crick

#### IT SEEMS TO ME

Any concept of Christianity which regards its holder as superior in spiritual possessions, as possessed of greater merit, or as worthy of more honor than other Christians is a dangerous thing for him who holds it. It jeopardizes his salvation by making of him a little "tin god" when the Scripture distinctly says "Thou shalt have no other gods before me." Or so it seems to me.

The Mentor.



Another Campus Scene

## The Editors Speak

### To the Church of the Laodiceans -- Write

Dr. C. F. Yoder

Rev. 3:14-22

statement "I am the first and the last" corresponds to the "I am the Alpha and Omega" (the A and Z) of vs. 11.

It is comforting to remember that in the chaos which ends the Gentile age we have an eternal Lord who is the same yesterday today and forever.

He is "the faithful and true Witness" for a time of false teachers and confusing sects all claiming to be "Jehovah's witnesses" or the messengers of the third angel or the saints of the latter days, etc.

He is also "the beginning of the creation of God" for an age of pantheism in which the creation is given the place of the Creator.

In the appreciation of the works of this church we find the significant statement: "I know thy works, that thou art neither cold nor hot." The Lord, then, includes character as works. And is it not true that what we do is an index of what we are? Is it not true that by true works of charity we are building a mansion of character? And equally true that in works of formality or hypocrisy we are building a hovel of character? The lukewarm Christian is a temporizing double-minded, "fifth-column" Christian who wants to appear what he is not, and in the presence of the Lord will be revealed for what he is.

The warning of vss. 16 and 17 is certainly a most appropriate message for an age which is spending a hundred times as much for selfish pleasure as it does for the evangelization of the world.

This message should be read in the opening of the bridge parties and bingo parties and dances and cocktail suppers and similar frolics in which so many sleek and self-satisfied church members are to be found, while a faithful few are trying to keep up the mid-week prayer meeting of the church. If the Lord comes on the Lord's Day, as a fragment from Mathias, one of the seventy the Lord sent out, says he will how many of the church of the Laodiceans will he find in the Lord's house? And how many will be joy-riding with the world?



As we come to the study of this last of the seven messages to the typical churches we note first a difference in the address. The other messages are all to a church "IN" some city, but this church is "OF" the Laodiceans, as if it might refer to members that were scattered abroad.

This idea is strengthened by the statement in verse 20. "Behold I stand at the door and knock, if any man hear my voice and open the door, I will come in unto him and sup with him and he with me", as if the message this time is to individuals that are faithful although the church as a whole is spewed out as being lukewarm and useless.

The name itself is significant, inasmuch as it means "the people say" and fitly represents the church in a time when, in a wealthy church the worldly customs and styles have superceded the Word of God, and many pastors are more concerned about giving the people what they want than what they need.

The message follows the same outline as the rest. It contains seven points with a verse to each one, as follows:

1. Salutation.
2. Appreciation of works.
3. Statement of faults.
4. Exhortation to repentance.
5. Warning.
6. Promise.
7. Command to heed the message.

The salutation, as usual, refers to the prophetic vision of chapter 1. This time the speaker, Christ, is the "Amen" which means that this is the close of this phase of the revelation. Laodicea is the last of the churches, the close of the dispensation. The

It is a solemn but needed exhortation which follows: "I counsel thee to buy of me gold tried in the fire." Gold represents royalty but the gold rings and bracelets and other adornments, are not the gold of the Christian virtues which the fire of judgment will not touch. The white satin of the ball room is not the white linen of the righteousness of the saints who "have put on Christ" in baptism and are thus "clothed upon" with their "house from heaven." The "eye-salve" which Christ provides gives vision of the beauties of the spiritual life rather than charms of these bodies which turn again to dust.

Like the night at the Waterloo of Napoleon will be the coming of the Lord. There was a royal ball and lords and ladies danced and drank until the roar of the British cannons could be heard, and then there was terror and flight. But now the Lord is standing at the door, and his gracious invitation may still be heard by those who are willing to stand out alone against the crowd; those who will not smoke to be smart, or drink to be sociable, or go the broad way because so many others do. Christ calls individuals, and each and every one must give an account of himself in the day of judgment.

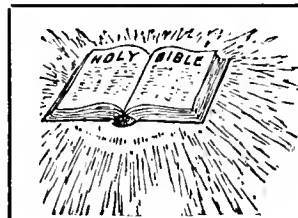
The promise to the overcomer is a share in the very throne of the Lord, even as he shares the throne of the Father. This seems a great mystery, and yet the matter is simple. The throne of Christ is a throne of love. He reigns in the hearts of those who love him, and we reign in the hearts of those who love us. God is love and his throne is a throne of love. By loving others and winning their love we are enlarging our kingdoms and sharing the eternal throne of our Lord.

Let the winners of souls be glad. They are going into the highways and byways of the home land and the crowded streets of the far countries, there to receive a kingdom and return. That kingdom is the kingdom of converts won, and that throne is the beautiful throne of love. Verily, "they that be wise shall shine as the firmament, and they that turn many to righteousness as the stars forever and ever."

The closing words of the message are the same as in the other messages—"He that hath an ear to hear let him hear what the Spirit saith to the churches." It is the Holy Spirit, sent by the Lord to be with us all the days and all the nights and everywhere; sent to build us into the body of Christ as members of that living universal body which is being prepared as a bride adorned for her husband. That is the true church, the immaculate body of Christ. In it our hands are His hands and our feet are His feet and our tongues are His tongue, and in and through us He goes up and down the world to minister to the needy, the sick and the poor, the widow and the orphan and the wounded of the nations who have fallen

among the thieving bandits who have gone out, not in bands but in great armies to rob and to destroy.

The patient Christ who has suffered this mockery and rejection throughout a long dispensation is still sitting at the right hand of God waiting until the Father shall make His enemies the footstool of His feet. He is doing that now, and when it is done the door of heaven shall be opened and the Lord of Glory shall ride forth to reign.



## Worshipping Day by Day

(Family Altar)

### SUNDAY

#### JESUS FEEDS THE HUNGRY

John 6:1-14

The need of bread was imperative for the multitude. Jesus supplied it. The multitude today needs the Bread of Life. Will we supply it?

### MONDAY

#### JESUS, THE LIGHT OF THE WORLD

John 9:1-11

This blind man became the opportunity for God's power to be made to the world. Can He use my life to show forth His power?

### TUESDAY

#### JESUS, THE GOOD SHEPHERD

John 10:7-18

The Good Shepherd knows His flock by name. He knows their need; their wants and their nature. Am I of His flock?

### WEDNESDAY

#### JESUS RAISES THE DEAD

John 11:32-45

The words "He is the resurrection and the life" are like a well cut precious stone, ever darting its rays on every side, because He lives, we, too, shall live.

### THURSDAY

#### JESUS AND HIS FRIENDS

John 12:1-11

"The blessing of her quiet life

Fell on us like the dew;

And good thoughts where her footsteps pressed

Like fairy blossoms grew."

### FRIDAY

#### JESUS, THE VINE

John 15:1-12

As the vine supports the branches and the life fluid flows into the farthest leaf, so the life of Christ will flow through us if we but so permit.

### SATURDAY

#### JESUS PRAYS FOR US

John 17:15-26

Out of Jesus' rich prayer life comes this "pearl of great price" in His prayer for us. Can we be less concerned with prayer than He?



## Christian Endeavor Topics for Young People

REV. W. ST. CLAIRE BENSHOFF, TOPIC EDITOR

Topic for August 17, 1941

### A CHRISTIAN STAND AGAINST DRINKING

Scripture Lesson: Proverbs 23:29-35; Isaiah 5:11,12

Ephesians 5:15-18

#### For the Leader

There is no question but that alcoholic drinking is a cause of much pain, sorrow, poverty and sin in this country today. The evils of this "trade in souls" is evident on every hand. Every one of us is aware of the presence of liquor stores and taverns. We know what they do to those who consume their drinks. Yet we are prone to take no definite step against the evil.

We may feel it is someone else's responsibility to "do something" about the drinking conditions because we don't have a drinker in our own home. Yet every Christian has a definite responsibility in clean living, total abstinence, boycotting, etc., which will let the liquor interests know that we do not in any way endorse their trade.

Through a determination to stand against the liquor interests, we may aid some person to abstain from drink. At any rate, by a consistent refusal to indulge in drink, and a refusal to encourage the trade, we can do our part towards stamping out this evil.

#### Discussion

**BIBLICAL ATTITUDE TOWARDS DRINK.** (Proverbs 23:29-35.) All forms of injury to the human body are condemned in the Bible, but none receives more specific mention than the injury imposed upon the body by the drinking of alcoholic beverages. A drunken man or woman is a ridiculous specimen of humanity. Our bodies were never meant to be subject to this demon of drink.

The Bible recognizes that people will drink when they have the chance. So it explains the terrible results accompanying this evil. Drunkenness does not come with the first drink, but then, the first alluring drink is by no means the last drink. If we are to avoid the results of drink we must avoid all relationship with it. Many young people are led to believe that one little drink won't hurt. Some tavern keepers supply the first drink free to new drinkers, relying on the appetite thus formed to induce the drinker to buy more.

Proverbs lists the results of drink: woe, sorrow, contentions, babblings, wounds without cause, redness of eyes, habit. Even in so-called "social drinking" circles we find contentions, hatreds and sins.

The habit so formed will lead men and women to "seek it yet again." A man may swear off drinking, yet the appetite becomes so strong that he must break that promise. The warnings are plain to every young person. The time when we can stop drinking is before we begin. Through prayer, and high morals, we can surely say "No" to all who would encourage us to indulge in the "first drink."

**DRINKING CHURCH MEMBERS.** Isaiah 5:11,12. There was living in a certain city in the year of repeal a certain minister of a church of some 1000 members. He severely shocked some of the younger members of his church and of other churches by going into the newly opened beer gardens and drinking beer with some of the men of his church. To a young person who was well grounded in the morals of life as taught in a good home, this episode only hurt the minister. But to

young people with very little home instruction, he was a stumblingblock. This minister was able to stop after drinking a glass or two of beer, but those for whom he set an example we are not so sure.

We church members must take a definite stand against drink, and show all those of younger years that life can be better and happier without the drink habit.

**A CHRISTIAN STANDARD.** The Apostle Paul explains that these bodies in which we live are temples of the Holy Spirit. In other words, the Spirit of God dwells within us. So should we live in keeping with the knowledge that God is living within us. What difference would it make in our lives if Jesus were by our side in bodily form? As Christian young people, it should make no difference in our daily life.

We should do all things with the knowledge and the thought that God is with us. It will take courage to maintain a definite standard against the drink question. Yet it is worth everything it costs. We will have but one body as long as we are in this life. And the way we treat this body now will determine its condition when we have reached middle age or older. What we do now will determine whether we will have health and happiness when we are fifty, or whether we will be "just another soul in a wrecked, sin-torn, shell of a body."

Drink and dissipation can drag our bodies down into ruin quicker than anything else. Coupled with these evils is the breakdown of virtue and morals. Drinking young people do not have very high standards or morals in any way.

How much better is the Christian standard of purity and clean living. The crowd and the liquor interest try to make us believe that we must drink to be popular, and to be healthy. But we, who understand the evils of the drink habit, know a far better way.

**THE FINISHED PRODUCT.** Who would think of buying an automobile which was not advertised in lines of economy, up-keep and dependability. We would not buy clothing if we did not see it advertised as to quality and wearing ability and workmanship. These and other commodities and luxuries are sold because they are advertised as to their "finished qualities," telling what they will do for a person.

But what of the liquor interests? They advertise their drink, but not one word about what their product will do. Look for moment behind their attractive ads of roses, wealth, beauty and charm, to see the broken homes, poverty, wrecked bodies, sin, immorality, and premature deaths. And then be positive in the stand against the liquor trade and all its tragic trails of destitution.

**FIGHTING THE EVIL.** The boys at our Army Camps are being showered with the products of the liquor interests, not for the benefits of the boys, but for the gratification of the overstuffed liquor men who deal in this traffic of human happiness and souls. These liquor men, backed by political graft and license will capitolize on the \$21 each boy receives each month, in turn not caring for the lives of the boys nor of the weakened condition of the army as a result.

Any effort we can make to fight this evil is time and money well spent. We should be careful, however, just where we put our money and effort so that it will do the most good. Perhaps one of the best things we can do is to stand firm against the traffic in our own community.



## Our Children's Department

MRS. LORETTA CARRITHERS,

SUPERINTENDENT



Dear Children:

A foolish young man once expressed himself in these words, "What a wonderful thing life would be if there were no temptations! As it is, each day brings with it so many temptations that one is 'in hot water' every hour. Oh, for one day of freedom!"

A longing to be free from temptation is cowardly. All boys and girls are tempted. Temptation comes to test our faith, our strength, our loyalty to Jesus Christ. But when we are tempted God knows all about our temptations, and He also knows just how hard it is for a boy or girl to face these temptations, because "Jesus was tempted in all points like as we are, yet without sin." But did not yield to temptation and thus won the victory over sin and Satan. "He is able to succor all that are tempted."

So here is a word of comfort and cheer; that no boy or girl is expected to fight temptation single handed, for He who has never been defeated is ever ready and willing to help us to win the victory. Satan knows this and it always makes his knees weak when he meets a boy or girl who says with confidence and courage, "I am not alone, for Jesus is with me."

Perhaps you have read in the Old Testament how Satan tried to tempt Job, and when he discovered that Job had the presence of God with him, he said to God, "Hast thou not made a hedge about him on every side?" Satan declared the truth, and with disheartened spirit he turned away from dear old Job.

Listen to this story about a boy who was tempted and because he would not yield to temptation his companions called him a coward.

It was a very warm afternoon. Not a breeze was stirring, and the birds were too lazy to sing. It was dark, dull and gloomy, and it looked as if it would turn to rain any moment. Everybody seemed as though they wanted to imitate the birds and keep quiet.

But Fred Hatburn and his two companions, Dick and Will Haines thought that it was a dandy time to go fishing. So all three boys went fishing. It was remarkable that they were able to catch so many trout and perch, because it was not long before each boy had a good string of fish, and Dick declared it was time to quit. "Let's go swimming," he suggested, "that will cool us off after our long walk." "Alright," responded Will, but Fred to their astonishment, said he "couldn't do it." "Can't do it?" "Why not? Are you sick? What's the matter old fellow, you never refused before." "I know it," he replied, "but mother has been telling me of some boys who were drowned lately, and she made me promise not to go swimming any more without her permission." "Stuff and nonsense," said Dick, "just as if it were any more dangerous now than it ever was. Women have such silly notions these

days, don't they, Will." "Indeed they have," replied he, "I'd like to see myself tied to my mother's apron strings! She knows better than to make me promise something that I can't do. Here, come on I will help you take off your coat." Will meant what he said too, for he jerked Fred's coat off in a jiffy. "Now no more of that!" exclaimed Fred, drawing himself up with courage and dignity. "You and Dick may swim as long as you please and I will wait for you, but I mean to keep my promise to my mother." When Will and Dick saw the set determination on Fred's face they knew they could not make him change his mind, so they called him a coward and told him with sarcasm they were mighty glad that they were made of better stuff.

What foolish boys they were to imagine that when they were tempting another to do wrong. They must have forgotten that a boy shows himself to be noble and strong when he is brave enough to stand for the right and obey his parents and God.

Fred was contented to lie on his back and watch the grasshoppers jumping around him. In a little while he heard a scream, a cry for help. Something had happened. Dick had taken suddenly sick, and had flung his arms around Will's neck to save himself. Will was a selfish boy and tried to loosen himself from his brother's grasp. He was afraid, he afterwards said, that if he had tried to help Dick he might be drowned too. Fred knew that something was wrong, and, springing to his feet, he made one leap into the water. He was just in time to save his companion.

Now then, which of the boys proved to be the coward, Will or Fred?

Other boys may ridicule you when you take your stand for right, but really a manly boy can stand ridicule just as a soldier stands fire. Boys and girls should take the advice of Proverbs 1:10, "My son, when sinners entice thee, consent thou not." If you heed this council you will surely make a big success in your life.

With love, in Christ's Name,  
Aunt Loretta





# Do It Now

## MAKE YOUR RESERVATIONS NOW

In the August 2nd issue of the **Brethren Evangelist** you read from the pens of a number of our church leaders why you, as members of the Brethren Church, should attend the General Conference to be held on the campus of Ashland College, Ashland, Ohio the week of August 25th to 31st, 1941. In this brief article we propose to give you a personal invitation and tell you how arrangements may be completed for your physical comfort during this week. The arrangements do not differ greatly from those offered during the last General Conference.

First let us explain the plans for the Sisterhood Girls. Word has just been received from the President of the National organization, Miss Olive Whitted, accepting the plans to house all the Sisterhood girls and officers in the spacious home known as The F. E. Myers Memorial Home. Sleeping facilities will be made available there for approximately thirty girls at the special rate of \$1.50 for the entire Conference. Under this arrangement the girls will be expected to supply sheets, blanket and a pillow. Meals will be served at the College Dormitory at the rate of \$6.50 for the week with special allowance for the Sisterhood luncheon. We believe that these attractive arrangements appeal to all the girls and urge you to make immediate reservations with your National officers.

The College Dormitory is fast being made ready to house the ladies of the Brotherhood and numerous improvements since last year will be completed by the opening of the Conference. A new bathroom on the third floor will now make three modern bathrooms available for the ladies to use. The plans for this year are to sleep two individuals to a room and the same materials as last year will be provided, namely, a good single or double bed, two sheets, pillow slip, one blanket or comfort, bath towels, and hand towels and soap. The entire cost for room and board under this arrangement will be \$9.50 for the entire week. With the Sisterhood girls using The F. E. Myers Memorial Home we will be able to accommodate seventy-two ladies in the College Dormitory. We urge you to make immediate reservations addressing me in the care of Ashland College.

Arrangements are being completed for the housing of additional delegates in the homes of citizens of Ashland. Ample accommodations will be available to all men and women. A committee has been appointed to complete these arrangements and everyone is urged to send in your plans at once. Until further notice all communications may be addressed in my

care to Ashland College and I will see that your requests reach the proper authorities. Reservations will be acknowledge thus assuring you that all will be in readiness upon your arrival.

Meals will be provided in the College Dining Hall at the low single meal rates of 25 cents 40 cents and 50 cents each. Meal tickets will be on sale at the time of registration at \$6.50 for the entire Conference Session. A "Hospitality Tent" will again be provided to serve your every need. Come and enjoy our beautiful campus and city with us.

Address all reservations and communications to

Dean J. Benshoff,  
Ashland College,  
Ashland Ohio,.



## Congratulations



**FEESER-FRITZ**—At Linwood, Maryland, parsonage, on the evening of February 22, 1941, Monroe C. Fesser of Westminster and Catherine N. Fritz of Uniontown were united in the holy bonds of matrimony.

The young couple were attended by friends and at the appointed time responded to the ceremony that made them husband and wife. The ring ceremony was used.

The bride is a faithful member of the Linwood Church and the groom, an energetic carpenter, attends our services with his wife. These young people have the good wishes of their many friends for a happy and prosperous life. God bless them.

A. B. Cover

**GRABILL-ECKER**—Granville L. Grabill and Catherine L. Ecker of New Winsor, were united in the marriage relationship on May 10, 1941.

This fine young couple reside in this community and are members of the Church of the Brethren. The ring ceremony was used. We wish them God-speed in their journey of wedded bliss.

A. B. Cover

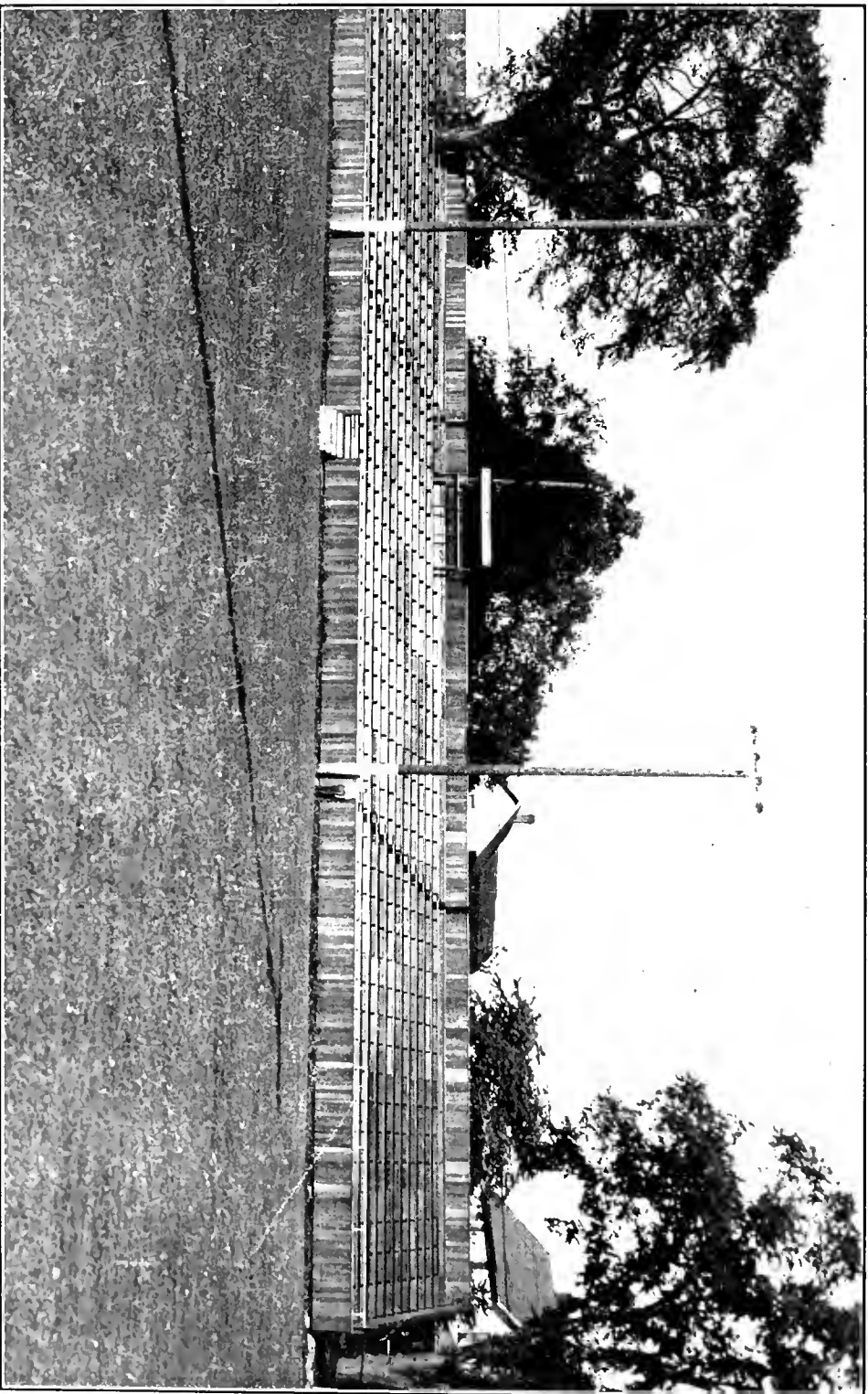
**HANCOCK-BLACKSTEN**—On June 20, 1941, at the Linwood parsonage, H. Olin Hancock and Grace M. Blacksten, both of Winsor, were united in wedlock by the undersigned.

In this ceremony the ring service was used. Both the bride and groom are exemplary young people. She is a member of our church here, while the groom is a member of the Church of the Brethren.

We unite with their many friends in wishing God's choicest blessing upon their wedded life.

A. B. Cover

## Redwood Stadium - - - Ashland College



Where the Conference Vespers are held

# The Brethren

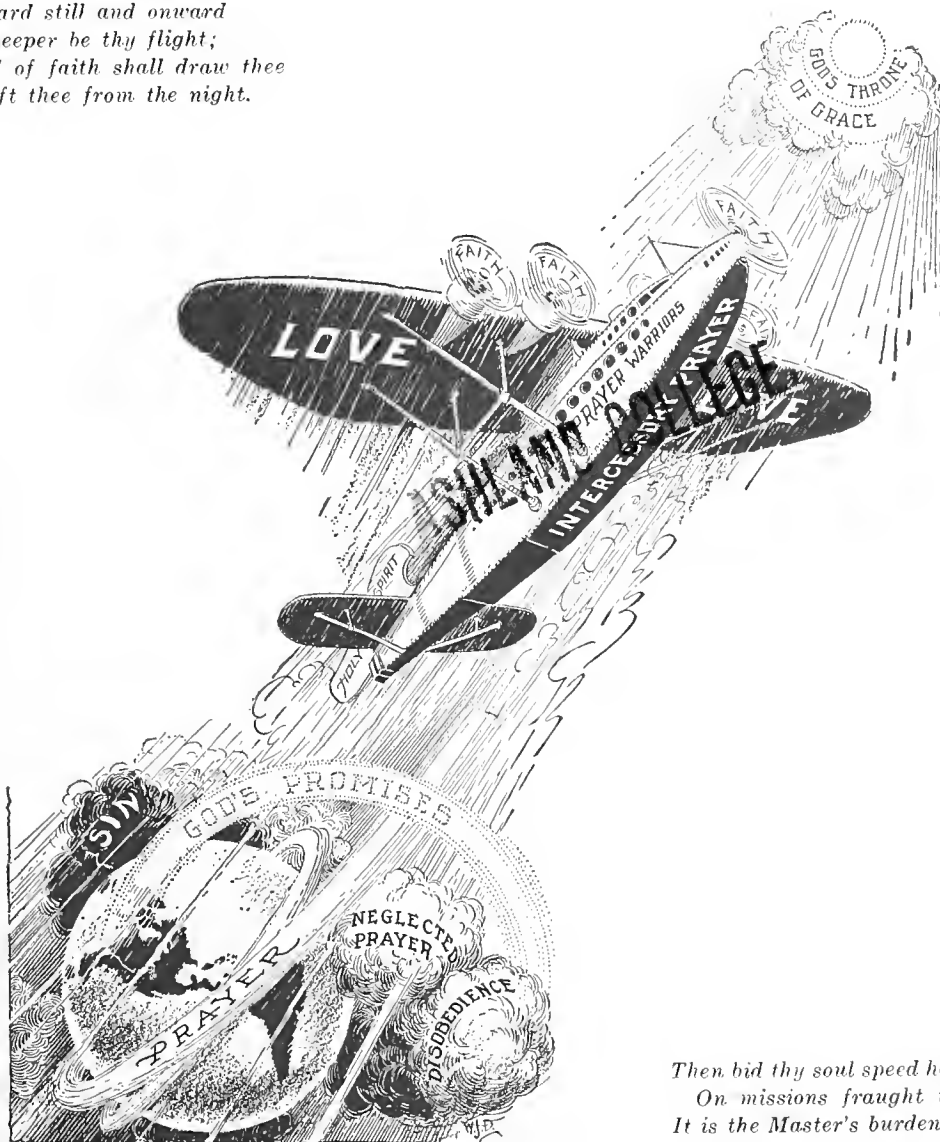
Mission  
Number

## Evangelist

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August 16, 1941

*Yet upward still and onward  
And steeper be thy flight;  
The cord of faith shall draw thee  
And lift thee from the night.*



*Then bid thy soul speed heavenward  
On missions fraught with care;  
It is the Master's burden  
Returned to Him through prayer.*

## The Brethren Evangelist

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## In the Spotlight

Outstanding among the "Burning and Shining Lights" is the Gift of the National Woman's Missionary Society of \$25-00.00. This Society is exactly what it says it is, a MISSIONARY Society. We are are grateful to every woman who thus helped us.

Mrs. Maude Rutt of Smithville, Ohio, also is deserving of special mention here for purchasing the splendid Bell and Howell Projector for our Moving pictures.

The Dayton, Ohio, Church likewise made the first special gift in purchasing for us a splendid Eastman Movie Kodak.

## INTERESTING ITEMS

The ten Churches which gave the largest Easter Offering are listed in this number. Learn to know them.

About 90 individuals are listed whose generous gifts to Mission work have made them outstanding. There are hundred of other loyal and true Christians who just about reached the list. Perhaps by next year they can. We hope everyone of you will pray towards it, for it is the Master's great work. No the "Burning And Shining Lights" pages.

Ashland is a busy place. Many folks are vacationing throughout the country, but Ashland finds Reverend Ron Dr. Mason, Rev. Vanator as busy as ever. The College work continues splendidly. The Brethren Evangelist goes out. The New Publication House begins to take form in splendid fashion. Dr. Lindower is busy first at Summer school, then at Iowa young people's camp, and then at Camp Peniel. Dr. Haun was honored by being asked to participate in "A Workshop in Higher Education" at the University of Minnesota for the summer. But a few professors and Colleges were thus honored. We are glad Dr. Haun accepted.

Prof. Stuckey has been busy in Camp Juniata and at Camp Shipshewana.

Dr. Milton Puterbaugh has been elected president of the newly formed Wooster chapter of the American Chemical Association.

Word from Dr. C. L. Anspach indicates his intention to be present at the early meeting of the Missionary Board which convenes Thursday noon before General Conference.

And no matter where we drop in on Brethren preachers throughout the denomination we find them saying "this is the busiest place we've ever lived!" Sounds good. Brethren folks are at work everywhere.

We hope you will find the following pages of interest and real spiritual help and value. We want them to be.

J. R. K.

### THE SECRET OF POWER

The secret of Christianity is that you can have Power if you are willing to accept Jesus Christ as Lord and yield the absolute allegiance to him. Do you think St. Francis or Luther or Carey or Wesley did what they did in their own power? These men were certain that they did not. And so were Morley and Phillips Brooks. So in fact are all those who really produce abiding results. One and all, they say, "It is God who worketh in us." And God will work in you if you desire to have him.

Robert W. Searle.

When you are looking for those who have the deeper experience in Christian life, you will find those who are active in Christian service.

Religious living is zestful living.

Life is not a goblet to be drained, but a measure to be filled.

The Church is the hope of civilization, the final bulwark of our free institutions. By wholehearted, compassionate, Christ-like service, we may win humanity to the cause of Christ, and open doors which hitherto have been closed.

William F. Quillian



## "Our Brethren in every city --- see how they do"

--Acts 15:36



While traveling on business with Reverend Studebaker a few weeks ago we arrived in Cerro Gordo, Illinois, in time to hear Reverend Delbert Flora preach the funeral sermon for his grandmother who was nearly 100 years old. It had been our privilege to call in the home a few months before. It was gratifying to shake hands with many of the Cerro Gordo Brethren again. We were grateful for the warm welcome we received among them.

### Shipshewana Camp

The Brethren in charge of Camp Shipshewana are to be commended for the beautiful signs placed on the grounds and in the buildings. If we were correct these were made by Reverend W. R. Deeter, pastor of our Burlington church. This Camp Shipshewana is getting to be the real thing in Indiana. We were amazed to see the splendid numbers of young folks assembled for the study of the Word and for Christian development. We have some interesting moving pictures of the camp in color film. You will want to see them.

### Vinco, Pennsylvania

One of the most enjoyable and fruitful two weeks of work we have ever yet undertaken was realized the past couple of weeks in Vinco, Pennsylvania, where fire destroyed our church. Reverend Gilmer had asked us to hold a meeting in the tent that the Missionary Board loaned to the Vinco Brethren until their new building is erected. We were fearful that the evenings would be too cool, for in those beautiful hills of Vinco the night brings a welcomed and refreshing relief from the "burning of the moonlight heat." But the weather was perfect. The Brethren of Vinco have set themselves to a task and we can testify that they mean business.

The meeting was one of continuous surprises and joy. Floyd Benshoff, choirmaster of the Johnstown 3rd Brethren Church led our singing most of the time. But the Johnstown 3rd Church didn't stop at that. They brought their choir, excellent special music and delegations sometimes almost reaching the 50 mark. And then to show us that they have a congregation mighty much alive, Reverend Crick's 3rd Church brought us in offering of \$125 for the new building. Thank you, Johnstown 3rd! We are proud of you all. Reverend Crick and his wife accompanied us on some deputation work among some of our Pennsylvania churches. Reverend J. L. Bowman came to be with us for two meetings. The Brethren in Conemaugh gave us as loyal and faithful support as anyone could even hope for. Night after night they were there. Mr. and Mrs. Harold Parks, Mission workers from Conemaugh, attended royally. Then many of the Brethren from the 1st Church in Johnstown were present and supported the meeting with their offerings and prayers. Our pleasure was increased when on a Sunday night Reverend Leatherman and family came from Berlin to help us. These were noble and friendly gestures from our Brethren which will not be forgotten. We thank God for such splendid help. The special music that these visiting Brethren brought from time to time and their attendance were very helpful factors in the meeting.

Sunday evening August 3 at 6:30 the Cornerstone for the new church was laid in the presence of a great company of

people. Reverend C. Y. Gilmer, the pastor, officiated and was assisted by Reverends J. L. Bowman and William Crick. The writer was privileged to bring the message on the subject "What Meaneth These Stones?" The new church is being made of large field stones, beautifully set and arranged. This will be one of our prettiest churches. Vinco will ever be proud of it and so will the entire Brotherhood. It was also your writer's privilege to ask for money for the new and beautiful house being erected to the work and glory of Jesus Christ. A total of \$1783.00 was raised in that few minutes in cash and pledges. \$798.00 was given in cash and \$985.00 was pledged. No wonder we all sang "Praise God from whom all blessings flow." Buried in the cornerstone was a Holy Bible, a Brethren Evangelist, a Brethren Quarterly, a newspaper account of the burning of the former church, a record of the business meeting which decided to build the new church, and the names of of the building committee. We are so happy for those fine people in Vinco. You will notice in this number of *The Evangelist* some of the Johnstown and Nanty Glo Newspaper accounts of the event.

### Raystown

Reverend I. D. Bowman, pastor of our church in Cumberland, Maryland, was holding a meeting at Raystown when we called on him at Cumberland. After taking pictures of his church we went back to the meetings at Vinco and on another occasion went to Raystown to visit him and some of the Raystown Brethren. We took Reverend J. L. Bowman with us. Reverend and Mrs. I. D. are well. This older couple always challenges us. At their age they are still reaching out in every direction about them to witness and work for Christ. Besides his work at Cumberland which has shown a very marked improvement since Brother Bowman went there, he is everlastingly busy at holding meetings and visiting among the churches. This is a great ministry. Dr. Martin Shively once told us that Brother I. D. Bowman had baptized more people and held more meetings than any minister we have.

### Brush Valley, Pennsylvania

If you desire an interesting visit go sometime to Brush Valley near Kittanning, Pennsylvania. Stop at the old Deacon's home in the rugged hills just beyond Kittanning. He'll probably know you no matter where you hail from, and he will discuss with you the various problems and phases of the denomination as readily as any one else you'll find anywhere.

Brother C. L. Hooks is not retiring yet, evidently. He took us to the church which has been beautifully painted inside and outside. He told me of the splendid work done by Reverend Herbert Rowsey there and also gave a warm, glowing report of our young pastor and his wife, Reverend and Mrs. Eugene Beekley, who have taken over the work for the summer. It is refreshing to spend such rich hours with God's faithful servants.

Back at Vinco again at the Tent Meeting we brought the services to a happy close. Reverend Gilmer took 13 first time confessions and four reconsecrations among younger folks,

(Continued on page 5)

# Burning and Shining Lights

## Ten Largest Easter Offerings

|                     |          |                        |       |
|---------------------|----------|------------------------|-------|
| Smithville .....    | \$527.10 | Waterloo .....         | 288.1 |
| Elkhart .....       | 405.00   | Washington, D. C. .... | 274.0 |
| Johnstown 1st ..... | 353.54   | Berlin .....           | 266.5 |
| Ashland .....       | 338.27   | Hagerstown .....       | 266.4 |
| Nappanee .....      | 302.50   | Conemaugh .....        | 248.3 |

Note: we have word that another church is sending us \$500 for Easter offering but inasmuch as it is not actually received we cannot include it. Can you guess which church it is?

## To Send the Glean Across the Waves

Some individual gifts for the year.

|                                                                |          |                                                     |      |
|----------------------------------------------------------------|----------|-----------------------------------------------------|------|
| Mrs. Maude Rutt, Smithville .....                              | \$500.00 | Mr. and Mrs. A. J. Neer, Gretna .....               | 50.0 |
| Mr. and Mrs. L. L. RuLon and Dale, Waterloo .....              | 200.00   | Ezra J. Neer, Gretna .....                          | 50.0 |
| Mrs. Belle S. Honsaker, Masontown .....                        | 150.00   | Mr. and Mrs. E. O. Frank, Rittman .....             | 50.0 |
| Mr. and Mrs. George Kem, Dayton .....                          | 150.00   | Mr. and Mrs. Guy H. Tamkin, Washington D. C. ....   | 50.0 |
| Mr. and Mrs. John W. Fitt, Johnstown .....                     | 125.00   | Mrs. Elizabeth Rishel, Summit Mills .....           | 50.0 |
| Sunday School of Pleasant Hill .....                           | 121.23   | Dorcas Bible Class of Johnstown 1st .....           | 49.8 |
| Henry Carey, Pleasant Hill .....                               | 105.00   | Dr. and Mrs. C. L. Anspach, Ashland .....           | 43.0 |
| Mr. and Mrs. M. W. Werner, Summit Mills .....                  | 100.00   | Mr. and Mrs. N. G. Kimmel, Gratis .....             | 40.0 |
| James E. Lindsay, Washington, D. C. ....                       | 100.00   | Erma Amigh, Conemaugh .....                         | 40.0 |
| Mr. and Mrs. Clifford Mast, Smithville .....                   | 100.00   | Rev. L. E. Lindower and family, Canton .....        | 40.0 |
| Mr. and Mrs. Don Leckey, Conemaugh .....                       | 100.00   | Mr. and Mrs. George L. Horner, Johnstown .....      | 40.0 |
| H. J. Riner, W. Alexandria .....                               | 100.00   | Mrs. O. L. Sams, Washington, D. C. ....             | 40.0 |
| Adult Bible Class of Dayton Sunday School .....                | 95.00    | Lucetta Hibbs, Uniontown .....                      | 36.0 |
| John Leidy and family, Conemaugh .....                         | 95.00    | Mr. and Mrs. William Meinke, South Bend .....       | 35.0 |
| Rev. and Mrs. T. C. Lyon, Washington, D. C. ....               | 80.00    | W. M. S. of Milledgeville .....                     | 35.0 |
| Sunday School of Flora .....                                   | 76.90    | Mr. and Mrs. H. B. Puterbaugh, Lanark .....         | 35.0 |
| Sadie Puterbaugh, Waterloo, .....                              | 75.00    | Mr. and Mrs. N. P. Eglin, Hamlin .....              | 35.0 |
| W. M. S. Johnstown 1st .....                                   | 75.00    | Mr. and Mrs. R. A. Hazen, Ashland .....             | 35.0 |
| Sunday School of Oakville .....                                | 74.81    | W. M. S. of Gratis .....                            | 35.0 |
| Dr. and Mrs. W. S. Bell, Dayton .....                          | 74.65    | Mr. and Mrs. L. L. Hummell, Homerville .....        | 35.0 |
| Children's Division of S. S. of N. Manchester .....            | 72.50    | Mr. and Mrs. Calvin Teeter, Lousiville .....        | 35.0 |
| Mr. and Mrs. Walter Wertz, Conemaugh .....                     | 71.50    | Mrs. Nora Swinehart, Smithville .....               | 35.0 |
| Sunday School of Waterloo .....                                | 68.95    | Mr. and Mrs. Earl H. Fitt, Johnstown .....          | 35.0 |
| Mrs. E. L. Kilhefner, Ashland .....                            | 65.00    | Rev. C. Y. Gilmer and family, Vinco .....           | 35.0 |
| Junior Department of Hagerstown .....                          | 60.15    | Mr. and Mrs. H. C. Keplinger, Hagerstown .....      | 31.0 |
| Florence Truman, Lanark .....                                  | 60.00    | Russel H. Barkheimer, Conemaugh .....               | 30.0 |
| F. S. Beeghly, Ventura .....                                   | 60.00    | Mrs. Ella Bovey, Hagerstown .....                   | 30.0 |
| Mr. and Mrs. James I. Mackall, Vinco .....                     | 60.00    | Mrs. Emma Wolfe, Lathrop .....                      | 30.0 |
| Mr. and Mrs. Fred W. Brant, Berlin .....                       | 60.00    | Mr. and Mrs. Brayden Ridenour .....                 | 30.0 |
| Johnstown 3rd. Sunday School .....                             | 57.24    | Glenn and Nora Murr, New Lebanon .....              | 30.0 |
| Service Circle Class of Waterloo .....                         | 55.00    | Mr. and Mrs. F. E. Clapper, Canton .....            | 30.0 |
| Mr. and Mrs. A. B. Furry and Mildred, Johnstown ..             | 55.00    | Mrs. C. P. Crist, Washington, D. C. ....            | 30.0 |
| Sunday School of St. James .....                               | 50.89    | Mr. and Mrs. L. G. Locke, Maurertown .....          | 30.0 |
| Mr. and Mrs. Harold Wolfe, Lathrop .....                       | 50.00    | Rev. and Mrs. John F. Locke, Mt. Olive .....        | 30.0 |
| W. M. S. of Flora .....                                        | 50.00    | Mr. and Mrs. James Benschhoff, Johnstown .....      | 30.0 |
| Mr. and Mrs. W. D. Humke, Roanoke .....                        | 50.00    | Mrs. Treva Bame, Williamstown .....                 | 30.0 |
| Rev. and Mrs. J. Ray Klingensmith and Janet Lee, Ashland ..... | 50.00    | Mr. and Mrs. Roy Aurandt, Conemaugh .....           | 30.0 |
| Mr. and Mrs. D. A. Erlsten, Bryan .....                        | 50.00    | Mr. and Mrs. W. G. Knavel, Conemaugh .....          | 30.0 |
| Mr. and Mrs. S. D. Struckman, Johnstown .....                  | 50.00    | Mr. and Mrs. Harvey Naugle, Akron .....             | 28.0 |
| Mr. and Mrs. C. H. Rhorer, Hagerstown .....                    | 50.00    | Mr. and Mrs. Frank Lindower, Canton .....           | 27.0 |
| Mrs. Turah F. Locke, Maurertown .....                          | 50.00    | Harold E. Parks, Conemaugh .....                    | 26.0 |
| Mr. and Mrs. Harvey Amstutz, Smithville .....                  | 50.00    | Mr. and Mrs. Cecil De Priest, Lathrop .....         | 25.0 |
| Mrs. John Fogle, Meyersdale .....                              | 50.00    | Mr. and Mrs. Glade Miller and Maryland, Waterloo .. | 25.0 |
| Sunday School of Dayton .....                                  | 50.00    | Mrs. Emma Van Schoyck, Waterloo .....               | 25.0 |

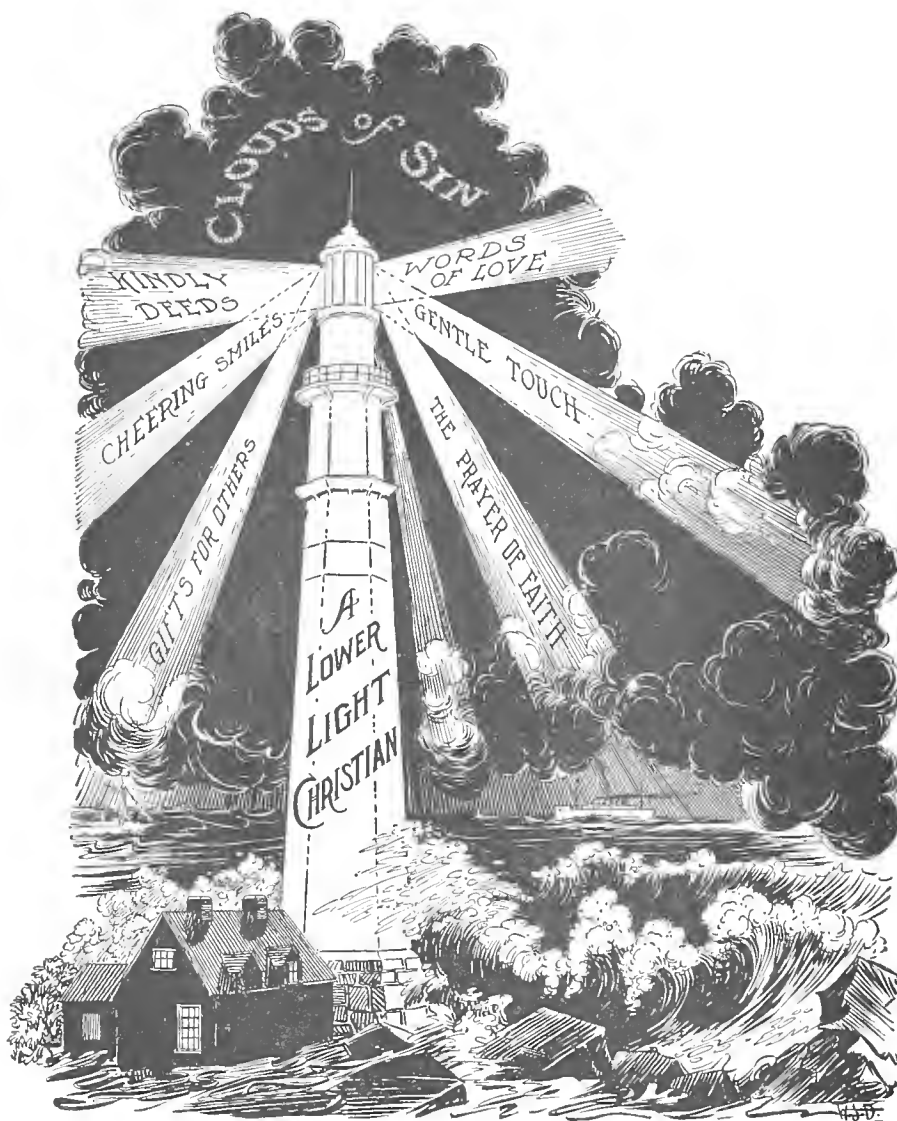


## I GAVE MY LIFE FOR THEE

I gave My life for thee,  
My precious blood I shed,  
That thou might'st ransomed be,  
And quickened from the dead;  
I gave, I gave My life for thee,  
What hast thou giv'n for Me?  
I gave, I gave My life for thee,  
What hast thou giv'n for Me?

And I have bro't to thee,  
Down from My home above,  
Salvation full and free,  
My pardon and My love;  
I bring, I bring rich gifts to thee,  
What hast Thou bro't for Me?  
I bring, I bring rich gifts to thee,  
What hast thou bro't for Me?

Oh! let thy life be giv'n,  
Thy years for Him be spent;  
World-fetters all be riv'n,  
And joy with suffering blent!  
Bring thou thy precious love for  
all;  
Follow thy Savior's call.  
Bring thou thy precious love for  
all;  
Follow thy Saviour's call.



|                                                |       |
|------------------------------------------------|-------|
| W. M. S. of Goshen .....                       | 25.00 |
| Rev. and Mrs. G. C. Carpenter, Ashland .....   | 25.00 |
| Rev. and Mrs. M. A. Stuckey, Ashland .....     | 25.00 |
| Mr. and Mrs. E. E. Zeisert, Clayton .....      | 25.00 |
| Oscar McNay, Dayton .....                      | 25.00 |
| Mr. and Mrs. Christie Graber, Smithville ..... | 25.00 |
| Mr. and Mrs. J. W. King, Masontown .....       | 25.00 |
| Mrs. Daniel Rorabaugh, Vinco .....             | 25.00 |
| Mr. and Mrs. J. P. Spedden, Hagerstown .....   | 25.00 |
| Fair Haven Sunday School .....                 | 25.00 |
| Cleaners Bible Class of Johnstown S. S. ....   | 25.00 |
| Mr. and Mrs. J. S. Mackall, Vinco .....        | 25.00 |

## OUR BRETHREN IN EVERY CITY

(Continued from page 3)

two by letter and some by re-baptism into the church. This is splendid in the light of a fine meeting and a better ingathering last Fall. The spirit of the two weeks meeting may be characterized by the offering of \$1783.00 brought for the new church to their building committee. A number of our Brethren and some entire churches are sending in money to help in this new church in Vinco.

We were generously entertained in the home of Mr. and Mrs. Robert Rorabaugh and fully appreciate the privileges of the home shared with us in every way. Not to be outdone the Vinco Brethren sent home with us \$50.00 additional Mission offering. They had already given us \$268.16 this year. Thank you, Vinco, and God bless your great efforts and successes for Himself.

# Meeting the Crisis in the Church

Many churches in America, as in other lands, are facing a crisis. Their income from gifts has decreased, their membership has dwindled, the community in which the work is carried on has radically changed. What is their outlook? What is the solution of their problems?

There are worse things than for an organization or an individual to die a physical death. It is far worse to die spiritually than to lose the reason for existence. If a man or a church cannot longer serve the Cause of Christ in a community "Why cumbereth it the ground?" Physical death may open the way to new spiritual life.

One solution for a dying church may be a change to meet the needs and conditions of the new environment. The change from a dead conservatism to a living organism may be the way to larger service. A church that has served chiefly aged saints, may well begin to reach out to meet the growing needs of youth, to train Christian workers, to evangelize the unconverted and backsliders of the community, to become truly a living power and a missionary-minded congregation. Size never determines vitality, power or usefulness.

There is clearly work for every Christian and every church in any environment where human contacts may be made. The first requisite for service is the indwelling and manifestation of the living Christ in the life and work of the individual or in the church.

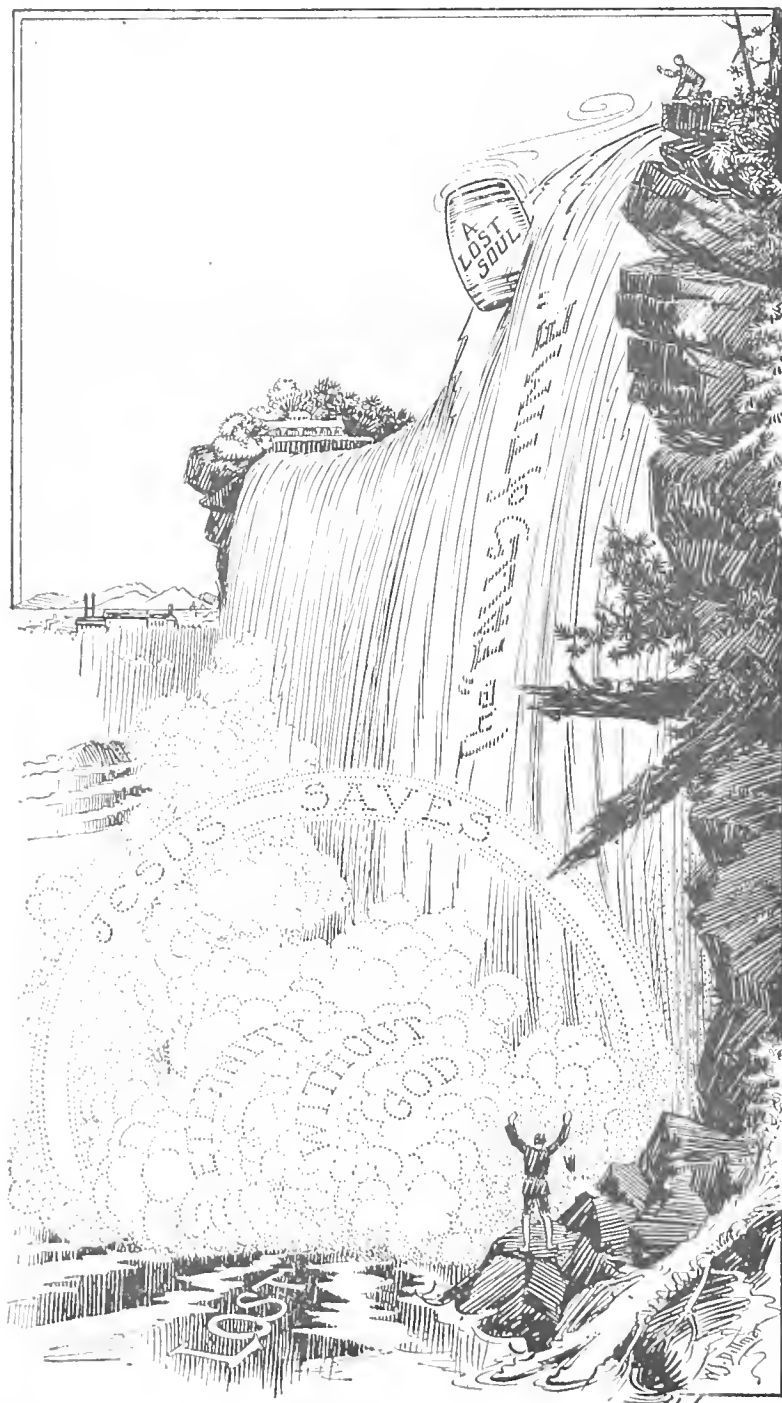
If churches in America are experiencing a crisis—what about the churches in Japan, where militarism prevails; in Germany where totalitarianism seeks to control church life; in Russia where all faith in God is discredited; in China where foreign invasion destroys property and life; in countries of Europe where unrest, poverty and materialism prevail? What shall be done for the evangelical churches in Spain, in Germany, in Czechoslovakia and the Polish Ukraine? Persecution cannot destroy them; poverty alone will not kill them. Such experiences did not destroy the Apostolic Church nor have they prevented the growth of the church in mission fields. But materialism, self-centeredness and failure to cultivate spiritual life will sap vitality in churches and individuals.

Today, in the midst of world-wide distress, is it not time for Christians to seek spiritual vitality and to express spiritual life in personal service? There is special need to help fellow Christians in distress wherever they may be, and to promote the missionary work of Christ with new vigor wherever doors are open—at home or abroad.

The Christian Church in Europe is once more bringing forth martyrs; humble people jeopardize their livelihood and the future of their children in order to stand by Christian principles which are no longer recognized by their governments; yet churches are packed in many places where empty benches had become the rule. The witness of these heroes of the faith has awakened echoes around the world.

Christianity may be driven again into the catacombs and caves, but churches in America and England must rise to meet the challenge of the hour.

—The Missionary Review of the World



# The Brethren Opportunity

"I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept My word, and hast not denied my name."—Rev. 3:7.

## "I Know Thy Works"

The knowledge of God's omniscience is for our encouragement. He knows our professions, desires and good resolves. He knows every word and deed which we have done in the name of the Lord Jesus. He knows our emphasis upon love and obedience to His every command; He knows our labor, our patience, our inability to bear with that which is evil. He knows, too, that we have not abounded in good works as well as we could have done. "And every branch that beareth fruit, He purgeth it, that it may bring forth more fruit."

## "An Open Door"

The "open door" is based upon "I know thy works." An open door implies a call. Our works are recognized in that Christ calls us; He beckons us to enter the open door of an undeveloped field. There is always an open door for those who are true to Christ. Where men and women bring the true Gospel, God honors and keeps the door open. We never had the opportunity as now in the Argentine field. Workers are available as fast as funds are offered. Here is an open door of spiritual usefulness, an open door for evangelization. This is no time for discouragement and self-pity. This is our time for a "much fruit" Christian living. The challenge of home base opportunities are equally great. Why should anyone be glancing around? "BEHOLD, I HAVE SET BEFORE THEE AN OPEN DOOR."

## "And no Man Can Shut It"

God has promised to keep His chosen ones against all the forces of earth and hell outside of us, but not against our selves. We may be hindered and even hampered, but we alone can close our own door. God forbid that we should sin in doing this! We cannot sin and escape the consequences. We have the institutional set-up of denominational facilities unencumbered with any but a very slight indebtedness. Ashland College and Seminary is adequate, (though there is always room for additional facilities), for the needs of our young people; our Brethren Home could be more widely patronized by our people; our publishing interests are being materially improved; the functions of our conference organizations and boards are in the stage of advancement; our young people's camps, including the Shiplawana Brethren Retreat property, are advancing; our home and foreign mission bases are launching forth; our young people never had the opportunity for service in the Brethren Church as exists today. The openings are here. We should redeem the time. No denomination could hope for more definite opportunities than those which challenge the Brethren Church today. These opportunities are going to reveal the stuff of which we are made.

By Reverend C. Y. Gilmer

## "For Thou Hast a Little Strength"

If any brother or sister thinks we are a little flock, "poor in worldly goods and of small account in the eyes of man,"—be assured that if the Brethren Church is conscious of her weakness she is the fitter object for God's power to rest upon. He does not despise small things. "What is that in thy hand?" Christ says He set before the Church of Philadelphia an open door because she had "but little strength." "And so, the littleness of thy strength becoming the source of Almighty power to thee, as leading thee to rest wholly upon My great power, thou hast kept My word." And thus, Brethren, we have been more eager of late about the keeping of the word of the Lord.

## "And hast kept My Word"

We have kept the word by obeying it. Our conduct is determined by what we believe. "If any man will do His will, he shall know of the doctrine." "Then shall we know, if we follow on to know the Lord." In this age of apostasy, heresy, and infidelity we have heeded Paul's counsel given to Timothy: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." (II Tim. 3:14, 15).

The way to keep the word is by preaching it. "The things that thou hast heard of me among witnesses, the same commit thou to faithful men, who shall be able to teach others also." This means the whole word of God. Better indoctrination will save our people from the fanaticism and the cults of the present day which flourish because of wide-spread ignorance of the word of God.

## "And Hast Not Denied My Name."

You know that we have not denied His name as a denomination. We have never denied His name by any forms of unbelief or skepticism. We have not failed to believe the word of God, its miracles, its doctrines. We have not denied His name by being unequally yoked together with any apostate machinery or institutions. We have sought to guard our funds from the promotion of any false teaching which mixes error with truth. We have not denied the Lord's name by remaining silent in the presence of false teaching. Though it would involve persecution, suffering and loss of friends, we have refused to compromise. We have endeavored to be true to our Lord. May we be even more loyal to Christ in the future than we have in the past!

"How far that little candle throws its beams!

So shines a good deed in a naughty world."

Shakespeare

# When You Are Alone - - -

## GOD KNOWS BEST

Whichever way the wind doth blow,  
Some heart is glad to have it so;  
Then blow it east or blow it west,  
The wind that blows, that wind is best.

My little craft sails not alone;  
A thousand fleets from every zone  
Are out upon a thousand seas;  
What blows for one a favorite breeze  
Might dash another, with the shock  
Of doom, upon some hidden rock,  
And so I do not dare to pray  
For winds to waft me on my way,  
But leave it to a Higher Will  
To stay or speed me, trusting still  
That all is well, and sure that He  
Who launched my bark will sail with me  
Through storm and calm, and will not fail,  
Whatever breezes may prevail,  
To land me, every peril past,  
Within His sheltering heaven at last.

Then, whatsoever wind doth blow,  
My heart is glad to have it so;  
And blow it east or blow it west,  
The wind that blows, that wind is best.

—Caroline Atwater Mason.



## SHOW PITY, LORD

Show pity, Lord, our souls are sore distressed;  
As troubled seas, our natures have no rest;  
As troubled seas that surging beat the shore,  
We throb and heave, ever and evermore.

Show pity, Lord, our grief is in our sin:  
We would be cleansed, O make us pure within!  
We would be cleansed, for this we cry to thee;  
Thy word of love can make the conscience free.

Show pity, Lord; inspire our hearts with love,  
That holy love which draws the soul above,  
That holy love which makēs us one with thee,  
And with thy saints, through all eternity.

—David Thomas

# UPON THE VALLEY'S LAP

Upon the valley's lap

The dewy morning throws

A thousand pearly drops

To wake a single rose.

So, often in the course

Of life's few fleeting years,

A single pleasure costs

The soul a thousand tears.

—Francis W. Bourdillon.

## THE LARGER PRAYER

At first I prayed for Light;

Could I but see the way,

How gladly, swiftly would I walk,

To everlasting day!

And next I prayed for Strength,

That I might tread the road

With firm, unfaltering feet, and win

The heaven's serene abode.

And then I asked for Faith:

Could I but trust my God,

I'd live enfolded in his peace,

Though foes were all abroad.

But now I pray for Love:

Deep love to God and man;

A living love that will not fail,

However dark his plan;

And Light and Strength and Faith

Are opening everywhere!

God only waited for me till

I prayed the larger prayer.

—Ednah Dow Cheney.



## WHERE IS HAPPINESS?

Not in unbelief.—Voltaire was an infidel of the most pronounced type. He wrote, "I wish I had never been born."

Not in pleasure.—Lord Byron lived a life of pleasure, if any one did. He wrote: "The worm, the canker, and the grief are mine alone."

Not in money.—Jay Gould, the American millionaire, had plenty of that. When dying, he said: "I suppose I am the most miserable man on earth."

Not in position and fame.—Lord Beaconsfield enjoyed more than his share of both. He wrote: "Youth is a mistake, manhood a struggle; old age a regret."

Not in military glory.—Alexander the Great conquered the known world in his day. Having done so, he wept in his tent, because, he said: "There are no more worlds to conquer."

Where, then is happiness found? The answer is simple. "In Christ alone." He said, "I will see you again, and your heart shall rejoice, and your joy no man taketh from you." (John 16:22.)

—Clarence Edward Macartney.

"Christianity Today"



Brethren Sunday School Rosario,  
Argentina Adolph Zeche, Pastor, June 1941

Since returning to Argentina in November I have now made four visits to the cities of Buenos Aires and Rosario for the purpose of helping some in the work of the Brethren missions in these places. Each visit has witnessed great progress in the work and I am sure that the reports have gladdened the hearts of those who have contributed to make the work possible.

On my last visit I stopped first in Rosario and found three Sunday schools instead of two as before. The third one is held in the home of a negro member who has twelve children, all clean combed, and well-behaved. The father makes a living by fishing in the great Parana River and the older children help him in his work. There were thirty-six present at the Sunday School here, and a number more were not able to attend this day. This home is in a district populated by poor people.—I mean very poor people, but they need the Gospel as well as others.

The other two Sunday Schools are shown in photographs that have been sent and thus speak for themselves. The largest attendance in the new school was 158. The cold winter rains have hurt the attendance some, as the people are not prepared for cold weather.

Brother Zeche has also built up a strong Christian Endeavor society which has meetings in private homes. In order to encourage people to invite the meetings to their homes they give a nice framed wall text to the family entertaining the meeting, and the members present at the meeting sign their names to it as a remembrance. The plan works very well. Between the three neighborhoods reached by the meetings, Brother Zeche has something every day and is a very busy man. On the occasion of my former visit there were seven baptisms and a communion service. This time there were eight

## S O U T H A M E R I C A



The newly organized Sunday School  
in Buenos Aires Mr. and Mrs. Robert  
Romanenghi in charge.

new confessions and a social meeting which was a very pleasant and profitable occasion with about 120 present.

In Buenos Aires I found both Brother Anton and Brother Robert Romanenghi very much encouraged in their work, for although it is only a few months old they have won the respect and confidence of the people and it is evident that the work is going to be a success. In Brother Anton's mission, which is the older of the two, there were three adults and twenty-one children who accepted the invitation to confess Christ, and they will be given special care and teaching in preparation for baptism. The mission also prepared a special program of songs recitations, dialogs, etc, which had to be given in the open air, for lack of room in the hall. However, the day was nice and a nicely decorated stage was prepared on the back porch while the people filled the back yard, there being about 170 people present. Mrs. Anton conducts a kindergarten with a beginning of 18 children and in this way has established friendly contact with the homes they represent. The women and girls have also been organized and systematic personal work is being carried on. Some of the people walk ten to fifteen squares to be at the meetings. Brother Anton has fixed up some swings in his yard to make an attractive playground for the children who come.

Brother Romanenghi also had his hall full of people each time I was there and is already firmly established in the goodwill of the neighbors. His good wife conducts a sewing class for girls who first have a Bible lesson, in which they show as much enthusiasm as for the sewing.

However, the house occupied is damp and a change appears necessary for the health of the workers. At the same time we have found a house in Cordoba in a good location and it may be that we will combine the two missions in Buenos Aires and in this way be able to open a work here in Cordoba. Of this I will write more later.

C. F. Yoder  
230 Blvd., Centenario,



First meeting of Women's Missionary  
Society Buenos Aires.

## WORD FROM THE FIELD



Sunday School Mission in Buenos Aires  
Jose Anton, Pastor.



# Easter Offering Report Continued

For previous reports of the Easter Offerings received by the Missionary Board of The Brethren Church this year see the Mission Numbers of "The Evangelist" for June 14 and July 19. The report will be continued in each of the Mission Numbers until all churches and donors are reported

## Clayton Brethren Church:

|                                  |         |          |
|----------------------------------|---------|----------|
| A friend .....                   | \$ 5.00 |          |
| Mrs. K. Gilbert .....            | 1.00    |          |
| A friend .....                   | .25     |          |
| A friend .....                   | .20     |          |
| Frank Weant .....                | 5.00    |          |
| Mr. and Mrs. E. E. Zeisert ..... | 20.00   | \$ 31.45 |

## Jedell, Iowa, Brethren Church:

|                                   |         |          |
|-----------------------------------|---------|----------|
| Mrs. Nels Anderson .....          | \$ 1.00 |          |
| Mrs. Florence Potter .....        | 1.00    |          |
| Mr. and Mrs. Ora Powell .....     | 1.00    |          |
| Ralph S. Niebel .....             | 1.00    |          |
| Minnie A. Replogle .....          | 1.00    |          |
| Mrs. Mary Hornaday .....          | 1.00    |          |
| Mrs. Martha Moss .....            | 1.00    |          |
| Mr. and Mrs. Harold Spring .....  | 1.00    |          |
| Rev. and Mrs. Cecil Johnson ..... | 5.00    | \$ 13.00 |

## Perro Gordo, Illinois, Brethren Church:

|                             |         |          |
|-----------------------------|---------|----------|
| Mrs. Charles Derr .....     | \$ 1.00 |          |
| Carl Peterson .....         | 1.00    |          |
| Lenora Vulgamott .....      | 1.00    |          |
| Amanda Calven .....         | .50     |          |
| Mrs. Charles W. Snoke ..... | 1.00    |          |
| Mrs. Frank Bogue .....      | .50     |          |
| Junior Peterson .....       | 3.00    |          |
| Mrs. George Snoke .....     | 1.00    |          |
| Mrs. Charles Snoke .....    | 1.00    |          |
| Miscellaneous .....         | 27.10   | \$ 37.10 |

## illedgeville Brethren Church:

|                                   |         |          |
|-----------------------------------|---------|----------|
| Intermediate C. E. ....           | \$ 5.00 |          |
| Class No. 8 .....                 | 2.00    |          |
| Rev and Mrs. W. S. Benshoff ..... | 5.00    |          |
| Altruist Class .....              | 5.00    |          |
| Welcome Class .....               | 5.00    |          |
| Amanda and Alice Livengood .....  | 5.00    |          |
| Sam Livengood .....               | 5.94    |          |
| Mrs. Hicks .....                  | 1.00    |          |
| Ivy Cheeseman's Class .....       | 5.25    |          |
| Mrs. Belle Miller .....           | 5.00    |          |
| Mrs. Ida Beard .....              | 1.00    |          |
| Evelyn Hanna .....                | 4.00    |          |
| Woman's Missionary Society .....  | 10.00   |          |
| Miscellaneous offering .....      | 15.81   | \$ 75.00 |

## anark First Brethren Church:

|                                     |         |  |
|-------------------------------------|---------|--|
| Mrs. Clayton Berkshire .....        | \$ 5.00 |  |
| Mrs. Sadie Puterbaugh .....         | 50.00   |  |
| Mrs. Florence Truman .....          | 35.00   |  |
| Modern Marys Class .....            | 10.00   |  |
| Roy and Lillian Greenawalt .....    | 10.00   |  |
| Mr. and Mrs. H. B. Puterbaugh ..... | 10.00   |  |
| Mrs. Rilli Lower .....              | 5.00    |  |
| Mr. and Mrs. Emory Tallman .....    | 5.00    |  |
| Mrs. Pearl Lotzbaugh .....          | 5.00    |  |

|                                   |       |          |
|-----------------------------------|-------|----------|
| Mr. and Mrs. Wayne Deets .....    | 5.00  |          |
| Mr. and Mrs. Abe Hawbecker .....  | 5.00  |          |
| Mr. and Mrs. T. E. Lego .....     | 5.00  |          |
| Mr. and Mrs. Kenneth Seiler ..... | 5.00  |          |
| United Workers Class .....        | 5.00  |          |
| Miscellaneous offering .....      | 45.00 | \$205.00 |

## Washington, D. C., First Brethren Church:

|                                  |         |          |
|----------------------------------|---------|----------|
| Mrs. C. P. Crist .....           | \$ 5.00 |          |
| Mr. and Mrs. H. C. Dooley .....  | 10.00   |          |
| Beatrice Fernsner .....          | 10.00   |          |
| M. C. Haliday .....              | 5.00    |          |
| Mr. and Mrs. R. C. Haliday ..... | 5.00    |          |
| June Hostetler .....             | 5.00    |          |
| James E. Lindsay .....           | 50.00   |          |
| Betty Lyon .....                 | 10.00   |          |
| Rev. and Mrs. T. C. Lyon .....   | 50.00   |          |
| Mr. and Mrs. R. F. Myers .....   | 10.00   |          |
| Mrs. O. L. Sams .....            | 15.00   |          |
| Mr and Mrs. G. H. Tamkin .....   | 25.00   |          |
| Miscellaneous offering .....     | 74.00   | \$274.00 |

## Lost Creek, Kentucky

|                                     |          |          |
|-------------------------------------|----------|----------|
| Church offering .....               | \$ 30.00 |          |
| Children's group at Riverside ..... | .28      | \$ 30.28 |

## Linwood Brethren Church

\$ 80.75

## Bethlehem Brethren Church:

|                                   |         |          |
|-----------------------------------|---------|----------|
| Mrs. E. G. Goode .....            | \$ 6.00 |          |
| I Will Class .....                | 18.16   |          |
| Miss Edna Thompson .....          | 7.00    |          |
| Rev. and Mrs. John F. Locke ..... | 10.00   |          |
| H. E. Bowman .....                | 5.00    |          |
| Hugh Logan .....                  | 10.00   |          |
| Miscellaneous offering .....      | 18.76   | \$ 74.92 |

## Yellow Creek Brethren Church

\$ 3.00

## White Dale Brethren Church

\$ 6.96

## Waynesboro Brethren Church:

|                                    |          |          |
|------------------------------------|----------|----------|
| Mrs. Annie C. Martin .....         | \$ 10.00 |          |
| Mrs. John Snyder .....             | 1.00     |          |
| Miss Lydia Latshaw .....           | 5.00     |          |
| F. M. Miller .....                 | 5.00     |          |
| Mr. and Mrs. Audrey Stouffer ..... | 5.00     |          |
| Miss Gail Stouffer .....           | 5.00     |          |
| Mrs. Margie Minnick .....          | 1.00     |          |
| Mrs. Rhoda Fitz and family .....   | 1.50     |          |
| Mr. and Mrs. H. W. Good .....      | 5.00     |          |
| Mrs. Ira Weaver .....              | 1.00     | \$ 39.50 |

## Vandergrift First Brethren Church:

|                                 |         |          |
|---------------------------------|---------|----------|
| B. F. Buzzard .....             | \$ 5.00 |          |
| Mr. and Mrs. Irvin Kelly .....  | 5.00    |          |
| Rev. and Mrs. Elmer Keck .....  | 2.00    |          |
| Mr. and Mrs. L. E. Swenk .....  | 1.00    |          |
| Mr and Mrs. David Stewart ..... | 1.00    | \$ 14.00 |

## Valley Brethren Church:

|                                     |          |          |
|-------------------------------------|----------|----------|
| Dr. and Mrs. Earnest Miller .....   | \$ 10.00 |          |
| Miss Katherine Miller .....         | 5.00     |          |
| Gay Harkcom .....                   | 5.00     |          |
| Mrs. N. J. Miller .....             | 1.00     |          |
| Mr. and Mrs. Jacob Hostettler ..... | 1.00     |          |
| Beatrice and Helen Stahl .....      | 1.00     |          |
| Dale Kalp .....                     | 1.00     |          |
| Mrs. Garnet Logan .....             | 1.00     |          |
| Luther Miller .....                 | 1.00     |          |
| Miscellaneous offering .....        | 1.00     | \$ 27.00 |

Mrs. George Griffin ..... \$ 5.00

## Summit Mills Brethren Church:

|                                   |          |          |
|-----------------------------------|----------|----------|
| A friend .....                    | \$ 25.00 |          |
| Frank Fike .....                  | 5.00     |          |
| Mr. and Mrs. Irvin Fike .....     | 10.00    |          |
| Mr. and Mrs. Lloyd Klotz .....    | 3.00     |          |
| Mrs. Galen Peck .....             | 2.50     |          |
| Mary Rishel Ringler .....         | 5.00     |          |
| Elizabeth M. Rishel .....         | 25.00    |          |
| Mr. and Mrs. George Werner .....  | 2.00     |          |
| Harold Werner .....               | 1.00     |          |
| Elizabeth Werner .....            | 1.00     |          |
| Ruth Werner .....                 | 1.00     |          |
| Mr. and Mrs. Mahlon W. Werner ..  | 50.00    |          |
| William Werner .....              | 1.00     |          |
| Frank Witt .....                  | 1.00     |          |
| Maggie Witt .....                 | 1.00     |          |
| H. C. Hostettler and family ..... | 5.00     | \$133.50 |

## Sergeantsville, N. J., First Brethren Church:

|                                  |         |          |
|----------------------------------|---------|----------|
| Miss Hughla Dilts .....          | \$ 6.00 |          |
| Miss Ida S. Leigh .....          | 5.00    |          |
| Mrs. Charles W. Johnson .....    | 5.00    |          |
| Miss Bessie E. Fisher .....      | 2.00    |          |
| Mrs. Leona Wallace .....         | 1.00    |          |
| Mr. and Mrs. Emmert R. Wilson .. | 5.00    |          |
| Miss Margaret H. Wilson .....    | 1.00    |          |
| Mrs. Sadie Fauss .....           | 1.00    |          |
| Mrs. William Flanagan .....      | 1.00    |          |
| Miscellaneous offering .....     | 23.00   | \$ 50.00 |

## New Kensington Brethren Church:

|                                  |         |         |
|----------------------------------|---------|---------|
| Mr. and Mrs. Carl Carlson .....  | \$ 1.00 |         |
| Mr. and Mrs. Clark Keller .....  | 1.00    |         |
| Mr. and Mrs. Oliver Bowser ..... | 1.00    |         |
| Mrs. J. C. Simmerman .....       | 1.00    |         |
| Sunday School .....              | 3.60    |         |
| Miscellaneous offering .....     | 1.00    | \$ 6.60 |

Cameron Brethren Church ..... \$ 5.00

Mr. and Mrs. W. H. Schaffer, Sr. .... \$ 10.00

## Gratis Brethren Church:

|                                    |          |  |
|------------------------------------|----------|--|
| W. M. S. ....                      | \$ 10.00 |  |
| Susie K. Inman .....               | 1.00     |  |
| Elizabeth Andrews .....            | 1.00     |  |
| Cordelia Nisbet .....              | 1.00     |  |
| Mrs. Aaron Clark .....             | 1.00     |  |
| Mr. and Mrs. A. B. Flory .....     | 1.00     |  |
| Mr. and Mrs. Harry A. Wilkle ..... | 5.00     |  |
| Rev. and Mrs. A. E. Whitted .....  | 5.00     |  |
| Carl Denlinger .....               | 5.00     |  |
| Mr. and Mrs. N. G. Kimmel .....    | 20.00    |  |

|                                     |       |          |
|-------------------------------------|-------|----------|
| Young Missionaries S. S. Class .... | 2.50  |          |
| Cora Miller .....                   | 1.00  |          |
| Primary Department .....            | 4.91  |          |
| Sunday School .....                 | 6.51  |          |
| Miscellaneous offering .....        | 23.32 | \$ 88.24 |

## Gretna Brethren Church:

|                                 |         |          |
|---------------------------------|---------|----------|
| Emery Hudson .....              | \$ 5.00 |          |
| M. F. Deterick .....            | 2.00    |          |
| Banner Bush and family .....    | 5.00    |          |
| Mr. and Mrs. E. F. Miller ..... | 10.00   |          |
| Ezra J. Neer .....              | 25.00   |          |
| Mr. and Mrs. A. J. Neer .....   | 20.00   |          |
| Mr. and Mrs. James Ault .....   | 1.00    |          |
| W. M. S. ....                   | 7.00    |          |
| Miscellaneous offering .....    | 5.05    | \$ 80.05 |

## Louisville First Brethren Church:

|                                   |          |          |
|-----------------------------------|----------|----------|
| Mr. and Mrs. Calvin Teeter .....  | \$ 25.00 |          |
| Primary Department of S. S. ....  | 15.00    |          |
| Junior Department of S. S. ....   | 12.50    |          |
| Miss Pauline Sheets .....         | 10.00    |          |
| Mr. and Mrs. Galen Sluss .....    | 10.00    |          |
| Mr. and Mrs. A. E. Schwab .....   | 10.00    |          |
| Mr. and Mrs. Harry Royer .....    | 10.00    |          |
| Mr. and Mrs. Henry Karlosky ..... | 5.00     |          |
| Mr. and Mrs. L. E. Miller .....   | 5.00     |          |
| Miss Arline Miller .....          | 5.00     |          |
| Mrs. Floyd Miller .....           | 5.00     |          |
| Rev. and Mrs. E. M. Riddle .....  | 10.00    |          |
| Mrs. Minnie Stuckey .....         | 5.00     |          |
| Mr. and Mrs. Louis Snyder .....   | 5.00     |          |
| Mr. and Mrs. Louis Clapper .....  | 5.00     |          |
| Mr. and Mrs. Homer Newhouse ....  | 5.00     |          |
| Mrs. Ida Ross .....               | 5.00     |          |
| Mrs. Catherine Myers .....        | 5.00     |          |
| Mrs. Amanda Oyster .....          | 3.00     |          |
| Mr. and Mrs. Allen Sheets .....   | 3.00     |          |
| Mrs. Joseph Wertenberger .....    | 3.00     |          |
| Mr. and Mrs. Earl DeWalt .....    | 2.00     |          |
| Mr. and Mrs. Otto Jones .....     | 2.00     |          |
| Glenn Miller .....                | 2.00     |          |
| Miss Ethel Dickerhoff .....       | 2.00     |          |
| Mrs. Mary Walker .....            | 1.50     |          |
| Mrs. Lillie Bratten .....         | 1.00     |          |
| Mr. and Mrs. James DeWalt .....   | 1.00     |          |
| Mr. and Mrs. W. O. Emerson .....  | 1.00     |          |
| Mrs. Frank Guittard .....         | 1.00     |          |
| Mr. S. L. Hang .....              | 1.00     |          |
| Mrs. W. C. Lamb .....             | 1.00     |          |
| Miss Marie Miller .....           | 1.00     |          |
| Mr. and Mrs. M. R. Moomaw .....   | 1.00     |          |
| Hazel and Elmore Phillips .....   | 1.00     |          |
| Miss Mary Cree Riddle .....       | 1.00     |          |
| Mrs. and Mrs. LeRoy Royer .....   | 1.00     |          |
| Mr. and Mrs. Don Walker .....     | 1.00     |          |
| Mr. and Mrs. John Youtz .....     | 1.00     |          |
| Miss Joan Riddle .....            | 1.00     |          |
| Mrs. Elmer Shaffer .....          | 1.00     |          |
| Miss Jeanette Schwab .....        | 1.00     |          |
| Miss Patricia Schwab .....        | 1.00     |          |
| Junior C. E. ....                 | 2.00     |          |
| Miscellaneous offering .....      | 17.10    | \$207.10 |



## Christian Endeavor Topics for Young People

REV. W. ST. CLAIRE BENSHOFF, TOPIC EDITOR

Topic for August 31, 1941

### "A CAMP FIRE SERVICE OF WORSHIP"

Scripture Lesson: Psalms 27:1-6.

#### For the Leader

It is a good thing to be able to get into the great out of doors and worship God. There is something about a service around a camp fire, with the great sky overhead that we cannot quite forget. As we watch the flickering flames and the ever-changing beauties of the fire, we are led to think on things pertaining to our life in relationship to God.

The inspiration of the camp fire can bring us to a closer self-examination of our lives. We can make resolves to serve Christ more fully and to be a better follower of Him.

As we are seated around the camp fire we can hear the sounds of nature at night. This should bring us to a deeper realization that it is God's nature in which we are seated. God should feel very close to us, and we should try to commune definitely with Him.

The Psalmist recognized God in Nature. As we are seated around this camp fire and study this Psalm we should seek to strengthen our lives in Christ and "go back to duty" with our faith made stronger in Him.

#### Discussion

(Read the verse of scripture before discussing the comment.)

Verse 1. Perhaps the Psalmist was afraid, being alone on the great plains of Palestine watching His sheep. Perhaps he had heard the cry of the wolf or the lion. He linked their cries to the cries and threats of his enemies. There in the dim light of his camp fire he became conscious that he was not alone, but that His Lord was with him. Though the days became dark and discouraging we should ever praise the Lord who is our light and our salvation. A complete trust in Him will lead us to know that there is no one, nor anything of which we need to be afraid.

Verse 2. David thought of times when his life was sought by his enemies. Even when they were close upon him and would have taken his life, he was protected by his God. If the hand of God could cause David's mortal enemies to stumble and fall, even more so He is able to cause moral and spiritual enemies to perish. The more we trust in Christ, the stronger the Tempter will try to overthrow us. Even so, Christ is able to overcome, provided we play fair and cooperate with Him. There is no temptations to sin, which through prayer and clean living, we cannot overcome.

Verse 3. Here is a picture of one man against all the hosts of evil. To us that may seem unequal, yet let us not be fooled. Each of us is confronted by all the forces of evil. It is as if we were the only one trying to overcome. But we need not despair. The Psalmist assures us that even when ALL the powers of Satan are thrust against us we need not be faint, for our trust is in God. Though all the problems of life seem to fall upon us at once we should be confident in Christ. Many young people, confronted with the national and social problems of you day have given up the fight. This experience

around the camp fire tonight should help us to be stronger in faith, and in our determination to continue in our Christian life regardless of what the world about us does.

Verse 4. Only one thought in the mind of the Psalmist. That is, to dwell with his God. He looked for the future life. He believed in it. Thus we have his great desire. It is well for us to know that this life is not all that there is going to be. Tragic indeed is the fate of those who continue to reject the love of Christ. Happy indeed are those who have come to the knowledge of Christ as their Savior. Tonight we should be certain of our belief and of our acceptance of Christ. This experience should enable us to prick our inner most thoughts on this vital matter of eternal life. The Psalmist was sure because he knew.

Having seen and heard the beauties of God's great out of doors he desires the eternal beauties of his Lord.

Verse 5. It is not possible for us to be "plucked out of the hand of Christ" except by our own choice and act. By seeking after his face and living in His precepts we shall be preserved by Him regardless of any trouble. We cannot expect to be "kept" by Him eternally unless we exert every effort to live as He has taught us. By so living we will be "hid in His secret tabernacle and be set up on a rock," which is the Rock, Christ Jesus. Our bodies might be tortured, our possessions taken away, yet by abiding with Christ in Faith, we ourselves can live secure.

Verse 6. The saints shall be exalted far above the heads of all their enemies of earth. David recognizes that here on earth he will be kept by his God if he continues to obey Him, and that in the future life that he will be lifted above his enemies.

This he comprehends, and with it, a knowledge of his present duties. His exaltation will come in heaven. Here he must live amongst his enemies, being protected from them. However, it is required of David that he continue in the spirit and worship of the Lord. He must "sing praises unto his Lord."

It is important that we give consideration to the future life. We should hope and long for it each day. But living here among other men we are to engage in honest labor and maintain a good reputation in Christian living in our community. Further than that. As Christian young people we must be found each Sunday in our regular places of worship. We are to praise the God which gives us the hope and peace and assurance of which the Psalmist has been speaking tonight.

THE COMING YEAR. Our vacation time is over. Our Church calls us to return in fuller service. What answer will we give the God if we are found unfaithful and careless regarding the Church and its services? How shall we answer for those periods of neglected personal worship? Tonight by this fire let us renew our covenant with God and Christ, and promise by the help of God to use our lives in a fuller and more active service in His work. If we are faithful we will not have to give excuses. The fires of our soul may have burned down low as a fire does without added fuel. With the addition of new fuel the fire burns bright. Our soul-fires of service can be brought to full flame through prayer, consecration, Bible Study and effort. Let's give God a real chance in our lives.

## SUGGESTIONS FOR THE SERVICE

1. Plan a picnic (it doesn't have to be a Sunday evening, better if it isn't. This program will work any night) choose a spot where the group will be unmolested by outsiders. After dark, have the camp fire, and toast marshmallows. After all have furnished their "refreshments," state the object of the

service and the request that all are to come into the spirit of the service.

2. Engage in group singing, Bible verses, prayers. The prayers might be better at the close of this service. Have special numbers. If possible, have each speaker stand so that the fire is between him and the group. Use your own ideas. Close with consecration, the friendship circle and Benediction.



## Our Children's Department

MRS. LORETTA CARRITHERS,

SUPERINTENDENT



Dear Children:

Let us all gather around and look at the postage stamp; we will see that it has a real message for us. It is just the common postage stamp, issued by the government of the United States, which we place on the letters we mail to friends and relatives.

The stamp has no value that given to it by the maker. If it was not for fact that the stamp is made by the government of our country, the little square of paper would not have any value. It must have the imprint of the government upon it to make it worth anything. So with our lives. It is as we bear the Divine imprint that our lives are of any real value to ourselves or to others.

Again, the stamp accomplishes the task assigned it. Here is an important lesson for each of us. Sometimes we are apt to object to the tasks given to us. We either will not attempt to them or only half do them. But when you place a stamp upon an envelope it fulfills its task by carrying the letter to the person addressed.

Then, too the stamp does all that is expected of it. When I buy a stamp and place upon a letter it belongs to me and I expect to carry the letter to its destination, and that is just what the stamp does. God, through Jesus Christ, has bought us, and we are His. Do we do all He expects of us?

The stamp carries whatever message is intrusted to it. Sometimes it is a message of joy or of love. Sometimes it is a message of sorrow or trial. Sometimes it is just an invitation to some society affair. Then again it may be a business affair. Whatever the message is, the stamp carries it. The message of Christ is intrusted to us. Are we faithfully carrying it to others?

A very good trait of the stamp is that it does not give up when it gets a licking. The facts are it sticks closer. So criticism, trial, temptation and hardship should cause us to stick all the closer to our Savior, Jesus Christ. How quickly we become discouraged in Christian work! How prone we are to give up when the tasks are hard and results do not appear as quickly as we desire! Let us learn from the stamp and stick to our tasks no matter how difficult they may be.

Did you ever hear of a stamp getting into a fight and striking at any one? When we place our letters in the postoffice, before they are sent to their destination the canceling machine hits the stamp right across the face, but it never strikes back.

Many of us, if someone was to strike at us, would at once think the proper thing to do was to strike back, and if possible just a little harder than we were struck ourselves. What a lot of misery, trouble and bloodshed would be avoided if men and nations would only do as the stamp does in this respect.

The stamp is also noted for attending to its own business. I visited in a small town where everybody seemed to know everybody's business. A lady said, "It is not necessary for a person to attend to his own business here, there are so many persons who will attend to it for you." Now the stamp attends to its own business and so should you and I.

Another fine thing about the stamp is, you can tell by its face what it is. This ought to be true of all Christians. We ought to bear the imprint of the Christ-life to such an extent that it will show in our faces.

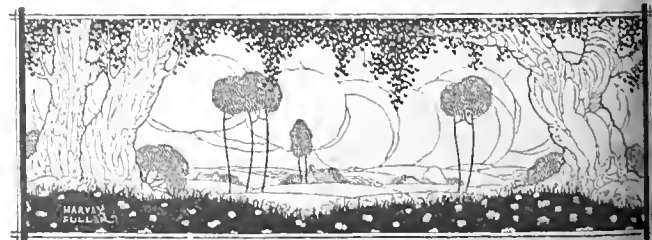
Again the stamp never gets discouraged. If you change your address, and some one writes to you at the old address, if it is possible at all that letter will find you, no matter how often you have changed your address. So Christians should persevere in their efforts to do the will of the Master. Do not allow anything to discourage you. "Let us not be weary in well doing, for in due season we shall reap if we faint not."

A fine thing about the stamp is that it never gives up until it is dead. It keeps trying to do its duty until it finally lands in the Dead Letter Office. So God expects you and me to labor. We ought to keep everlastingly at it until death claims us and we are called upon to lay down the working tools of life.

Now I hope that every time you may see a stamp it may remind you of some of these truths we have spoken of to-day. Try to keep them in mind and live as happy and as useful a life as the little postage stamp does.

With love, in Christ's Name,

Aunt Loretta



## IMPORTANCE NOTICE FOR DELEGATES TO THE NATIONAL CONFERENCE

Plans are being made to accommodate all delegates with the least amount of difficulty.

Rates for housing in private homes are to be the same as last year namely five dollars for the full week of seven nights, one or two in a room. For those who stay less than a week, the rates will be one dollar per night, two in a room, or seventy-five cents per night, one in a room. For those homes which serve breakfast to their guests, the rate will be 25 cents per meal. Breakfasts only will be served in the homes. Your committee requests that delegates who made arrangements at the close of conference last year or during the year to return to the same homes this year should advise by writing one of the committee.

All delegates upon arrival should register at the college gym before going to any home, so that an accurate record may be had. New delegates will then receive their assignments at that time.

### THE HOUSING COMMITTEE

E. P. Lersch  
Mrs. R. A. Hazen  
Mrs. Lee Fasig

## INVINCIBLE

By Paul Gladstone Dibble

One day I heard a man declare.

"The Church has failed."

I thought of spires aloft in air;

Of kinghats full-mailed

In zealous search for Holy Grail;

Of pilgrim priests

Who dared far seas with tattered sails

And faced wild beasts

In forest aisle; of multitudes

Of nameless folk

Whose lives breathed forth beatitudes

And broke the yoke

Of sin. I heard the sound of choirs

Reverberate

Against the skies; and saw red fires

Illuminate

The spot where martyrs died and spread

Through all the earth .

To lift men's spirits from the dead

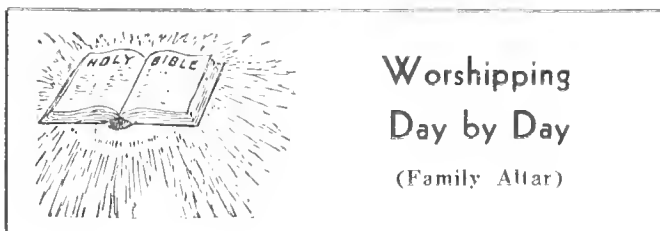
And give new birth.

The Church has failed? Oh, no,  
my friend!

We men may fail,

But God's love conquers in the end

And will prevail.



### SUNDAY

#### THE TRIAL OF OUR LORD

John 18:28-40

We should study the example of Christ in this long trial and see how He meets the test. His courage, faith, patience and love should be our example day by day.

### MONDAY

#### HE DIED FOR US

John 19:1-42

There is no Scripture before which we need to be more reverent and humble than the passage we take from the Gospel of John today. For this greatest event in the world unfolds before us. The death of our Lord and Saviour, Jesus Christ. And He did it for us.

### TUESDAY

#### RAISED FOR OUR JUSTIFICATION

Rev. 1:10-20

"Was dead"—"Am alive!" The first of these statements is in the past tense—the second is in an ever-present tense. We live in a great NOW. And He says, "Because I live, ye too shall live." Blessed meditation.

### WEDNESDAY

#### OUR HEAVENLY HOME

Rev. 22:1-11

We build homes of wood and stone. These are not enduring. They satisfy us for the time being, but it is only an eternal home that can give complete satisfaction. Are you furnishing your "prepared place?"

### THURSDAY

#### THESE ARE WRITTEN

John 20:30, 31

How glad we should be that John wrote these words. And just think—they were written that WE might believe. All down through the ages, the Lord has been thinking of YOU. Are you showing your appreciation?

### FRIDAY

#### A BEARER OF GRIEF

Isaiah 53:4-6

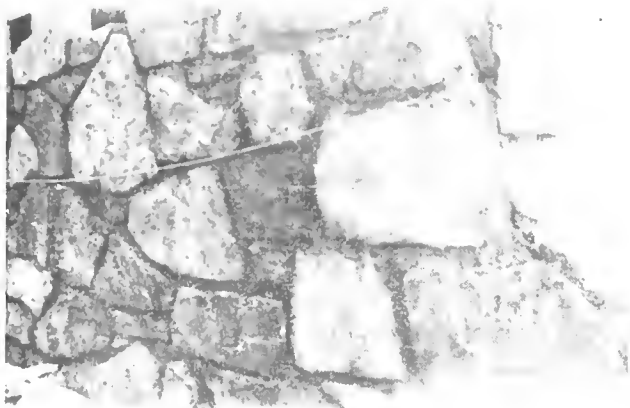
"Wounded, bruised, chastised, beaten," Note as you read this ever-old, ever-new Scripture that it was "Our" transgressions; that it was "Our" iniquities; and the chastisement was for "Our" peace. Yea, and it was for "Our" healing that He received the "stripes."

### SATURDAY

#### THE WORLD'S GREATEST NEED

Romans 3:23

"Men are hungry, naked, shelterless, lonely, ignorant, oppressed—but other needs are nothing to compare with the need of salvation from sin." What are you doing to relieve this sin-sick world?



## Building Scenes at VincO, Pa.



### CORNERSTONE LAYING

**New Stone Church to Replace  
Frame Building Destroyed  
by Fire**

Laying of a cornerstone for the new Brethren Church being erected at VincO will take place next Sunday evening, it has been announced by Rev. C. Y. Gilmer, pastor.

The speaker for the occasion will be Rev. J. Ray Klingensmith, general secretary of the Missionary Board of the Brethren denomination. The special service will begin at 6:30 o'clock (EST) and will be in charge of Rev. Gilmer.

During the past several weeks Rev. Klingensmith has been conducting revival services in a large tent erected near the site of the former VincO Brethren Church, which was destroyed by fire last May 30. The tent meetings have been largely attended.

A number of substantial gifts toward the cost of the new church have been received by a finance committee, according to Rev. Gilmer. The new building is being erected at the site of the old structure but will be larger and considerably more modern.

—Johnstown Daily Tribune



## VINCO CHURCH TO LAY CORNERSTONE

**Announce Special Service to  
Place Corner Stone of  
New Edifice**

Rev. C. Y. Gilmer announces that a special service will be held at the former site of the VincO Brethren Church, Sunday evening, at 6:30 (E. S. T.) The service will consist of ceremonies in laying of the cornerstone for the new church now in construction. The pastor expects that a large attendance will be present inasmuch as the present work at the church and the revival meetings now in progress have attracted a wide hearing. The evangelist at the tent meetings, Rev. J. Ray Klingensmith of Ashland, Ohio, general secretary of the Missionary Board of the Brethren Church will be the speaker on the occasion.

The friends of the church have been magnanimous in their support of the new church program. Generous gifts have been sent in and brought to the finance committee. The new church edifice will be a stone case-l building, 33 feet by 60 feet, with an entrance 14 feet square. The entrance will be designed as a tower. There will be a large basement adapted for Sunday school purposes.

—Nanty Glo Journal

**Building Fund Cash and  
Pledges Total \$1,783;**

**Tent Meetings Close**

Approximately 300 persons attended services yesterday afternoon at which the cornerstone was laid for a new Brethren Church at VincO, being erected to replace a building destroyed by fire last May 30. Visitors from various parts of Johnstown and from other communities were present.

Rev. C. Y. Gilmer, pastor, announced today that \$798 in cash was contributed to the church's building fund yesterday and that pledges amounted to \$985, making a total of \$1,783.

The speaker at the cornerstone-laying service was Rev. J. Ray Klingensmith of Ashland, O., who also conducted a series of evangelistic meetings concluded last evening in a tent erected near the site of the former VincO Brethren

Assisting in the service were Rev. J. L. Bowman of Hollidaysburg, a former pastor of the VincO congregation, and Rev. William S. Creek, pastor of the Second Brethren Church, Moxham, and the Third Church, Morrellville. Rev. Gilmer was in charge.

Special music was provided by a quartet composed of Mrs. Millard Mackall, Mrs. Walter Richter, James Mackall and Jacob Mackall.

Sealed in the cornerstone are a Bible, a copy of the minutes of the congregational business meeting at which it was voted to build a new church, a short history of the congregation, newspaper clippings of the accounts of the fire and plans for the cornerstone laying, copies of church publications and pictures of the former church and the destruction caused by the fire.

—Johnstown Democrat



# *The Brethren Evangelist*

Vol. XLIII, No. 33

August 23, 1941

And when He beheld the City



He wept

“Will He weep over your city  
as He did over Jerusalem?”

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## The Brethren Evangelist

Published fifty weeks of the year at

**THE BRETHREN PUBLISHING CO.**

ASHLAND, OHIO

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## CONTENTS

|                                                                         |    |
|-------------------------------------------------------------------------|----|
| Interesting Items .....                                                 | 2  |
| Faith, Food and Fun—Editorial—F. C. V. ....                             | 3  |
| A Greater General Conference—Rev W. C. Benschhoff .....                 | 4  |
| Conference-Conscious—Rev. William S. Crick .....                        | 5  |
| Southeastern District Moderator's Address<br>—Rev. Freeman Ankrum ..... | 6  |
| Fifth Column Workers—Dr. C. F. Yoder .....                              | 10 |
| Preview of the New Publishing House .....                               | 11 |
| Christian Endeavor Topic for Young People .....                         | 12 |
| Our Children's Department .....                                         | 13 |
| Ohio Five Year Corner—Heralding Youth—<br>Mrs. E. M. Riddle .....       | 14 |
| Worshipping Day by Day—Family Altar .....                               | 14 |
| Among the Churches .....                                                | 15 |

## INTERESTING ITEMS

We present two appeals of our church leaders for a large attendance at our General Conference. We are sorry that they did not arrive soon enough to be included in our "appeal" number of *The Brethren Evangelist*. But we think they are of such merit that we are bringing them to you this week. Read each of them thoroughly. It may be that you intend to stay at home and not come to conference. Well, we hope that there is some fire in these appeals that will warm you sufficiently to spur you on to come and enjoy the Fifty-third Conference of The Brethren Church.

The "cut" of the architects drawing of the front elevation of the New Publishing House will give you just a small idea of the appearance of the new building. It is getting well along in its construction and it will not be so long until we will be moving into our new quarters. We had hoped that it would be much farther along at conference time, but many things have interfered and we are glad that we can have even what we have when you arrive in Ashland.

We are informed by the "Registration" committee that the registrations for General Conference are coming in very fine. Brother Dean Benschhoff informed the Editor this (Tuesday) afternoon that he is now compelled to begin assigning rooms on the third floor of the Dormitory. We look for a fine attendance at the sessions.

Brother Quinter M. Lyon of Minot, North Dakota, former Sunday School editor of *Brethren Literature*, was a caller at the Editorial office a few days ago.

We find that the Christian Endeavor topics for August 1 and 31 have been reversed in the issues of *The Evangelist*. However we feel that the issues will reach you in plenty of time that you make the proper adjustment.

And by the way, here would be a mighty fine place to express our appreciation to Brother St. Clair Benschhoff, C. topic editor, for the fine way in which he has placed the material in our hands. We appreciate it, Brother Benschhoff.

### Pastorates Open

The Brethren Church of Mulvane, Kansas, is desirous of obtaining the services of a pastor. If you are interested please address your communication to:

Mrs. Olen C. Davis, Chairman  
Mulvane, Kansas

Due to our present pastor resigning and accepting work elsewhere, the First Brethren Church of Goshen, Indiana invites inquires from Brethren ministers interested in the pastorate here. You may address the chairman of the Pastorate Committee, DeMain Warner, Goshen, Indiana.



# EDITORIALS



## FAITH, FOOD AND FUN

The above caption was found in one of the exchange magazines which come to the office. I was not so much interested in the article that followed, but the wording made me think. Faith, food and fun. What connection can these possibly have. Especially the latter. Then I went to thinking. Well, it depends largely upon the interpretation which we put on these words. Let us look at them both separately and collectively.

### Faith

We know that the Biblical summation of the word "faith" is found in the eleventh chapter of Hebrews where it says, "Faith is the substance of things hoped for, the evidence of things not seen." In other words, faith is something that we cannot take hold of in a tangible manner. It is something within ourselves that reaches out and grasps that which is not before us and holds on. It is that which has generally compelled the patriarchs spoken of in the remainder of the chapter to sacrifice life and comfort for the cause which they loved and served.

I came across the following, under the title, "Why believe the Bible?" printed some time ago in the Sunday School Times. It is a picture of trust and faith.

"There are some who trust and honor Christ, yet do not trust the whole Bible—especially the Old Testament. This is a strangely inconsistent position for a Christian to take. We may well learn a lesson from that humble-spirited, highly-intellectual man of God, the late Bishop Handley Moule. Speaking at a Bible Crusade meeting, Bishop Moule once said, 'When my Lord Christ became a living and unutterably necessary Reality to me, I remember that one of my first sensations of profound relief was—He absolutely trusted the Bible; and though there are in things inexplicable and intricate that puzzled me so much, I am going, not in a blind sense, but reverently, to trust the Book of HIM!' Many times the Lord Jesus expressed His complete trust in the Old Testament as the very Word of God. And He pre-authenticated the entire New Testament as 'all truth.' (John 16:13). If Christ trusted the Bible, is it safe for us not to trust it?"

Faith is trust in action. We need more real and genuine faith in this day of unrest. It is the only thing that will act as an antidote for jittery nerves and careless living.

### Food

In Isaiah 55:2 we meet these significant words, "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" Food is that which supplieth that which is necessary for the building of the body tissues. It is that which keeps one alive. It contributes to our well-being.

How often we put into our bodies that which is not real food. And how much more often do we put into our minds that which wrecks our spiritual life to a far greater extent than it enlivens it. After all it is not so much the physical food that we put into our bodies that counts for so much as it that which we put into our minds. For the food which we put into our minds is the food that controls the body which we feed with physical food. Physical food can be digested and thrown off and its effects only last for a few days, but that which enters our minds remains. There it builds up, layer on layer, never decaying—always increasing.

As we go on a few lines in the fifty-fifth of Isaiah we find this instruction which we do well to heed: **"Harken diligently unto me, and eat that which is GOOD, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear and your soul shall live."**

Yes, we must have food to live, but the same rule that applies in the physical realm, must also apply in the Spiritual. **The food must be good.**

### Fun

Fun is a word that oftentimes seems taboo to the Christian. But who has a greater right to enjoy the best in life than a Christian. It is real fun to be a Christian. For it is here that we are able to enjoy the best things in life. It is when we are genuine Christians that we can throw off the real cares of this life and cast them all on Him. To me "fun" is another word for real happiness. Fun relaxes. Fun cheers. Fun takes away cares. But it must bear the stamp of Christian character.

### Faith, food and fun

Put them all together and we have the essence of a real Christian life. Acceptance and trusting of the Lord Jesus, feeding on His Word, and enjoying the essential goodness of His manifestation and presence is about all one can wish in this world. And think of what it leads to in the next world.

F. C. V.



REV. W. C. BENSHOFF

# A Greater General Conference

I am happy to respond to the invitation to say a word in behalf of the General Conference of our beloved Church. The situation within the world beggars description. The church is much affected. But this is not a time for indifference or side-stepping on the part of God's people. If Satan is rising up in great power, and he is, there is One who is all powerful, and in His name do we need to rise and go forth into battle. We need to come together in General Conference to find ourselves anew in relation to Christ and His will for us as a church.

I asked our prayer meeting group, what can we do locally to contribute to the success of the General Conference? The following suggestions were promptly made. One said, "Go." Many should go, the attendance should be large. If a state of emergency exists within the church, and it does, if the very existence of the church is being threatened, and it is, then Christian people need to gather together in large numbers to inquire of the Lord what to do.

Ministers should attend. Every pastor should be in this conference unless there is sufficient reason to be elsewhere.

Men should attend. Men should leave their places of employment, their business in order to be present. Listen brother, your very business depends, for its existence, upon the existence of the church. This is selfish, I know, but if for no other reason, you should help save the church in order to help yourself.

Young people should be present in conference in larger numbers. The home and the local church should claim the young people for Christ and His cause. The local home folk should make possible the attendance of young people at conference where they will be instructed in the Word and find their way into the activities of the denomination. Let this be our slogan, "A full quota of delegates from our church."

Another suggestion was this,—“We should Talk Conference.” To us has been given the gift of speech, but do we always talk to the glory of God? General

Conference should constitute a timely subject of conversation among Brethren people at this moment. Conference should constitute a timely subject of conversation should inform their children about the Brethren Church and encourage them to seek opportunities to participate in the affairs of the church Deut. 6:6. General Conference should be a subject of conversation in social gatherings, auxiliary meetings, etc. Conference should be talked up and not down; Conference should be talked into success.

Others suggested, “Special Prayer for Conference.” In this time of crisis within and without the church many are calling upon God for help. This is a hopeful sign. “The effectual fervent prayer of a righteous man availeth much.” James 5:16. A great conference will grow out of faithfulness in prayer. We must have a voluntary enlistment, a pledge to pray. A movement is on to enlist a million minute men in prayer for spiritual awakening. The idea is to find a million Christian people who will pledge themselves to spend at least one minute a day in prayer for a spiritual awakening. To bring our people back to God and the Bible. All who know the Lord will want to join the minute men. But let us have a pledge of faithfulness to prayer within our church. Suppose a thousand Brethren people, upon reading this, would solemnly pledge themselves to spend a few minutes each day in prayer for God's blessing upon us as we gather for our general assembly. Who can take a measure of the results? It is clearly set forth in the Word, that God answers prayers. Jer. 33:3; Mark 11:24,25.

Another suggestion, “That a full quota of delegates be sent.” Send your pastor, brethren. Give him sufficient for all expenses and then some. It will be something to him, which is essential, it will put something in him that he cannot possess if he is obliged to “pinch” as he goes along. This is according to the Word. The delegates to the first General Conference had all expenses paid, “And being brought on their way by the church.” Acts 15:3. It is my honest conviction that money spent in sending delegates to conference will bring large returns.

And still another suggestion. “That the local church observe Conference Sunday.” We set aside

time for hearing reports upon return. Why not have a "booster day" before going? This can be made a day of prayer, for the various interests of the church; a day of announcements, general information, and the election of delegates. Let the pastor's opening message be on the general theme of the conference.

Yes, Brethren people need to get together. Brethren to meet Brethren. We need to come together to reaffirm our faith, to re-establish ourselves in this faith, to know what we believe and why we believe it in a world that is faithless and unbelieving. We need to know and believe implicitly the truths Christ taught, the principles He laid down, and the warnings

He uttered. We need to know what is God's program for this day, and that it is a program of evangelism, of ministering. The end of Christian education is that the church be prepared for the work of ministering. The Brethren Church must be a ministering church. Eph. 4:11 ff. The Lord lays the task upon us, our part is faith and faithfulness. We have no alternative. That we are few in number need not deter us. Let us remember "The sword of the Lord and of Gideon." Numbers are not essential to victory. God, and those whom He has chosen by testing, is sufficient. Let "forward" be the word. Will see you at conference.

Waterloo, Iowa



Rev. William S. Crick

## Conference -- Conscious

### FELLOWSHIP THAT EDIFIES

As a Pastor, I look forward to fellowshiping with other Brethren ministers, during Conference week. I am thrilled upon meeting former parishoners and friends. I believe the laymen do enjoys meeting former pastors, evangelists, and getting acquainted with 'new' people in our Churches.

Then, there is the joy that comes upon meeting any missionaries who may be in attendance; the reassurance that follows closer contact on a democratic basis with the heads of our several denominational boards and institutions. There is no excuse for one being a 'stranger' in our Brethren General Conference.

### REPORTS THAT PORTRAY

"Hitherto hath the Lord helped us." But—just how far has He led? Has the membership shown a satisfactory net increase? Are the Churches becoming more generous in their support of benevolences? missions? publishing interests? and higher education under definitely Brethren direction?

During the growing dismay and possible peril, are people becoming more worship-inclined, more devoted to the Church School, and various Church interests? How many new Sisterhoods of Mary and Martha have been organized? How many new Christian Endeavor Societies or Brotherhoods? What new Church groups have been begun, and what new Church houses have been built and dedicated?

Personally, I am interested in tabulations and statistics, oftentimes to the distraction of friends! This year, if local Church officials have been diligent in filling out their statistical reports, we should be able

"See you at General Conference at Ashland the last week in August!" greeted the conference-conscious young Brethren.

"So what?" countered the unimaginative companion.

"Well, General Conference has a whole lot of interests to me," was the reassuring rebuttal. "I like to think of that week," continued the enthusiast, "as the most helpful vacation period of the whole year. I look forward to the fellowship of those of kindred mind; I like the reports of what other Churches and individuals have done during the year analyzed; I enjoy the inspirational music and banquet occasions; and finally, I like to know what my Church as a whole is planning to do!"

"Maybe you have something there, after all!" admitted the aroused companion.

### A CONSTRUCTIVE VACATION

A vacation can be constructive and challenging, and still afforded the rest, change and variety sought. Isn't it folly to expect much benefit to follow a 'vacation' devoted wholly to idleness and irresponsibility? Assembling with hundreds of other Brethren in the historic centre of our denomination can be made to contribute real and lasting benefit to the individual and his home church.

to get down to 'bed rock' as to the matter of our Churches and membership; we should be pretty certain as to who are definitely aligned with our modern 'Gideon's Band!'

### FEATURES THAT INSPIRE

There is genuine inspiration in well-directed spirit-filled mass singing. Also, I am uplifted by the special music numbers. I would be pleased if those to whom the Holy Spirit has imparted special gifts, might be given opportunity to display them to the glory of God and the uplift of the sessions.

### PLANS THAT PROMOTE

Then, I like 'to be in the know' as to what my beloved denomination is planning to accomplish. I can benefit by hearing what successful Pastors, Superintendents, Presidents, Teachers, Directors and all have been able to accomplish. I will listen closely when one is sharing with me ideas, methods, plans, and programs which they have discovered or initiated, and found 'to work.' I like to bring home with me a well-filled note book with materials which I have

preserved from evaporating into mere 'somebody-said-something-about-something-or-other.'

I am 'old fashion' enough to yearn for those days when General Conference programs promised challenges, plans, methods, goals and programs instead of a series of prophetic fulminations. In those days, General Conference was unhampered by a melange of doctrinal sabotage, guerrilla polemic warfare and parliamentary filibustering.

It will be reassuring both to myself and to those whom it is my privilege to serve, to return from General Conference with a program for my denomination, and my local Church definitely formulated. If our conferences have nothing definite to offer the delegates, let us not be surprised if local Churches in many cases continue simply to amble along!

### ATTEND CONFERENCE

You owe it to yourself, your Church and your Lord to attend General Conference this year—and every year—and help to make it one of inspiration, coordination, comprehension and conservation.

—Johnstown, Pa



Rev.  
Freeman  
Ankrum

Once again in the course of human events we find ourselves gathered through the mercies of our Heavenly Father in District Conference. The year has dealt kindly with us tho there are faces missing from our ranks who now are numbered with the great host of those who have marched ahead through the Western gates of the city of gold. For the third time it befalls the speaker to bring the successive message of this type. According to precedent, this matter is supposed to be prepared in manuscript form; as to the why and wherefore, perhaps this is somewhere within the musty halls of antiquity.

We come with a certain element of sadness to this Conference, knowing that by accepting the call to a church in a neighboring District that the finest ties that could be desired will have to be broken. We are loath to leave the Conference District in which we have spent the greater part of our min-

## Moderator's Address

Given at the  
Southeastern District  
Conference

istry, and a District that we have liked so well. Distance has been shortened and the time element is on the way to be outmoded to a certain extent, and we feel that perhaps the year ahead will not be devoid of further inspiring associations.

As from time to time we have in a busy pastorate given thought to what might be the theme of our message at this time, one thought has persisted in running through the mind. We have passed through troubled waters as a church, friendships of years have been broken, heart aches and disappointments have been numerous, faith and confidences have been destroyed, and at times the temptation may have come to leave all and turn back to ways that may have offered peace and harmony. Yet we must conclude that the spirit of peace and harmony is a stranger to the world, and confidences, faith and friendships are lying in wrecked and broken fragments at the feet of many who are not yet able to understand how in such a brief time, these things could have happened.

The experiences of the present are new to us, though they are not original with us.

The study of the history of not only our own church but of other churches, indicate that they too have passed through



deep waters. The forces which drove the early Fathers of our church, like hunted animals from Province to Province in Europe, before they finally found an asylum on the friendly shores of this continent on which we now live, are being experienced again in Germany. Instead of a continent waiting to welcome them they are unable to leave, and the welcome sign has been removed from our shores.

The thought that has been uppermost in the mind of the speaker tonight is that which the writer of Philippians, the beloved Apostle Paul, gave us in the third chapter and the thirteenth and fourteenth verses which read as follows: "Brethren I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark of the high calling of God in Christ Jesus." One may not need to be skilled analyst to learn that the most of the troubles of the church come from placing our eyes upon the wrong object. The object of the believers faith, desire and expectation, is not man. It should not rest upon the organization that this man may head. It must be as the Apostle meant to state to this Philippian group, centered upon the Lord Jesus Christ.

A study of the experiences both inspiring and depressing of the birth throes through which our beloved church has passed will certainly lead us to one thought. As long as those who were its members followed the Supreme leader, there was peace and harmony. As soon as they took their eyes from the One who was elevated on Golgotha's summit, there was confusion and disorder. Oratory and eloquence with fanatical ways of living have always had their followers. The loaves and fishes have always had their retinue, Christ has been forgotten and forsaken to follow those with honeyed phrases, and unfulfilled promises. We look back into the annals of time to see the Beissel controversy which brought so much sadness to the first two Alexander Macks, which came about because of one man's desire to shape all thought along his own preconceived ideas. Today the Cloisters of Ephrata, Pennsylvania, built by this man in the Colonial wilderness stand as an attempt to live different from what the simplest student of God's word knows to be contrary to its teaching. Like a gray robed Friar, the Cloisters stand a testimonial to the inherent weakness of the intentions of man. Had Beissel remembered that God had said in His Word that no man liveth to himself and no man dieth to himself, his course of action might have been different. The great work of his hand stands today a resort of the curious, who in passing through its Monastic walls are caused to marvel at the un-social ignorance of a man who posed as a great leader.

The church that has stood within the path formulated by its founder, which was laid upon the foundations of God's Word, is not today taken over by the state as a dead institution of the past, but is alive, pulsating, and reaching out in the salvation of men and women for the eternal Kingdom of our Lord and Master. Had the misleaders of early days, and perhaps some days not so far from the present time, kept the fact in mind that Paul the Apostle in this very self-same third chapter of Philippians warned against trusting in what we might call legal righteousness, some difficulties might have been avoided.

No man may tear himself away from the world, though there may be miles of wilderness between himself and his nearest fellow man, unless he can tear himself away from himself. Some one has said that we can only understand the present in the light of the past. The key which may be used in our interpretation is that which we remember and have recorded of past days. Certainly Paul does not mean in his

"forgetting those things which are behind," that he is to forget his experience on the Damascus road. He does not intend to forget the ones whom he led toward Damascus, to bring back in chains men and women to Jerusalem for punishment, who in turn took him by the hand and led him groping in his blindness. Can he forget Ananias on the street called straight? Can he forget Barnabas, the one who recommended him to those who had every reason to fear and hate him? Yet it is clear to all of us that there are both things to be remembered as well as to be blotted from memory's possession. Psychologically we are a part of all we have met, yet we need not place this experience in a favored niche in the forefront of memory's hall to bring them out at our own convenience.

The past decade and the last half of the same have brought us experiences that are humanly impossible to eradicate or remove from memory's grasp. Yet we need not keep the door bright which may conceal their resting place. Phenix arose from its ashes, stronger and more beautiful than ever before. We are but an infinitesimal drop in the river of time. We hold up many hands as though all things from the time God looked forth upon a chaotic world and started man over again were pointing to our existence, and from the time we came into being all things should mark time from our existence. Those who have posed in the experience of recent days as faultless and individual custodians of all that is near and dear to us as a church will be forgotten in a few years after the marchers have seen that they have been put away from the sight of men, if the marble cutter neglects his task. The men who will stand in the sight of God are the men who built and not the men who have destroyed.

That which grows and enlightens is that which has within it the seeds of life and not of death. The Founder of our Church, Alexander Mack, was so self effacing that only after considerable council did he agree upon his death bed to have the sorrowing family at his departure erect a stone with two letters upon it, and those "A" and "M." I wonder if there are not some today who might leave such an order that the marble cutter might become afflicted with writers cramp ere the assigned task was finished. To know what to cherish and to remember, requires a leading of the Spirit of God. The past is forever locked within the embrace of time. The present remains with us for a moment and goes to enlarge the past. It may be better to see that which is ahead than to remember that which is past.

Have you realized that God is always ahead of man, unless it is necessary for man's good that he send man on ahead of Himself. The Lord said to Noah when the time was ripe, "COME"—and we have the word used for the first time. Then after the windows of Heaven had been closed and the sun looked down upon world wreckage and a dead and decaying humanity, God said "GO!" Jesus is a part of the present, a part of the future, but has not remained in the past. He is the star that guides the mariner as the star guided those at His birth until it came over where the young child lay. Man may climb the highest mountain, Christ is ever higher. Today may become yesterday, but Christ is not in the yesterday.

Gamaliel may have been wrong in the motive that caused him to make his suggestion, as to whether the matter was of God or man, but the truth was there just the same. Those diversions that have so vexed us will in the course of time be proven to be either of God or man. History does indeed move in cycles. We like to look back into the writings of others at times to justify that which we may be doing at the present. God planned the Heavens in circles, revolving and revolving seems to be destiny of the Planets. If that be true as we have been informed by our Astronomers, could it be true that those

who crawl over the surface of the earth and perhaps some of the other Planets cannot be divorced from its twirling? We need but figuratively to stand aside and we find that things will present themselves to us as they did to our forefathers. Time may change environment but it does not change the facts of human nature. The writer of God's Word wrote for all time. There are no discernable preparations in God's printery for a new edition of His Word. Instead He has written it forever in the Heavens.

It requires little thought or study to know that many of our recent difficulties have come from uncertain patterns. Moses had a pattern for that which he built, but he did not make the pattern. God the great architect gave him the blue prints. Churches have come into being, and today are only a memory, a memory of saddened faith shocked, deluded men and women. They built upon a man-made plan and took perhaps some sections that met their fancy from God's Word, and thought by so doing that the partial appropriation might not be noticed by those whom they hoped would become members of their organization. Of a fact that which is not built solidly upon God's Word is nothing more or less than another organization. The world is full of organizations and has no need for just another. We feel tonight, and we hope justly so, that a church that can survive over two hundred years and pass through the trials and troubles of Country and State must have been built very closely to the plans of the Great Architect.

The momentous days in which we live find their counterpart in days which many of us remember, when men of God were confined in camps with limitations because of convictions of conscience. Days are here when personal freedom shall be greatly restricted, and the times are not far distant when there shall be attempts of Spiritual restriction. We know that is true in the land that gave birth to our beloved Church. Ideas have a tendency to cross large expanses of land and water in the present day borne upon unseen wings. Already the Political Sextons are digging the grave for liberty in the Cemetery of extinct Nations. Great events do not happen instantaneously. They are the results of growth, perhaps quietly, secretly, and make their progress little by little until they have accomplished their purpose. We need not read the fruit of the press to learn of what is to happen in the near tomorrow. All we need to read is the Word of God. The speaker tonight does not recall a time when those whose writings fill the syndicated columns of our press, and who may not be noted for being among the prophets themselves can see and understand the fulfillments of God's Word.

Tonight we are living in a time when prophecy is being fulfilled just as certain as the nation of slaves lived and moved within the guardian boundaries of God's miracles. Moses of course was God's administrator of His blessings to them. Turmoil of Nation is marked by turmoil of people. Unsettled conditions have the tendency of quiet infiltration into the lives of some who may not be aware of their action. The world today holds little hope for man. Truth and honesty have been slaughtered and their grisly remains meet our gaze upon the daily page and smite our ears over the waves of the world. When so-called leaders attempt to build a church upon man-made foundations, the foundation is indeed a foundation of sand. When Israel remembered God, she was accordingly blessed. When she forgot and sought after strange gods she found herself wandering in a spiritual morass. The spiritual could not be separated from the physical and dire distress ensued. The prophets of God were manhandled in every conceivable way that a diabolical mind could devise. Their messages were unheeded, the source of their messages were destroyed, or those who attempted to do so thought they were.

Finally in order for God to break them of their idolatry, it was necessary for a stranger to their religion and desire to remove them into a land of captivity. From that day to this their feet have been wandering feet, and they have become hyphenated citizens of numerous lands. In this there should be a lesson for Gentile Christians. If God found it necessary to send into captivity His own people, what may he do with the branch that has been grafted upon the Olive tree?

In the bitter experience that has befallen us in recent years, may there not be a Jerusalem complex? That which drove from Jerusalem those who loved to linger around familiar scenes, caused them to be more earnest regarding the message that God wanted to have delivered to those living away from Jerusalem.

In those dark days when from the cabins of the Southland, there arose the cry of countless numbers of an enslaved race, there was a meeting in a New England city. From the reports of this meeting, the speakers were endowed with pessimism of the darkest hue. It seemed as though our nation would be throttled by this monster which had been taken to its bosom as a small and inoffensive object. When those who were scheduled to bring the messages of the night had concluded, hope seemed far removed, and the colored brethren of the Southland to be abandoned, when one dark of skin, thick of lips and curly of hair, with few lines that man would call beautiful arose. She with one sentence tore from the dispirited minds the dark blinds that shut from them all hope. Unannounced and without preliminary prefacing of her one sentence she spoke these words, "Is God dead?" Thus Sojourner Truth called the attention of those who had gathered there, that man's extremity was God's opportunity, and that he still lives.

If salvation was a group salvation, we might have need tonight for dismay and pessimism akin to that which was dispelled by this Negress of antebellum days. Though all men depart from the way, it does not mean that the sincere child of God can by their departure be deprived of his or her eternal life. Our church has been weakened in numbers, numerically. As to the spiritual weakening I cannot agree this has taken place. Organic union, with mental and spiritual division, does not make for team work in advancing the cause of Christ. Some of us may remember the inner struggles which caused us to lose sight of those things that were the legitimate work of the church. Unfortunately the choicest hunting ground of Satan is not within the slums, nor where man's every thought seems to be upon a low moral plain, but within the sanctuary of the church itself. Those who spend their lives groping in the darkness of streets and alleys work Him no particular injury; unless it might be in the horrible example they set warning those who may have a leaning toward that end.

Those who wear the livery of God while doing the work of Satan are able to win more for him than the other type. Satan cannot destroy the influence of the church, unless he can find entrance to that church. His work cannot be accomplished by long directing. The world today is harassed by political Dictators. Uncounted numbers have perished or become wanderers upon the face of the earth because of them. Yet this is fully revealed in God's Word as coming to pass. Are we so limited in intellect as to think that they shall long remain alone in the political field? Are there not some of us here tonight who have already seen the entrance of spiritual dictators who have cast aside all those who will not abide by their dictatorial policies? That which has become true in so many nations, and may not be a stranger to our own, political dictatorship, bid soon to be come a part of the spiritual life of our country. It is only a step from a group in spirit to a nation in spirit.

To those who struggled through the dark ages of a European world, there may have seemed little hope. Those who burrowed beneath the earth within the catacombs, may themselves not have realized their vision of spiritual freedom; God released them from physical bodies, but their children were able to again see the light of day and walk in freedom upon the earth. Perhaps it was out of this that the poet gave us the following:

He who hath led, will lead  
All through the wilderness;  
He who hath fed, will feed;  
He who hath blessed, will bless.  
He who hath heard thy cry,  
Will never close His ear;  
He who hath heard thy cry,  
He who hath marked thy faintest sigh,  
Will not forget thy tear  
He loveth always, faileth never,  
So rest on Him today, forever.

Then trust Him for today,  
As thine unfailing friend,  
And let him lead thee all the way,  
Who loveth to the end.  
And let the morrow rest  
In His beloved hand,  
His good is better than our best.  
As we shall understand—  
If trusting Him who faileth never,  
We rest on Him today, forever.

The blue print God gave us needs no mans editing. Neither does it need Josiahs penknife. This Book contains the mind of God; tells us about the state of man; points out plainly the way of salvation; predicts in no uncertain terms the doom of sinners and shows the happiness of believers who follow. Its doctrines are holy and its precepts binding. Its histories are true, its decisions are immutable. There is no wisdom apart from its pages, no safety in other beliefs and no holy practice apart from its knowledge. Another has well said, "It contains light to direct you, food to support you, and comfort to cheer you. It is the traveller's map, the pilgrims staff, the pilots compass, the soldier's sword, and the Christian's character. Here Paradise is restored, Heaven opened, and the gates of hell disclosed. Christ is its grand object, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened in the judgment, and will be remembered forever. It involves the highest responsibilities, will reward the greatest labor, and will condemn all who trifle with its sacred contents."

In the language of him who gave us the text of the message tonight, may we remember those things which shall inspire us, forgetting those things which tend to cause us to lose sight of the great goal, Christ Jesus. The mark of the high calling in Christ Jesus is not in the past. Paul pressed forward not backward. Had he gone backward he would have found himself in greater darkness than that from which he emerged in the city of Damascus. There are those among us who are grieved, but not cast down. We are disappointed, not in God's Word, or His Son, but in some of those who have professed to be His followers, and leaders. The darkness of the past can emerge into the light of a new day in which He shall become brighter than the noon day sun. God's Word may be taken from our library tables, but it cannot be taken from the burial place in the hearts of His own.

Tonight we are enriched by a heritage of which no man need be ashamed. We should not let a few scrub trees shut from our view the beauties of the mountains that lie before us. Whether we are worthy to look back and call ourselves children of those who gave us that which we cherish depends upon no one but ourselves.

Dare we forget that we have been told in regard to the true church, that the gates of hell shall not prevail against it? Should we not be apprised of the fact that there is a church within a church? We must know by persuing God's Word that there is a church of the first born and a church of the never born, and that the Lord Jesus Christ shall come some day for the church within the church, composed of the first born. When the storm breaks about us and we fear that our bark shall be wrecked may we have the faith of the lad who fearlessly played upon the deck of the boat.

Tw'as when the sea's tremendous roar  
A little bark assailed;  
And pallid fear, with awful power,  
O'er each on board prevailed.

Save one, the Captain's darling son,  
Who fearless viewed the storm,  
And playful with composure smiled  
At dangers threatening form.

"Why sporting thus," a seaman cried,  
"Whilst dangers overwhelm?"  
"Why yield to grief?" the boy replied,  
"My fathers at the helm."

So tonight we conclude our last message to you as your moderator. We have been highly honored by having been the recipient of your trust in times that have been trying to all of us. The flashing of the lightening have faded upon the horizon, the last echo of the thunders roll has almost left our ears, but the old ship rides with even keel. There are still some rocks that rear their heads just under the surface of the troubled waters, but faith in the chart of the Master will enable the Harbor to be reached without loss of ship or cargo. The sacrifice of those who laid her keel should not have been in vain. They built, but have passed to await their reward, we today are left to man the ship, their hopes are in our hands, their fears must be avoided by us, the answer rests in us, and no one else.

IT SEEMS TO ME

Modernism manifests itself in two forms. One is the prevalent liberalism that has made Christianity insipid by depriving it of the supernatural. The other is a type of radical interpretation that dogmatizes as final truth its own understanding of the letter of Scripture and makes Christianity apologetic with its repeated blunders. A pure and simple faith will have none of either. Or so it seems to me.

The Mentor.

## The Editors Speak



Dr.  
C. F.  
Yoder

### Fifth Column Workers

In connection with the war the expression "fifth column workers" refers to people who, while residing in the country, are in sympathy with an enemy country, and can be counted upon to aid that country in case of attempted conquest.

If citizens of the enemy country they are regarded as spies, but if citizens of their own country they are properly considered as traitors. In either case they are in the class of the worst enemies of the country, and in time of war are given the extreme penalty of the law.

Their position being so dangerous and disgraceful it is only natural that they should camouflage it as much as possible. The most common way for these wolves is to put on the sheep's clothing of patriotism. They will pretend to defend the liberty of speech and the press when they simply wish to abuse this liberty by subversive teachings. Their foreign masters have abolished liberty of speech and of the press, and it is time for the democracies to define this liberty in such a way as to prevent its abuse. I have heard anarchists address open air meetings under the protection of the police, while advocating the abolishment of all government, all marriage ceremonies and all religion. There are publications in this country which, under pretense of working for a new and better order of peace and prosperity, flood the country with the most abominable falsehoods to defend the dictators who are destroying peace and order and prosperity in all the world.

Not long ago a man who pretended to be a North American by the name of Shipman, engaged in "fighting the Nazis" to such an extent that he had asked President Roosevelt to name him as chief of

this work in this country, was wanting the names and addresses of all North Americans here. But in addition to his German accent I noticed that on one of his cards his name was written "Schichtman." Truly, if "the man of sin" will work in a way that if it were possible he would deceive the very elect, he will come professing doctrines and practices agreeable to them.

I say "practices" because the hypocrisy of these people is just as manifest in their deeds as in their words. They will organize peace societies to oppose preparation for defense, while the enemy country which employs them prepares at full speed for aggression. They promote strikes in pretense of justice to the workmen, but in reality to impede defense plans. They loudly declaim against the bandit nations and secretly commit acts of sabotage against their own.

Such tactics have been a large factor in the progress of the anti-Christian forces of the world until now, but these tactics have been discovered, and hereafter the fifth column workers will not fare so well as formerly.

But this is not intended to be a political article. What has been said is by the way of introduction. The work of the "man of sin" is not confined to politics. He has his agents among the teachers of the public schools, the professors in colleges and universities, among the writers of daily papers and of the periodicals and books of the country. Worst of all, he sits in the temple of God, setting himself forth as God, and even there finds plenty of dupes who believe his slanders and false pretensions, receive his mark and become his mouth-piece to deceive others.

In this sphere he is not an atheist, but an Aryan. His God is not a "sentimental god of love," but the heroic "god of forces." He makes the Lord Jesus Christ like unto himself, but inferior, and the Bible is purged of all that is Jewish or Christian, and changed to teach the blatant paganism of the tyrants who are energized by this evil spirit and therefore recognize no moral standards other than their own wicked wills.

Those who bear the mark of this beast become the fifth column workers in the church. They are the originators of new and strange doctrines, the slanderers of the faithful and the promoters of division. I Tim. 3:1-9 gives us a very good description of these traitors. They may be known by their high pretensions to a piety which they do not possess, and to a loyalty to the Gospel which their acts deny, since they relegate essential parts of it to a future kingdom of the Jews. They pretend to be among the elect of God while practising an intolerance which is utterly unChristian. But in their deceiving and being deceived they shall come to an end, like Jannes and Jambres who withstood Moses and Aaron of old.

"Nevertheless the firm foundation of God standeth sure, having this seal: The Lord knoweth them that are his, and, Let every one that nameth the name of Christ depart from iniquity." Here is something that God does and sometimes that man must do, and no really loyal believer will attempt to omit or change either one or the other of the statements.

It is true that one may build upon the foundation

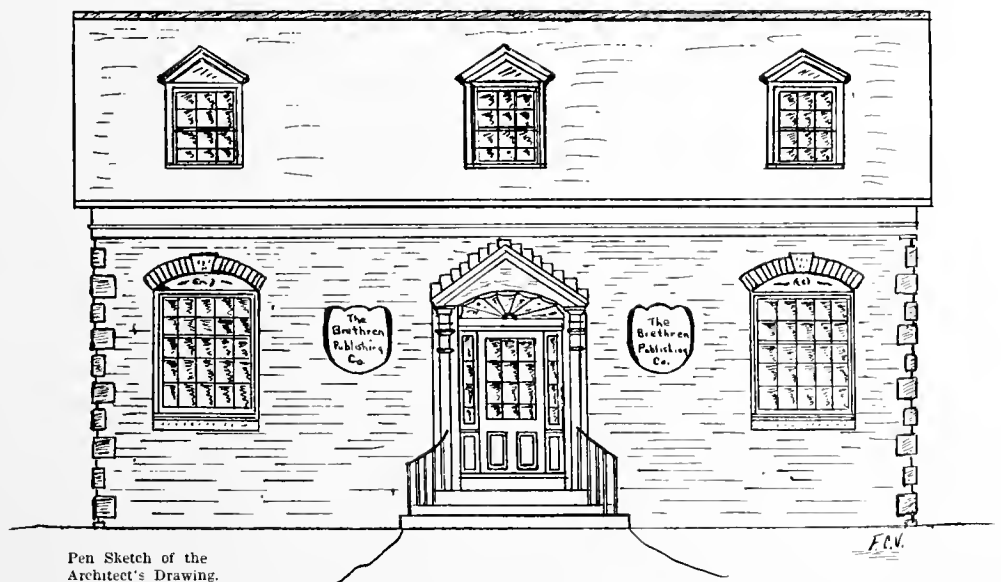
of faith in Christ works that are like wood, hay and stubble, which shall perish, but one who names the name of Christ as his eternal keeper, while not departing from iniquity, is not building upon Christ. He is a fifth column traitor in the Christian camp.

In these last days of confusion also in the church, it is more than ever necessary to search the Scriptures to prove whether the teachings we hear and read are true or not. Many false prophets and teachers are gone out into the world and we must be able to detect their spirit beneath their sheep's clothing. Yea, we must search our own hearts and prove ourselves as to whether we abide in the faith or not. This we must do, not by the words of men, but by the Word of God.

"All Scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroly furnished unto every good work." 2 Tim. 3:16.

230 Blvd., Centenario,  
Cordoba, Argentina

## Preview of the New Building



Pen Sketch of the  
Architect's Drawing.

We had hoped to bring to the readers of **The Evangelist** more than a mere drawing of the front elevation of the New Publishing House. But time and weather decreed otherwise. We feel that the building will be a credit to the Brotherhood and that you will be proud of YOUR new plant.

The building, being as it is in close proximity to the College Campus, will add materially to the effect up-

on those who visit both the College and the Publishing House. Many people come to the College who scarcely know that the Brethren Church owns and operates a publishing plant. We want the membership of the church to feel that they are welcome at all times to visit the plant. During conference the plant will be in operation and an issue of **The Evangelist** will be forthcoming.





## Christian Endeavor Topics for Young People

REV. W. ST. CLAIRE BENSHOFF, TOPIC EDITOR

Topic for August 24, 1941

### "A CHRISTIAN STAND AGAINST GAMBLING"

Scripture Lesson: Exodus 20:15; Amos 8:4-10.

#### For the Leader

To gamble is to steal, and most of us would not consent to such a practice when it is called by the name of "gambling." We would not want the stigma of gambling to be upon us. Not all forms of gambling are called by that name. Anything on which a bet is made, or in which a chance is taken is nothing less than pure gambling.

In this list can be included all forms of bridge games which promise a prize, poker games, etc. It also includes bingo games, "selling of chances" on turkeys or baskets of food, plus all other enterprises in which a bit of money is paid in the hopes of obtaining something of value "for nothing."

The "thrill" of obtaining something without paying for it is one which is strong in many people. Participation in these practices constitutes a growing menace, which, when it takes hold of a person is hard to break.

We Christians should make a study of the phases of this gambling sin, and strive to refrain from any and all forms of gambling, however innocent the form, for it is not in keeping with our Christian profession.

#### Discussion

**GAMBLING IS STEALING.** (Exodus 20:15) Through the process of gambling we give or pay a certain amount in the high hopes that through luck we will get a far greater amount in return. The winner receives the money which others paid in their hopes of winning. In so doing, he is stealing their money, as he receives that for which he did not work and which was not freely given to him.

When boys play marbles "for keeps" the winner is stealing from those who are not so lucky. We may argue that each boy understands the chances of winning or losing, and if he didn't want to lose, he shouldn't have entered the game. But we dare not overlook the selfish desire behind such a game. A boy does not put his marbles in the ring to lose them; he puts them there in the hopes that he will get more marbles back than he put in.

The habits thus formed can easily be carried over into chance games which involve sums of money. Slot machines are an example of this.

Christians are warned against stealing. We should have no part whatsoever in a "trade" which thrives on dishonesty and corruption.

**THE DESIRE TO "TAKE A CHANCE."** Most American people are willing to take a chance on something or other. They will invest their last cent in the hopes of winning. A certain woman who mothered a family not too well off, stood one Saturday night at a street carnival. Along the street were many booths lined with attractive prizes and ornaments. Games of chance were in progress. A "seller" approached this woman and suggested that she buy several tickets on the next spin of the wheel. She did so, with her eyes on a favorite prize in one booth. The wheel was spun, but someone else received the lucky number. The look of disappointment on this woman's face was pitiful. Without doubt she had spent all the money she

had on tickets in the hopes of obtaining a glittering prize. We can imagine the emptiness in this woman's heart as she walked home minus her hard earned money, but filled with the thoughts of what she could have bought with the money she gave away.

At a circus side-show a "card sharper" was reaping a fortune from a group of men who were betting with him in terms of ten dollar bills on which of three cards being shuffled on a table was marked with a red mark. It was easy for awhile to follow the card with the red mark underneath, and the men placed their bills time after time on the table. As a man thought he knew which was the marked card, he would pick up his choice. Some chose right, most chose wrong. But always the hope of that with the next chance, the right one would be chosen. It was pathetic to see the looks of horror on the faces of the men when by choosing the wrong card they would see their ten dollar bills snatched up by the sharper who already had his hand stuffed with "greenbacks." One man cried that he had gambled his week's wages of \$30.00 in the hopes that he could get another ten or so.

The chances of winning are so slim, and even if we do win, it is not worth the guilty feeling. We Christian young people should take a Christian stand against any and all forms of chance games. This definitely includes card games, bingo, charity chance games, etc. The Biblical admonition is to "keep thyself pure."

**BEING ON THE SAFE SIDE.** With so many temptations to enter in on games of chance about us all the time, we often are compelled to make a decision as to it being the right thing or not. Many things, such as punching a candy card, appear innocent enough, yet are the veiled tempters of the gambling trade. We are plainly told by the Apostle Paul to "abstain from all appearance of evil." If we are the least bit suspicious, we should avoid participating in any game which might lead to, or borders on gambling. Perhaps we could manage ourselves, all right, but there may be some other person looking to us as an example. This person might see us enter a game of chance and be led to do the same, being led into deeper forms of gambling.

If we are engaged as much as we should be in activities which are good, and which tend to build up our character and spiritual welfare we will not have any time to go around seeking chances whereby we might win that which does not rightfully belong to us.

**AVOIDING GAMBLING.** No gambler ever won. The amateurs lose before they get started. Many a person has committed suicide who had lost his money in an attempt to win more. The professional gamblers must resort to crime and vice and sin to keep going, and in the end, they too lose. Not only their material winnings, but the character and their soul.

Far better it is to work hard and earnestly, buying the needs of life with our well earned money, and saving what we can. We will be more carefree and happier, for we will be working with positive factors of income and expenses. If we hope to win by gambling it is a different story, for we will gamble away the money we should be using to buy food and clothing, in the hopes of getting a little extra.



This disease can grow until it saps all of our earnings. The old, old story of "a bird in the hand is worth more than two in the bush" can well be applied as our answer to the question of chance games and gambling.

#### THINGS TO THINK ABOUT.

Gambling is stealing from some one else.

Slot machines are fixed to enrich the owner—not the poor fellow who puts the nickles in.

Far better a steady income of a few dollars a week than the unstable chances of a gambler's living.

We dare not gamble with eternity—live the Christian life 100 per cent.



## Our Children's Department

MRS. LORETTA CARRITHERS,

SUPERINTENDENT



Dear Children:

This morning let us sit on the porch and watch the people go by keeping in mind the text "Bear ye one another's burdens," Galatians 6:2. Perhaps we can pick out some people that we think would be able to carry lots of burdens. Yea, almost before I had finished these words, a little boy saw a large man coming up the street. What a splendid fellow he would be to carry your burdens. One could pile up a lot of them on his shoulders. He could carry a big bundle of them in his arms too, for they would not be too heavy for one as strong as he. All of this would be true if one's burdens were carried on the outside. However, just because one looks as if he could carry burdens, is no sign that the inside of his heart and mind are willing and ready to.

Did you see that little girl who passed the house? What a pretty little girl she was. But she did not have strong shoulders and her arms did not seem able to carry any heavy burdens.

It is not about the big man that I wish to talk. No, it is the little girl, for she is the greatest burden bearer in the community. When we become "new creatures in Christ Jesus," He gives us a new pair of eyes—eyes that are able to see what He wants us to see. We are able to see other people's burdens and are willing to help them.

This little girl, Lena, has been made a new creature in Christ Jesus and she is living for Him each day. Lena had read her Bible and when she came to your text, "Bear ye one another's burdens," she wondered how she would be able to do that. At first she thought she could only carry some tiny little burden for her mother, but at least she was willing to do that. She soon discovered that she could carry many, many burdens for her mother and for other people too. She also found that when she took the burden of some one else she could do her own work much easier. Her school work was lighter, she could run and play with a happier heart; the world was made full of joy.

"Bear ye one another's burdens and so fulfill the law of Christ." These words came in Lena Graves' reading, and they impressed her greatly. She realized that there was a lack in their home life, although the Graves family was affectionate and, in the main, thoughtful of each other. Yet there was a flaw. She determined for this one day to try to treat every one she met just as she would have like to be treated under the same circumstances.

Before going down stairs she resolved that through the day she would say every kind word that she could possibly utter. She began at the breakfast table. "How light these muffins are!" She exclaimed as she broke open one on her plate. Mrs. Graves looked relieved. The family was apt to be critical, and she was dreading remarks about the food.

Her next opportunity came as she started for school. As she passed by Bridget who was scrubbing the porch, Lena told her how nice the collar looked which she ironed. Bridget was so pleased that she went back and scrubbed out the corner of the porch which she had left unscrubbed.

After Algebra class Lena lingered for a moment at the teacher's desk to say, "That explanation of yours helped me to see into this seventh example perfectly. Thank you." The pale, discouraged teacher looked up in surprise. Not many words of appreciation came her way, and the joy went through the rest of the day with her.

And so it went on all the hours of that eventful day. At its close, Lena felt a rare happiness she had never known. The next morning mamma was delighted to find that Lena had made her own bed and tidied up her room. Then when mamma went to her room and found that the bed was made to a perfect spread and the dusting all done—mamma fainted. But she "came to", feeling better and has not had a sick head ache for several months.

Then came a new world in Lena's vision. She saw boys and girls, men and women, as she had never seen them before. So many of them were carrying burdens for other people. The old world seemed new. The old, sad world was glad. She never again called her dear old father "Dad." He seemed like a big young brother to her. She could now see the beauty in numberless people's lives, and in the objectives surrounding her. She really had the Peace which only Christ can give. She had "new eyes" with which to look at life. She did not forget to thank God each night for the things which He had given to her, and she was ever mindful that Jesus Christ had given the "new eyes" to her.

Boys and Girls that is why Jesus died on Calvary's cross, to give to you and me a new heart, and a new pair of eyes to look at life with. May each and every one of you receive these gifts from Him.

With love, in Christ's Name,  
Aunt Loretta

# OHIO FIVE YEAR CORNER

## HERALDING YOUTH

Mrs. E. M. Riddle  
(Director Point 5)

Youth is the pride of our nation. Our government recognizes this. It is giving the best physical and military training to our young men that can be provided. All through the ages Christ has ordained men and women to train youth spiritually. It is not only a grave responsibility but a golden opportunity to teach them to resist the powers of this world and to build up in faith that is eternal.

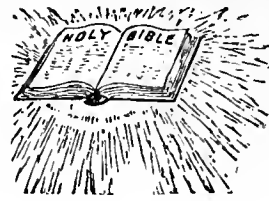
Our Summer Camps are wonderful and I wish every young person would avail himself or herself of this opportunity. I am wondering if we could not have some Young People's Retreats over week-ends, whereby certain churches would participate. They could be provided with an enthusiastic speaker and good music. Following the camps and the opening of school, this would make a fine program of relaxation and inspiration for the young people.

We know that what we do for our young people's spiritual life is time, energy and money well spent. James says, "...he that saveth a soul from death shall hide a multitude of sins." Will you not plan a "Retreat" in your community? Who will be the first? May God help you in this, is my prayer.

Louisville, Ohio

In every age the times seem "out of joint" and "try men's souls," but each generation believes its "times" the worst. Read history and find out. The gravest of all trials are those that crush the spirit. St. Peter wrote, "Ye are in heaviness through manifold temptations." But, he added, it is for the trial of faith; there will be final "praise and honor and glory at the appearing of Jesus Christ."

How rapidly changing and seemingly unreal are the shadows and the sunbeams playing hide-and-seek upon the meadows! Such are the myriad moves on life's chessboard, chasing each other vainly to the end. The sudden shifts, the changing lights and shadows, tell of life's uncertainties and dissolutions. "But Thou, O Lord, shalt endure forever." In Thee do I put my trust.



## Worshipping Day by Day (Family Altar)

### AT THE HOUR OF PRAYER

Luke 1:5-17

"While he executed his office," that of a priest before the altar, Zacharias surely was in the spirit of prayer. His prayer, it may be this prayer was one of long standing, was answered. Surely God answers our prayers when we pray aright.

### MY SOUL DOTH MAGNIFY THE LORD

Luke 1:46-55

What joy was in the heart of Mary when she sang this wonderful song. It takes joy in the heart to be able to sing "unto the Lord." In this day when there is so much unrest we ought to have the "Song of Joy" in our hearts. Is your heart singing?

### THE WAY OF THE LORD

Luke 1:67-80

This wonderful hymn is called "The Benedictus." Some think that it was composed while Zacharias was dumb. He could not speak, therefore he read and meditated more fully on God's Word. In our afflictions are we drawn more closely to the Lord?

### PEACE ON EARTH

Luke 2:8-20

It is not easy to say the word "peace" in these days. For peace is a relative thing today. But the "peace" that was foretold by the angels is that "peace which passeth all understanding." Have you that peace in your heart?

### WAITING FOR THE CONSOLATION

Luke 2:25-35

Sometimes we are compelled to wait a long time for the accomplishment of that for which we pray. It will do us good today to meditate on the life of Simeon, who waited patiently on the coming of the Lord.

### ABOUT MY FATHER'S BUSINESS

Luke 2:40-52

When Jesus began his manhood He was immediately "about His Father's business." It behooves us to follow in His steps and also be about this same business. There is no other business that requires so much of our time and energy.

### FRUITS MEET FOR REPENTANCE

Luke 3:7-22

"Bring forth," says John the Baptist, "fruits worthy of repentance." It is our life—that which we live before men—that counts as a testimony. We must so live these lives of ours that "others seeing our good works will glorify the Father which is in heaven."



## Among the Churches

### Post Card Publicity

#### DENVER, INDIANA

In the month of July the Young People's Class of the Denver Brethren Church were the guests of the Akron, Indiana, Young People's Class at a lawn party given at the home of the teacher, Mrs. Clifford Bright.

Following a devotional period the time was spent in games and contests. Refreshments were served and a delightful evening was enjoyed by all.

Eunice Flora, Secretary

#### PLEASANT HILL, OHIO

The following while not a news brief, will nevertheless give you some idea regarding the activities of the above church.

Beginning with our revival held by Brother Stewart of Bryan, Ohio, we shall give to you this word picture. Brother Stewart of course is no stranger in Pleasant Hill as this is the second meeting he has held in this church in the last three years. Our meeting under His leadership began on the 23rd. of March and closed the 16th. of March. During this period of time God greatly used our Brother and wonderfully blessed our village and especially our church. This meeting was the third in a series of four held in our village but this made no difference. With the preaching of the Word came fine attendance and many expressed their thankfulness for a man of God who was willing to set forth the Truth of the Old Book. The results of this meeting, as far as our church was concerned, was seen in the 11 who came forward and of this number 9 have been baptized and taken into the church. The spirit manifested by God's people and the wonderful fellowship of these meetings will long be remembered by all who shared in the great effort for God.

Following the Revival we then prepared for the Easter Season and laid plans for our Missionary Offering. As a church we shared with others the blessings of the Passion Week. Easter Sunday evening the Community Chorus of Pleasant Hill brought to us a special program setting forth the joys of the Resurrection.

Next the Church saw fit to modernize the Parsonage. This has been in the minds of many for some time and these thought now was the time to act and act they did. This will mean much to the Pastor, and the church now, I feel, has a fine a Parsonage as can be found in Pleasant Hill.

Our Sunday School has been more than holding its own. Since our Revival the attendance has never been below 128 and has gone as high as 155. This of course adds much to our church services for under our new program of services we have almost all of these folks in the church service.

Our Sunday School also decided to help some of our young people to attend camp with the result that four of our young people are being schooled for leadership which will mean much in the life of the future church. We hope in the years ahead many more of our youth will follow these into the realm of preparation for the Lord's work.

We are now looking forward to the Conference at Ashland and expect to have all our delegates there to help in that

great Conference. Pray for us that we in all things shall serve our Saviour faithfully until "He Comes."

Samuel J. Adams, pastor

#### Buenos Aires (Gerli)

Dear Brethren in North America,

This is to give you our fraternal greeting and to inform you of the progress of our work here. Thanks to God those who were sick are now well and happy to be in the meetings again.

This week we had a visit from our superintendent and enjoyed two special meetings which were high peaks in attendance. Our Sunday school also prepared an extended program which attracted a large crowd. The visits of our superintendent always brings blessings to the work since he has won the love of all, both large and small.

Now we ask the prayers of our fellow workers for the work here for we desire to see many converts. Quite a large number are already preparing for baptism in a few months.

Jose Anton

1627 Sarmiento, Gerli, F. C. S.

#### Hagerstown, Md.

The Junior Christian Endeavor Society of the First Brethren Church held a prominent place on the Sunday church service when seven of the juniors who recently returned from Camp Juanita, at Entriiken, Pa., presented their reports on religious and recreational activities enjoyed at camp.

The juniors sang several camp hymns, also displayed art-craft work, notebooks and report cards, which were made up in a most attractive manner.

Mrs. Francis M. Heck, superintendent of the Junior Christian Endeavor, conducted a drive for camp funds some time ago and contributors' names were tabbed to pastel candles and placed on an artificial cake. Miss Janice Wolfe conducted the candlelight service on the program.

Miss Vera Laughlin, dean registrar of the girls, and teacher at the camp, spoke briefly during the morning service, giving an enthusiastic report on attendance and results of this year's camp.

Miss Heck gave the highlights on the annual convention of International Christian Endeavor which she attended at Atlantic City.

#### Brethren Berean Band Camp

The Brethren Berean Band held their summer camp for the third time at Twain Harte, which has an elevation of 4,000 feet and is in the heart of the Siere Nevada Mountains.

Camp opened on June 16th and closed June 23rd. Around 150 people were listed on the camp register. The theme chosen was, "I press toward the mark."

The Camp Father and Camp Mother were Brother Frank Yoder of Glendale and Sister Estella Hughes of Manteca. Both deserve many thanks for the splendid way in which they kept harmony in camp and the effort they put forth to make it a worth-while one.

We wish to thank the Mathews family for their cooperation in constructing the camp. Miss Artie Varner and her helpers for their untiring effort and time spent in preparing such a lovely variety of wholesome and nutritious meals.

Another who deserves mentioning is Harold Delting, who was quite the handy man around camp.

Our beloved camp mother, Estella Hughes conducted the Family Altar and devotions.

Bible study consisted of

Juniors, taught by Mother Shank of Lathrop;

Young people taught by Rev. Frank Gehman, pastor at Stockton;

Adults, taught by Sister Grace Yoder of Glendale.

The evening messages were delivered by Rev. J. Wesley Platt of Manteca. The Sunday morning service was conducted by Rev. Cecil Johnson.

The new officers who were elected for the coming year are:

|                         |                   |
|-------------------------|-------------------|
| President .....         | Harold Detling    |
| Vice President .....    | Alvin Mathews     |
| Secretary .....         | Nora Liddicoat    |
| Treasurer .....         | Robert Larson     |
| Song Leader .....       | Howard Crum       |
| Pianist .....           | Laberta Fishback  |
| Assistant Pianist ..... | Elsie Johnson     |
| Pastor-Counselor .....  | Rev. Frank Gehman |

The officers were installed Sunday afternoon and the service was conducted by Rev. Wesley Platt.

We take this opportunity to thank the retiring president, Lester Schmeidt, who worked so faithfully and gave his services so willingly to make camp this year a success. We desire to thank the retiring officers for their splendid work this past year and to wish the new officers every success.

I am sure everyone, young and old, appreciated the inspiration they received from being so close to nature in God's great outdoor temple. Everyone gathered around the campfire at night, where songs were sung and testimonies were given in praise of our Lord.

We hope to have many more such camps in the future, and know that anyone who attends will receive a blessing.

Nora Liddicoat,  
Secretary

### BRUSH VALLEY CHURCH

Adrain, Penna.

As previously announced in the "Evangelist" Brother Eugene Beekley and wife (formerly Miss Margaret Gill of Elkhart, Ind.) are now serving the Brush Valley congregation and doing a splendid work. They are living on the field this summer, conducting preaching and other services each week. The writer had been serving as pulpit supply on alternate Sundays. Even this limited service could not have been rendered had it not been for the willingness of the congregation to have others speak when college duties called the supply pastor elsewhere.

Guest speakers enjoyed and appreciated by the congregation were Brethren Rose, Fairbanks, Shaffer, Berkshire Haag, Swihart, Good, Dodds, Mason and Studebaker. In addition, meetings by Brethren George Drushal of Lost Creek, Ky., and L. V. King of Oakville, Ind., (assisted by his daughters: Jane, Janet, Bernice and Beatrice, talented musicians) were of great spiritual value to the congregation and community.

Much more could have been accomplished with a pastor on the field but the congregation is to be commended for the progress made as indicated in the following. More than thirty were baptized and received into the membership of the Church. The congregation fully financed their pastoral services having previously shared a Home Mission pastor with West Kittanning. They have given generously to most of the general interests of the church. Locally they have financed a new furnace, a power electric line and lights, new hymnals, a stone and gravel drive and parking area and raised the money for painting and redecorating the church.

Each summer Miss Bessie Hooks and local assistants have conducted a daily vacation Bible School which proved profitable to the church and community and resulted in confessions of faith among the children. Miss Hooks, a member of the congregation, is principal of the High School at Riverside Christian Training School in Kentucky.

Other groups have been organized and have carried on their good work for a time. But the Sunday School and the W. M. S., year in and year out, continually carry on a truly great work in the community. There is a splendid spirit of cooperation among the people, they have treated us royally, and many lasting friendships have been formed. May the Lord richly bless this church, their leaders and pastors as they go forward in His name. Correspondence for the church may be addressed to the pastor or to the Moderator (and Sunday School Superintendent) Brother C. L. Hooks, Rural, Adrian, Penna.

Thus endeth a supply pastorate of more than three and one-half years which started out to be a supply of a few weeks or months until a pastor could be secured.

H. H. Rowsey

### HAPPENINGS AT WATERLOO, IOWA

This week (Aug. 4 to 9) 35 young people are assembled at "CAMP BLACKHAWK" located 15 miles from Waterloo on the banks of the beautiful Cedar River (Morris Isle Y. M. C. A. Camp) for their annual gathering. This is just about the largest camp ever held in this district. The Waterloo Church has 10 in attendance, the Lanark Church 6 Milledgeville 8 and Udell 10. Even when there were eight or nine churches in the district, the number in attendance was no higher.

This will certainly mean a better young people's program in the local churches this year, as these young people will be better fitted to carry on the programs and work of these organizations. "BIGGER AND BETTER NEXT YEAR" is the slogan now. Dr. Lindower, Rev. and Mrs. Chester Zimmerman, Rev. and Mrs. St. Clair Benshoff, Rev. Cecil Johnson Rev. W. C. Benshoff and Dorothy Gnagy made up the staff of teachers and advisors.

The Waterloo church has just purchased a new Kimball Pipe Organ with chimes. It will be installed in December in time for a great dedication and Christmas program. We are indeed happy over this event as it is truly a dream realized. We hope and pray that God will greatly bless the use of this instrument in the years to come.

We also purchased fifty new steel chairs. This will greatly aid us especially at communion services.

A special committee has been appointed to work out plans for larger and better mid week services. Much stress will be placed upon these meetings this fall. We hope that it will work out to be a family night each week at the church with special classes for each age group, such as leadership training, mission study and, of course, the regular praise, Bible study, and prayer service.

We shall observe the regular Harvest Home, Promotion Day and Rally day services in September and October. We are also planning a special Bible Study week with some one from the outside. These details are yet to be worked out.

Seven or eight so far have expressed themselves as planning to attend National Conference. We hope more will find it possible to go.

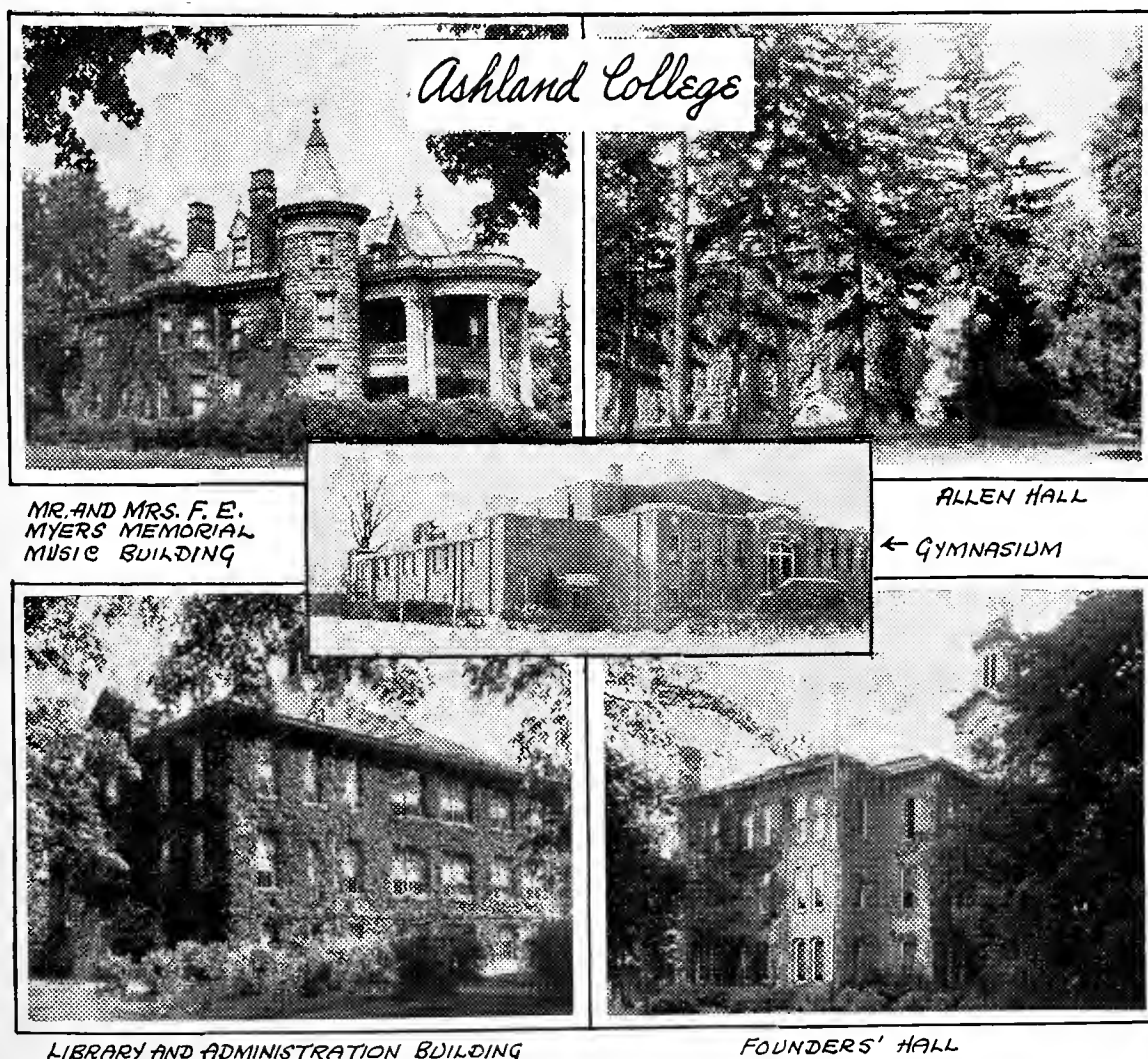
Mary Puterbaugh,  
Cor. Secy.



# THE Brethren Evangelist

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August 30, 1941



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ASHLAND, OHIO



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## CONTENTS

|                                                                                                               |    |
|---------------------------------------------------------------------------------------------------------------|----|
| Interesting Items .....                                                                                       | 2  |
| Southeastern District Camp .....                                                                              | 2  |
| The Fifty-third Conference—Editorial—<br>F. C. V. ....                                                        | 3  |
| National Conference Moderator's Address—<br>Rev. E. L. Miller .....                                           | 4  |
| Some Outstanding Experiences in a Ministry of<br>Fifty-five Years—(7th in series)<br>Dr. Martin Shively ..... | 7  |
| Social Participation—Dr. L. E. Lindower .....                                                                 | 9  |
| The Word of Truth—Rev. Frank Gehman .....                                                                     | 11 |
| Christian Endeavor Topic for Young People .....                                                               | 13 |
| Our Children's Department .....                                                                               | 14 |
| Indiana Laymen "Plans" .....                                                                                  | 14 |
| Among the Churches .....                                                                                      | 15 |
| Central District Camp .....                                                                                   | 16 |

## INTERESTING ITEMS

### LAST MINUTE NEWS

#### National Laymen Elect Officers

The following officers were chosen to lead the National Laymen's Association for the coming year:

President ..... Dr. R. R. Haun, Ashland  
Vice President ..... C. A. Sholly, South Ben  
Secretary ..... Edgar Berkshire, Masontown  
Assistant Secretary ..... John Good, Waynesboro  
Treasurer ..... George Kem, Dayton  
Trustee ..... A. Glenn Carpenter, South Ben

In presenting this Conference Number of The Evangelist we have tried to bring you a little of the conference to carry you into the spirit of this great Fifty-third gathering of the church delegates. At this writing, Thursday morning, the number of delegates was reported as 310. More are still to be registered.

The Moderator's address is given you in this issue. Not in its entirety, but the more important parts of the address are printed. We beg "Brother Ed's" pardon for "cutting" the material, but we did not have space for the entire address.

Brethren L. V. King and C. G. Wolfe were reelected to membership on the Board of Trustees of the Benevolence Board.

The Woman's Missionary Society in their annual conference session have been having large attendance. It surely takes the women to do things.

## Southeastern District Camp

### CAMP PENIEL

Camp Peniel for 1941 is now only a memory. The camp closed Saturday noon August 16. This, it will be recalled is the camp for the Southeastern District of the Brethren Church. Industrial conditions cut down the attendance from that of last year. This being a Senior camp it felt the inroads of the call for industrial workers more than a Junior camp. Other wise the camp was pronounced a success by numerous individuals. Perhaps one of the best testimonies in regard to the camp was a plea to extend the camp for another week. Plans are now being considered, which will make this a combination camp next year, including both Juniors and Seniors. The following Churches supported the camp by sending campers: Hagerstown, St. James, Waynesboro, Pa., Maurertown and Mt. Olive. The faculty consisted of Dr. L. E. Lindower, Ashland, Ohio, Rev. E. L. Miller Maurertown, Virginia, Miss Margaret Lowery of the St. James, Maryland, Church, and Prof. Charles Provance of Masontown Pa., as teachers. Miss Betty Lyon of Washington D. C. and Miss Thelma Baker of the St. James Church were deans of girls. Miss Katherine Bowersox of New Windsor, Maryland, was camp secretary and assistant pageantry, the writer was dean of the camp and camp manager. Mrs. Clarence Rohrer was the efficient Camp nurse, and Clarence Rohrer, Camp treasurer, they are both from Hagerstown. Running the camp with out either of them would be much more difficult task. We were also able to secure camp supplies which will last for a number of years, such as typewriter and mimeograph machine. The campers and faculty soon formed themselves into a congenial group and soon choking good byes were said when the hour of parting came. Campers are already looking forward to next year's camp.

Freeman Ankrum  
Masontown, Pa.,





# EDITORIALS



## FIFTY-THIRD GENERAL CONFERENCE OF THE BRETHREN CHURCH

### Progress

A Conference Year come and almost gone! Another three hundred and sixty-five days past on into history! What has been written on its pages cannot be changed. And, indeed, some of it we would not change if we could. Advancement in the various avenues of the church's activities—saved souls; lives given to service in the Master's vineyard; men raised from the "slough of despond;" childhood made happier; youth directed in the paths of righteousness; adults encouraged; the aged uplifted. No, we would not change these on whit.

And those things which are not so pleasant, the blots on the pages—these we would forget and like Paul's "press on toward the mark of the high calling of God in Christ Jesus."

So indeed, let us think of: churches pressing forward; Missions supported; Publishing Interests advanced; Education continued along Christian lines and with a renewed Christian emphasis. All these, and more! Why not rejoice in the "Progress" of The Brethren Church. But may we rejoice in all humility—for it is Christ who must be exalted. And we rejoice in this progress FOR HIS SAKE.

### Problems

Of course we have problems! Who has not? What phase of life may be lived without its problems?

But problems can be solved. No problem is too difficult for the Great Master Teacher. So we place our problems in His hands—and we know that they will be solved according to the method and in keeping with the answers in the Great Book of Life.

Problems are being met in this Conference. As indeed, problems have been met in every conference which has been conducted by The Brethren Church. But they are being met in the spirit of Brotherly love and kindness of heart and word. There is no other way to solve the problems of the Church of the First Born.

### Plans

"What man sets out to build and plans not?" We meet in our Conferences to plan. It is there that our thoughts and inner desires are crystalized; it is there that mind meets mind. It is there that mere skeletons become covered with sinew and flesh. It is there that life-breath is breathed into the inert body and that

body becomes a living thing. It is there that hearts are unified and we go back to our churches and become part of a purposeful movement for our Master.

The leaders of this Conference are planning for the future of the church. These plans should become a part and parcel of every church in the Brotherhood. These plans should become a guide to the working unity of the entire denomination. We should be so harnessed together that we are able to pull in but one direction—and that direction upward.

These plans are constructive plans—not wrecking plans. Plans that wreck are as difficult of making as plans to construct, so why not make and follow the construction plan and purpose?

When Conference is over we should find ourselves returning to our work with the new plans "tucked" under arms and a determination in our hearts "to work the plan."

### Personnel

Our new leaders for the coming year have been chosen. Dr. E. G. Mason becomes the Moderator of the Church-at-large. Prof. J. Garber Drushal has been chosen as his chief aid and Vice Moderator. Two laymen, both equally qualified for their tasks. Both fired with enthusiasm for the advancement of the church they love. Both ready and willing to assume the positions of trust and confidence that have been accorded them. Backed by such men as Dr. L. E. Lindower, Secretary; Rev. L. V. King, Assistant Secretary; D. F. Benshoff as Treasurer; and Rev W. S. Crick as Statistician, who can doubt that the new year's work will prosper—for these men are "Men of God."

When men are chosen as leaders it is the evident duty of the church-at-large to follow their leading, not blindly, as mere puppets, but as intelligent and loyal subjects of the Lord Himself. For these who have been chosen only become leaders of men when they themselves become real followers of the Great Leader—the Lord Himself.

And as we look over the enthusiasm that is exhibited in the conference we feel sure that such a following may be expected.

But we need remember that simply planning is not sufficient. Simply following will not suffice. It must be that every man "stand in his place" and every man "follow where He leads."

F. C. V.

# Moderator's Address - - -

## The Fifty-third General Conference

**Rev. E. L. Miller**

To the delegates and friends assembled at this conference, Greetings. God has been good to us all along the line and here we are again assembled as a National or General Conference of the church which we love and to which most of us have given of our substance and life in no little measure. I feel that no other motive or desire other than to further serve our beloved church and to make her count for the most good in the world, has brought you together... As your moderator the past conference and year, I thank you for your continued enthusiasm and support of the local, district and general work of the organization. We are an organization "not for profit," as the charter says, but we are set for the greatest profits obtainable, spiritual uplift and physical welfare of the church and its auxiliaries and salvation of souls...

Speaking of the peace and harmony that reign among us, I would like to stress the fact that it is not the peace of the cemetery, but of sympathetically co-operating groups within the greater body, the church... The last conference was a live, awake and forward-looking gathering, and the results during the year have been gratifying... We are told the strength of the Brethren Church is not what it was about twenty or more years ago. Be that as it may, we are better fitted right now to make real progress that at any time in the past score of years... Militarily they say the best defense is well-directed offense. So the peace-loving Brethren have taken a page out of the book of military tactics and we have proved the worth of such attack.

So today the new Moderator takes hold with the conference machine in excellent running condition, and everybody in readiness for a happy and successful journey, and this for the entire coming conference year as well as for this conference week proper.

Since last we met things have not all been rosy among us. We have sustained some great losses among our leaders, both in the ministry and among the laity. Mighty oaks have fallen, and what are we to do about it? In one sense they can never be replaced, but in another we MUST replace them or fail.

So it is up to all of us to work and pray so that these breaches in the wall shall be closed up speedily. Young men and women MUST respond to the call to service in greater numbers than ever. The local church needs them and so do district and general conference Boards and institutions. Leaders are not born such, they are made by the work of the Holy Spirit and the educational institutions of the church in conjunction with the encouragement of the Christian homes. Let us more than ever encourage the young people to take hold and to let God have His way with them...

It will be very difficult to replace a Dr. Beachler in our midst and councils. God used him mightily in many ways for the good of the church. But Dr. Beachler would not expect us to stop because he has been called. I had the opportunity to spend some hours with him during the last year of his life, and I know that his word to us would be to GO ON... As often said, God takes the worker but the work MUST go on. It is up to us to see that those who labored so well shall not have labored in vain...

One of the farthest reaching moves of last conference was the resolution to put the church general on a budget basis or system. That is very business-like and commendable. By so doing we shall not play up one institution or auxiliary to the hurt or neglect of another just as necessary or essential to the welfare of the church. Having seen something of what the committee appointed has done I feel we are making seven-league steps in the right direction...

It is a pleasing thing to your speaker that the folks have responded so finely to the calls of at least some of our auxiliaries during the year. The goal set by the Mission Board was thought rather high, but you have overshot the mark nicely. The Publishing House or Board also set a goal for you and again you went them considerable better. That has rejoiced our hearts. All you have given to either of these Boards will be used carefully and well... The fine building soon to be occupied by the Publishing Co, and other of the auxiliaries, is a credit to the church and it will be a money saver over the years. Besides it is now where many have thought it should have been in the first place, close to the College and our present conference meeting place. Those who had charge of

locating a proper lot and then proceeding largely by faith to build have our compliments and commendation and so have you who are furnishing the where-withal. The Publishing House matter surely solved itself or was solved for us by those in charge far more easily than most of us had thought possible. Let us take it as an inspiration to move forward in all things.

While we have the Publishing interests in mind, might we also say that here is the place where information for us all should be compiled and distributed over the brotherhood. To that end some of our district conferences have passed resolutions regarding getting **The Evangelist** into more of the homes of the church. Here a lowering the price would be a big incentive for many to subscribe. Can not some plan be worked out by the Board or conference whereby a dollar subscription price could be set? Larger sales with smaller profits have made more than one business man successful. Maybe we can take another lesson from the business world. I know full well that financial involvements must be considered. But that is what we are here for right now. And so far as progress in our church is concerned, I feel the Publishing House can have more to do with it than any other auxiliary, not excepting the mission boards, general and district. Maybe something like this is in the back of the heads of the Publishing Board. If so, fetch it front and out to us. I am persuaded that in a democracy the people will all the better respond to the needs of that democracy when they are kept fully informed of what is going on and what is needed. Let us proceed much the same way in our oft called democratic Brethren Church. And please don't get excited about the word democratic, for I have spelled it each time with a lower case d. The Publishing Board has its problems as they will tell you, but we must all put ourselves to the solving of them. And I go no further into their work than to say that their publications have undergone a wonderful change for the better the past two years. Keep it up and help us to get this material to the greatest number of our people. . .

The effervescent and irrepressible J. Ray Klingensmith has been on the job in real fashion the past year. He is full of the finest spirit and no mistake was made in selecting him to act as field agent for the Mission Board. But why shouldn't he be in high glee all the while? You responded to his call and that of his Board by giving the necessary funds to carry on during the year. Let us keep that young man pepped up and bubbling over with missionary fervor by continuing our gifts to the work we have called him to do. He is in the same fine fettle that we find the workers in the Publishing house and for about the same reason, the church is backing him and them up. The old colored ditty, "We'll roll, we'll roll the chariot along, and we'll all hang on behind," has something

wrong with it. Brother Ray could not roll the missionary chariot along with all the rest of us hanging on behind. But with each doing a little pushing or pulling with him he can go places and get things done that will surprise us in the end. Remember, we are only one year out of the woods. The Board did well during the short interim when they had no travelling secretary, but now with our present enthusiastic leader we must not fall down and let him do it all and all alone. Missionary work is a continuing work. This year's gifts solve the problem only for this year. Let us show that the Lord's portion for church extension shall not be shortened.

The W. M. S., and S. M. M., Sunday school, C. E., and Boy's Brotherhood might well come in for some extended comment, but we are all so well informed about their type of work and service that anything said in this article would be unnecessary. But maybe some of us do not know how well these auxiliaries do serve. Not taking **The Evangelist** we are uninformed. Those wonderful women, with their faithful leader, have helped in so many ways that I do not attempt any cataloging of them. But you should know that they have given the Mission Board some two thousand five hundred dollars during the past year. And that's no small change in any preacher's pocket. More power to them too. And the younger ladies are following in mother's, auntie's and grandma's footsteps. The fires of missionary endeavor will not die out so long as we have such loyal folks studying the Word and missionary publications and acting upon the information and instruction given. During the past year the National W. M. S. has given more to missions than the whole Brethren Church did the first few years that I was a member of the organization. So we are progressing in spite of what the pessimists might say. I have always been an optimist in the work of the Lord, and I can say truthfully that the women of the church have helped make me the optimist I am. They have stuck to the work with vim and zeal when lots of the men were shaking in their shoes. And they have been instrumental in starting churches when the men just couldn't see the need. But once the work got going the men were on the job and then it was, Betsy and I killed a bear. God bless the W. M. S. and these other auxiliaries that are staying by the stuff helping put across a successful work for the Brethren and God.

Surely it would be unkind in the extreme were I to close without saying a word about our host institution, Ashland College. Of course we know that the Ashland church is to be credited for much of the preparation for our happiness and comfort. But we are meeting on the grounds of the College. We have the best place for a conference that we might find anywhere close to Brethren centers. This is and should be known as the hub of Brethren interests. Here we

are going to hold our conference during the years, or at least I hope so, and here we shall have centered most if not all of our church interests. So to the College we owe our thanks for the privileges we are enjoying. But friends, this is not some other fellow's College, it is ours, yours and mine. It is Brethren both as to control and ownership. And the influences for good emanating here from are excellent. The College is the only educational institution of the Brethren Church and the affiliated Seminary is the only seminary of the Brethren Church. Others may make claims, but I have told you the truth in the matter. . .

The Board of Trustees is now back of a movement to raise a good revolving fund for College purposes so that when money is needed for a special purpose or to meet bills due, we need not borrow from banks and pay steep interest, but this fund can be used and payments made back to it as money comes in. And this without interest. This is a very worthy cause and we will meet the need I am sure. Only very recently I met up with a school man, the principal of a High School. Speaking of preparation for school work we mentioned the colleges from which he and I had graduated. When I said I had done my work at Ashland, he replied by saying, "I wish I had a diploma from Ashland. It is a member of the Northcentral Association of Universities, Colleges and High Schools and that means it rates." When checking up on why he made such a statement he again said, "That Association is the highest rated in the country and it means something to be in such company." Of course my chest didn't fall any when he made those remarks. And that is your school of which he was speaking.

It is too bad that our benevolences and Brethren Home must struggle along like they do. Let us have a heart and open up to the calls for help in these things. I know it is easy for us to forget the work of those who have gone ahead in the years gone by, but that is no credit to us and nothing to brag about. Here again the budget program will help if adopted, as it will also for the College. The government, rail roads, and other institutions pension their faithful workers when they are no longer able to carry on. Why should the church permit its worn out ministers and leaders to suffer in their old age? . . .

Now I have touched upon what should be very interesting to us, the institutions of the Church, and I have done it purposely. . . People want to know just how we are doing and where we are going. And since they are paying the freight they have a right to know. In answer to all their questions I say we are going strong and doing nicely. I think that in spite of the major operations we have recently undergone we are doing as well or better than could be expected. I like the glint in the eyes of my Brethren as I meet them in conference and in their churches. They have

that set of jaw also that says they know in Whom they have believed and that they are in the work and Brethren church for keeps. The spiritual state of our churches I feel is very high. As Moderator I am chairman of the committee on the spiritual state of the churches and I here make a partial report, and it is as stated, we are doing very nicely, revivals of religion are held regularly among us and the spiritual side of church life and membership is properly stressed. Our churches are very kind and liberal in lending their preachers to assist in other fields in the work of evangelism. Without such work we shall and should fail. The church was born in evangelism, in a revival, and there is no reason for us to follow in the footsteps of larger denominations in calling off the revival as out moded, etc. Some of those denominations are seeing their mistake and they are again on the job in revivals and evangelistic meetings. While the revival meeting continues and the missionary offering goes over the top I fear not for the continuance and growth of the church both numerically and spiritually. . .

And now in a closing word I would again say with the Lord to Moses, tell the children and grown-ups of the Brethren Church that they go Forward. It is no credit to a soldier that he has been shot in the back. And I don't want you or myself to be soldiers of the cross that are in retreat with the Devil pouring a withering fusillade into our rear parts. I would be like the lad in Napoleon's army who when told to blow the retreat said he didn't know how, he had never learned it but that he did know how to blow the charge. The Col. told him to blow the charge then, which he did and the army went across to victory. And I won't blow taps for you either. There are too many sleepers now in the pews and we don't want to increase that number. But I would blow the revellie, the get them up call, so that all will be awake and on the job. Remember your adversary, the Devil, is about seeking whom he might devour, and he is getting too many good meals. The Brethren Church Must and Will show old Square Face, Auld Nickie Ben, The Old Scratch, in short Satan, that they have no use for him nor his devices be they never so cleverly presented. Don't drag your feet in the work of the kingdom. Don't slow down in the Master's service. Faithfulness shall in no wise lose its reward. Let us be faithful. I am proud of the Brethren Church and the Brethren in it. You have done nobly the past few years when under the severest fire. Keep your courage up. Never say fail. Remember God still lives and He is back of us in every good work. We cannot fail if we do our God-given best. Last year in the opening sermon of the conference I said I would be ashamed of you and would have no part in you if you refused to measure up and do the work of Brethren. I still

stand on that platform. But how pleased I am that I need not be ashamed of you. How nice that you have measured up. How wonderful that TEKEL need not be on the wall for you. We are indeed in the balances. The world is looking our way. Others are not too strong for success on our part. But we are engaged in the Lord's work and in spite of invitations to come down from the walls of service, we, like Nehemiah, must say, "Should such a one as I come down?" Then we must answer as did Nehemiah when the enemy on the plains of Ono asked him to come down to the plains of Ono to talk the thing over. I can hear him saying "ONO." All manner of pleasant and pleasing propositions may be made you, but again I say, hearken not unto them. We are Brethren and such we intend to remain. Stay by the ship, for she is righting herself nobly and better days and greater accomplishments are just ahead. And again I feel

moved to close my talk to you with that poem, author unknown, but words that should move us, for they are moving words. The rhythm, rhyme and inflection of these wonderful words should grip us and send us about our service to the Master with greater enthusiasm. Harken to the poet.

"Go on, go on, go on, go on,  
Go on, go on, go on;  
Go on, go on, go on, go on,  
Go on, go on, go on."

And with that urge to action I leave with you this moderator's address hoping it might serve somewhat as a stimulant to better, more loyal and successful service. And may God overrule anything that may not have been according to His will. God bless and keep you all.

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## *Some Outstanding Experiences in a Ministry of Fifty-five Years*

(Seventh in the series)



*Dr.  
Martin  
Shively*

In a ministry covering so many years, it is to be expected that there will be a great many services of one kind or another which make lasting impressions on the man who conducts them. Among such services, there are funerals, some of which almost make it impossible for the minister to officiate. The person whose form is before the preacher may have been so close to him that his heart is so deeply touched that he may feel that his rightful place is with the family which is bereft. I have been called upon to conduct not a few of such services, when I could have officiated as easily at the funeral of a member of my own family.

But I want in this brief story to tell you of two funerals at which I officiated, which were of a kind that none who were present can ever forget them. Both families concerned with and in these services were members of the congregation at Lathrop, Calif.

The first of these was the Thomas Gibson family, whom some of my readers will remember as having been a contributor to the columns of **The Evangelist** in the not far distant past. I met this family during my first week on the coast, where they were present at the annual camp meeting. Bro. G. was a Scotchman, and his good wife Mary, was a Dane. Bro. Gibson was much in evidence at all such meetings which the family attended for he played a slide trombone to assist with the music, and did it well. The family consisted of four children, the three elder ones being girls, Agnes, Ruth, and Mary. Next, and youngest was a bright little boy, Tommy. Early in that camp meeting, the parents brought the little boy to me, to tell me that it was their wish and prayer that Tommy should become a minister of the Gospel, and asked my opinion as to whether I thought such a wish could be realized suppose they thought that the new preacher might be a believer in phrenology, and could thus give an expert opinion. He was a little fellow perhaps in his fourth year, and I gave it as my opinion that being brought up in such a family as theirs, where religion was an outstanding matter, he could and would all probability become what his parents wished for him.

A few weeks later, after the family had returned home, I received a telegram saying that Tommy was



dead, and asking me to come to conduct the funeral services. I felt sure, because of the place the little fellow held in the family circle, that the service would be a hard one to conduct, because of the thwarted hopes of his parents. The family lived at Dos Palos where Bro. G. was foreman of a section gang. I arrived at midnight, and was met at the train by Bro. G. and greatly to my surprise he received me without the breakdown which I had been expecting. He took me down to the home, where I expected a scene of grief when I would meet Mary, the mother. But again I was surprised, when she told me calmly of the decision at which they had arrived,—that though they wished above everything that Tommy should become a preacher of the Gospel, they were consoled by the fact that they believed, without question, that he was safe now, whereas if he had lived he might have fallen into temptation and been led astray. There was not even a tear in evidence as she told me this and more.

Next morning there was a brief service at the home, and Bro. Gibson tried to assist in the singing of the hymns, but could not quite do that. The main service was held at a church not far from the home, and at its close as the family came forward for their last look at the face of the boy, there was not a tear on the faces of even the sisters, nor the parents. Only the fullest resignation, which has made the preacher say then and many times since, "If the religion of Jesus Christ could do nothing more for men than to produce such a spirit of sweet resignation, then who can say how much it is worth to men."

The second of such most unusual funeral services at which I officiated was also in a family of the Lathrop church. Almost at once upon our arrival on the field I met a family by the name of Robinson. The family consisted of father and mother and two lovely little daughters. It was a family in which expressions of affection were greatly in evidence. A year after our arrival on the field the younger of the daughters, a child of two years, became ill with cholera infantum, and despite everything which could be done, she passed away, and I was called to officiate at the funeral, which I did. Before leaving the grave the father came to me and asked if I would baptize himself and the mother that afternoon, which I did.

It was another of the instances in which was verified the statement of prophecy, "A little child shall lead them." And that father and mother became at once devoted and faithful members of the body of Christ.

A bit more than a year later, the other daughter became the victim of malignant diphtheria, and in spite of every effort to save her life, she too died. After the death of the first child, both father and

mother lavished, if possible, more affection upon the surviving daughter, and nothing was spared which offered any hope of saving her life; but to no avail. I have never met more affectionate children than these two little girls were.

Of course the funeral was private, with only the parents, two uncles of the children, the grandmother, the undertaker and the minister present. The mother was ill and in bed with a mild infection of the disease which had taken her last child. The sealed casket was in the bed room at the side of the mother's bed, and in the room were only the father, mother and preacher. My Book was opened on the foot board of the bed as I brought a message from the familiar text from II Kings, "Is it well with the child," and I tried to sing, "Safe in the arms of Jesus." At the close of the message, the father and I carried the casket to the bed side and tilted so the mother could look upon the face of her daughter, and she stretched forth her hand and touched the casket and said, "Good-night daughter, I'll see you in the morning." Not a tear in either her eyes nor in the eyes of the father. Neither the father or mother could attend the burial, and as the hearse and one vehicle drove away, the father stood on the porch and waved to us until we were out of sight.

Here was another instance in which the grace of God and the faith which the bereaved parents had in Him, sustained hearts which otherwise would have been broken and inconsolable. Since then two other children came into that home, Roger and Dorothy, and they with their mother, Anna, still survive, and I hope that the same spirit which found such wonderful expression in the event briefly described, will sustain them in every hard experience of life. The father, Dr. T. C., has gone to be with the daughters who loved him so much, and whose love was reciprocated so completely.

### It Seems To Me

Emotion and reason are in constant struggle to dominate the average individual's life, with emotion having the advantage. God's intent in the Christian's life is that faith should rule and both emotion and reason be willing servants to it. Yet modern Church life sees emotionalism and rationalism contending strongly with one another for supremacy and faith pressed into the background. Or so it seems to me.

The Mentor.



DR. W. I. DUKER  
President

DR. L. E. LINDOWER  
Treasurer

## The National Sunday School Association of the Brethren Church

REV. E. L. MILLER  
Vice-President

REV. N. V. LEATHERMAN  
General Secretary



Dr. L. E. Lindower

# Social Participation

(Third in series)

other members of the group. As the central experience of the Christian life, prayer rises to the level of associated desire and effort in the attainment of desires that are shared by the community.

This is the topic for an important chapter in one of the books on Religious Education, recently added to Ashland Theological Seminary Library, entitled, "The Curriculum of Religious Education," written by William Clayton Bower, Professor of Religious Education in the College of the Bible, Lexington, Ky. The chapter on "Social Participation" has been selected because this is an important emphasis in meeting present-day problems of Christian life and teaching. Christianity is first, a matter of individual salvation, but it is bound to have its social implications. The Christian may either use or abuse the social side of his salvation, but he is bound to do something with it in relation to other men.

"Participation in the life of a religious community opens a way for making real to the child his relation to God. From this community of persons will emerge for him those qualities that will enter into his conception of God as the Supreme Person. But in such a community God is more than the Supreme Person—He is a member of the group. In this way the child's relation to God is grounded, not in theological dogmas, but in living and loving personal relations. His thought of God grows up in connection with the commonplace activities of life. Since to him God is a member of the community, all his relations to his fellows are tempered and spiritualized by the participation of God in the life of the community. As a member of the community God shares in the ideals, purposes and decisions of the group, as do its other members. Contrariwise, the decisions of the group are made with reference to what are believed to be the ideals and purposes of the Supreme Member. In such a situation prayer as communion between himself and God becomes as normal as communion between himself and

In such a sharing of life as is here proposed the mature have quite as much to gain as have the immature. If youth needs to learn the ways of life by participating in its worthwhile enterprises as it may have capacity and experience, adults need to keep open within themselves the fountains of youth. They need to retain the buoyancy of spirit, the optimism and the freshness of experience that are the heritage of youth. Youth and age need to be able to share each other's viewpoint. We have touched upon cooperation in the control of experience elsewhere. The only way through which that co-operation can be possible is through understanding. And understanding rests upon shared experience. In the immediate present this constitutes no small problem in education and social control. At the present moment there has come a widening breach between the youth of the world and its adult life. The youth movement throughout the world is a movement of revolt against authority imposed from above by the older members of society that, from them, represents the outreach of the dead past upon the ambitions and hopes of the future. On the other hand, the older members of society are dismayed at the consciousness that for the most part they do not understand youth. The way out will come only through understanding and sympathy. This understanding can never come between the old and the young until the old and the young have learned to live a shared life of common purposes and effort.

The ultimate implications of this discussion are far reaching. They are that when society has become deeply conscious of the fact that its fundamental responsibility is to the child who is learning to live his life and to carry forward the continuing enterprises of the race through participation in the enterprises that are going on about him, it will need consciously to organize its life around the interests of the child. As matters now stand, social enterprises are pur-

sued without reference to the education of the child. Would we be willing for the child to get his interpretation of the meaning and worth of life from the basic ideals and motives that are the working principles of industry as it is now for the most part carried forward? Would it be best for him to take his measure of life and learn his attitude toward his fellows from the present militaristic basis upon which national policies are conducted? Are the ideals of a child safe in the commercialized places of amusement? Can he safely derive his values of life from the crass materialism that too frequently dominates vocational and social life? Is the world the child sees through the scandal-purveying, commercialized press the world of reality that we wish him to build for himself? Is much of the home life of western civilization, brutalized by material standards of value and irresponsible sex relations, the sort of home life in which a child may safely participate?

To ask questions like these is to set the larger educational task for modern society. The task of moral and religious education is much larger than can successfully be undertaken by an institution or particular group of institutions. It is the task of society. To ask such questions is to reveal the staggering immensity of the undertaking. But, difficult or not, it is something like an organization of our whole social life around the educational interests of the child that is necessary before we can be safely entrusted with the directing of young life. No matter what its particular technic may be, in the final analysis all education comes about through the initiation of the young into the life of the group. A foremost American educator has put it thus strongly, "Children are educated in spite of the schools." Be that as it may, this statement goes straight to the heart of the larger problem. Whether society is conscious of it or not, the education of its youth is an initiation into what society itself is, good or bad. Is it hoping to much that society in its larger community aspects shall be made conscious of this responsibility and be led to organize its processes and functions in such a way that, through participation in its life, childhood may come into an appreciation of that which is beautiful and good and worthy of the high destiny of the human spirit?

But upon this larger movement moral and religious education may not wait. The agencies responsible for religious education must begin by organizing themselves into a community of religious life wherein the young may form constructive attitudes toward life, with positive reactions to those things that are wholesome and with negative reactions to those things that are destructive of the finer qualities of personal and social living.



## Congratulations



OBERHOLTZER-WOLFORD. At the home of Mrs. A. L. Delozier in Ashland, Ohio, on August 25, 1941, Brother H. M. Oberholtzer, pastor of our church at Huntington, Indiana, and Mrs. Goldie Wolford, of Manteca, California, were united in marriage by the bride's pastor.

Both Mr. and Mrs. Oberholtzer are well known in the Brethren Church, and their many friends join in wishing them a happy wedded life and much success in the ministry of the Gospel of Christ.

J. Wesley Platt

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### THURSDAY NIGHT

Thursday night proved to be an outstanding time in the General Conference sessions. Between five and six hundred people fairly packed the College Gymnasium to listen to the words of Missionary Secretary J. Ray Klingensmith and to view the motion picture of the various church activities.

Special music was brought by the Park Street Sunday School orchestra and Dr. and Mrs. I. D. Bowman were given recognition on the occasion of their sixty-second wedding anniversary.

E. M. Riddle closed the service with a fine sermon.

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### YOUR CHURCH AND YOU

Your Church, What does it mean to you? What do you mean to it? Is it the kind of a church you want it to be? Are you the kind of a member it wants you to be? Does the community look upon your church and you as definitely Christian, in word, in deed, in love and in hope?

Your church gives you a better place to live. Very few persons would care to live in a churchless community. It is a proven fact that the moral and spiritual teaching of a church lift the standard of living of a community above the average.

Your church gives you a place where you can worship God. Millions are denied this privilege you have it. Enter always with thanksgiving into the House of God.

Your Church gives you the opportunity to contribute to the work of the Kingdom of God,—to literally go into all the world and share with God your substance.

Your church gives your children and young people a Way of Life, not only character training, but character, an outlook on life that is Christian.

Your church offers salvation to all who come who may drink freely of the water of life. No one is refused. No one is turned away. All are welcomed.

Your church gives all this and more but what are you giving your church? It needs your prayers, support, regular attendance. It needs you!—Selected

## The Editors Speak



Rev.  
Frank  
Gehman

### The Word of Truth

Jn. 17:17, "Sanctify them in the truth: thy word is truth."

The fundamental reason for the breakdown of modern education lies at the point where our schools rejected God's Word, the Bible, as the text-book of man and as the fountainhead of all truth.

During the middle of the past century there developed a school of thought which, intoxicated with a rapidly expanding knowledge of the physical sciences, adopted a mechanical theory of the universe. Because physical sciences do not concern themselves with origins, and because the new theory held to the chance existence and development of all things in the universe, it had no need whatever of a Personal God Who creates and in turn sustains His creation. This theory did not arise out of the physical facts assembled but out of the fertile minds of the seekers. Into the scheme of the theory attempts were made to fit all the known facts. Many found the result satisfactory to themselves even though their credulity must often have been much strained.

Because there are admittedly unbridgeable gaps in the scheme, because the theory has not been successfully established and is, in fact falling before increasing scientific knowledge, and also because it arose originally from human speculation rather than from the established facts which it professed to explain, the mechanical theory of the universe is primarily a philosophy rather than a science. Science deals with facts, seeking them out and buttressing them with undisputed evidence. Human speculation is foreign to true science. Philosophy is an intellectual scheme of things. Whatever the intelligence accepts can be as real to it as established facts. Therein lies a gravest of grave dangers; a faulty philosophy is a deadly snare having eternal consequences.

The mechanical theory looked good to human intelligences. It flattered man by making him now the master of his own destiny. It gave him a new "liberty" by removing from him all sense of responsibility to a Supreme Law-giver and Judge. It fitted into the picture of things man had drawn for himself. Consequently it came to be widely accepted, not as

Cynically Pilate asked of the betrayed Lord, "What is truth?" and waited not at all for an answer. Whatever the cause of his cynicism and for his failure to await an answer, the Prisoner Who stood before him was well able to give answer. That Prisoner was the Lord Who had prayed for His disciples, "Sanctify them in the truth: thy word is truth."

Many a cynic since has asked with Pilate, "What is truth?" convinced by his own cynicism that there is neither a clear nor a definite answer. Others have asked in all honesty, "What is truth?" And some have asked in perplexity. The Lord's answer stands—"Thy word is truth;" the Word of God is the final answer to that query.

If what the Lord said is literally true, there is no true learning or knowledge but such as wholly accords with God's Word. And if that be so, we are compelled to conclude that much that passes in many circles for truth must be much less than it claims for itself. We have witnessed a period in the educational history of our civilization that is bearing a startling fruit today. Observant individuals are well aware that our educational experiment has gone sadly and bitterly sour, and that many of our schools are failing with galling completeness to build character and to actually prepare their pupils for successful, harmonious living. Huge sums of money have been spent on educational facilities, humanly brilliant minds have given themselves to lengthy and often sacrificial efforts and much time has been expended in the education of the young, yet the results have been, in a general way, disappointing and the world is the theater of modernized beastliness.

the philosophy that it was and is, but as fact and science. And all this notwithstanding the fact that it did the same thing the heathen did in respecting the Creator and worshipping the creature.

Everywhere the theory found itself in conflict with the Bible. The Bible accounts for creation by revealing a Personal God Who is infinitely able to create all that we see to exist. It shows man to be what he is, not because he is only partly up the ladder in his rise from the jungle, but as a result of his own lust and rebellion against the knowledge of the God. It rules out chance entirely as the controlling factor of the universe. It makes man responsible, not only to himself and society, but in the finality to the allwise and perfectly just God of the universe. The human philosophy and the Word of God were in hopeless conflict. But the philosophers were sure they were right beyond any question and they loudly proclaimed so. They elected themselves the high priests of modern learning and from the pinnacle of their self-adjudged academic supremacy they proceeded to rule the trends of educational process with narrow and dictatorial bigotry. They reduced all things to terms of the physical and material and hence neither knew nor cared to know the spiritual. They ruled the spiritual out of court by applying to it the criteria of the physical sciences and boldly declaring it to be found wanting. Triumphant they heralded their success and the new "knowledge."

It was promptly taken up by the educational world and taught far and near as "science." It became a fetish to the educational world. No "intelligent" person dared deny it as final and absolute fact. It was taught to even immature minds as the last word in learning. Anyone who did not accept it was made clearly to know that he was a back number and not worthy of intellectual rating or academic standing. The hopeless conflict between it and the Bible was solved by throwing the Bible overboard with its God and its teaching of morality, human responsibility, eternal life and eternal punishment. It became a popular thing to ridicule the Bible even if one had to go far afield to do so, and with great hue and cry the slaving pack closed in for the kill.

When the educational world closed its back upon the Word of God as truth, it decreed its own ultimate failure as an institution for the betterment of the whole life and sentenced millions of youth to lives dominated by a false philosophy, therewith damning them to eternal spiritual night. It will never be able to make up to its victims the damage it has done them, nor does it seem disposed to try.

Jesus Christ said, "Thy word is truth." To that statement all truth seekers ought to cling and never depart therefrom. The Christian need never fear the undisputed facts of the physical sciences. While the

Bible is not a text-book of physical sciences, it is accurate in all its references to physical phenomena and its statements antedate the scientific discoveries. The primary concern of the Bible is man and his relationship to God. Physical sciences provide us with innumerable physical conveniences, but these alone do not make for more successful living or for happier dying. The truth that sets men free is spiritual truth. The knowledge that makes life truly successful is spiritual knowledge. The Word of God is the final authority in all things that pertain to man's soul and its destiny. Genuine education is interested in the building of successful life and living. There is no successful education without taking regard to the primary things that concern man and it is just these with which the Bible deals. The facts of physical sciences are secondary to lasting success in living. The Bible tells men how to live now so that they will be prepared to live hereafter. It is truly the Book of Life, and hence indispensable.

The vain philosophy has now long held sway. Stubborn facts challenge its reign. Fiercely it clings to the remnants of its regal dominion. In the ashes of its failure to make for real living its victims drink the drugs of the fond illusion and wonder why they are bitter. It brought them where they are but does not know what to do for them now that they are there. The world is working out to a logical conclusion the course the philosophers set it, yet neither teachers nor pupils seem to know what is wrong. The recipe looked good to them and they cannot understand why the stew is sickening. The materialistic philosophy had only a human origin with no power to inspire mankind to higher things. It did not restrain but released the natural impulses of unregenerate, uninspired hearts. It opened the sluice gates of jungle slush and sank millions of aspiring youth in the morass of crass materialism after robbing the eager upward look of any spiritual goal. Only the full truth would have given those young lives what they aspired to and needed to have made them full and happy and successful in an eternal sense.

Our Lord said, "Thy word is truth." There can never be a full course of learning and education except where alongside the fully established facts of the physical sciences the whole Word of God is also taught. Each succeeding year makes it more apparent that education in the usual sense is much less important and beneficial than generally thought and that many would have been actually better off than with what they got under the label of education. But it also grows clearer that the crying need for our youth is a Christian education which leaves out the speculative and concentrates upon the two bodies of truth between which in the final word, there is only complete harmony, namely, the uncontroverted fact of the physical sciences and the truth of God's Word.



## Christian Endeavor Topics for Young People

REV. W. ST. CLAIRE BENSHOFF, TOPIC EDITOR

Topic for September 7, 1941

### "WORK AND ITS BLESSINGS"

Scripture Lesson: 1 Cor. 3:11-14; Eph. 4:28

For the Leader

It is blessed to be able to work. If we are able to have the full use of our physical bodies so that we are able to perform the labors of life, we are very fortunate.

How pathetic it is to see normal human beings who delight in being lazy, or who refuse to do a day's work because they don't have to. When Adam was shoved from the garden of Eden he had the capacity to work. It was natural for Adam to work. The "desire" has been passed on to every person since Adam. It is natural for us to want to work, that is, to keep busy. The hardest day to spend is one of idleness.

Work is performed by use of our energy, which is power. Many individuals, however, are not directing their work energy in the right direction. The correct application of this work energy is the subject of our discussion tonight.

#### Discussion

**WORK IS A BUILDING PROCESS.** Every thing we do should be constructive. Each day and each hour should be planned to get the most good out of our time. It is interesting to note how much energy can be expended without accomplishing anything. Housekeeping for example. One housewife can, in a few hours each morning straighten up the house, make the beds, do the dishes, and do the baking, and still have time to be able to have a few hours after lunch to read or rest or visit. Another housewife with exactly the same circumstances will fool around all day and her house still looks like nothing had been done at all. The first woman worked with the thought of building in mind. The second could not see the vision of constructive work.

Whatever the job, liked or disliked, pleasant or unpleasant, if it is our job, it requires the best of our efforts. This job of ours should be held in the highest respect by us; we should give to it the best that we have. We must see it as a building process in a business. Our job is vital to the success of the business of we wouldn't have the job.

Bringing this over into Christian service. We should see our Church work as a part of a great business. Our particular job is as vital to the success of the Church as any other part. Our hearts should be cheerful as we faithfully perform the task Christ has given us, and do it knowing that we are helping to "build" the knowledge of Christ in the world.

**THE WRONG DIRECTION.** Picture a man building a side walk from a new house out to the street. He lays his forms and pours the cement. A day or so later the cement is hard and the forms are taken away. What he has done is now permanent. It is a good side walk, for this man put the best of materials and workmanship into it. But the owner of the new house is severely disappointed for the man had not built the side walk to the street. He had gone in the wrong direction and the walk ended up in the middle of a weed-infested vacant lot next to the house. Although it was a well constructed walk, it was useless as a walk because it did not go in the right direction.

Lives of many people remind us of this sidewalk. They spend their best efforts in living their life well, with hard

work and industry. But their lives have not counted for much as they were not building in the direction of the eternal things of God. Young people today, possessing the greatest potential energy the world has ever seen are expending this power seeking pleasures and a good time. The results of this pleasure seeking will be that they will end up like the sidewalk.

Eternally speaking, we should seek our Master and His will in our life and then apply our energies in His great service, for as we build on the foundation of Jesus Christ, so will our works shine forever. Center your labors on the business of Christ and the Church.

**A DAY OF IDLENESS.** To really appreciate the blessings of being able to work let us set aside a certain day and plan to spend that entire day with no definite purpose in mind. Stay in bed as long as you want to, and when you do get up, make no plans to go anywhere, but just sit around the house. Do not help around the house, nor listen to the radio, nor read. What a dull day, yes, and before evening has come you will want to "get out and do something."

We are happiest when we are engaged in some task of work. Even our spare time is well spent in some hobby. It is the most boring feeling in the world not to have something to do. A certain rich society debutant was seated on the steps of her house one day doing nothing when a friend approached and asked her why she was sitting there like that. She replied that she was just sitting there waiting for the time to come to go somewhere.

None of us should ever get to the place of idleness, for there is plenty of work in Christian service which can well engage our time. Willing hands can find ready work in the service of Christ.

**IDLENESS BREEDS SIN.** If we keep busy day by day, and keep our minds on the constructive phases of life we will stand a far better chance of overcoming the temptations of sin than if we have too much idle time.

Satan can always find something for idle minds to do. The crimes and sins of the world are the products of thoughts during periods of idleness. These sins are a manifestation of this energy of the human body. If this energy is not used in constructive labor it will be used in destructive enterprises. It stands to reason that if we keep our minds pure and clean through the study of the Bible and prayer, and if we pursue some form of labor and hobbies, we will have considerable less time in which our mind can revert back to the sin nature of man.

In this way, work becomes another great blessing to us. Let us make much use of this privilege of working.

**CHRISTIAN WORKS.** We may preach about Christ and faith, yet unless we are actively engaged in Christian service, our faith is in vain. Certainly we do not want to be classed among that group of church people who live an idle Christian life. They cannot be glorifying their Lord. Every Pastor has that group on his Church roll and he knows which ones they are. The Pastor also knows those who are faithfully working for the Church. His opinions of the one are far higher than the other. Blessed indeed are we if we are in that group that finds Church work a blessing to them. Under the banner of Christ let us work with the Pastor for the Church and for Christ.





## Our Children's Department

MRS. LORETTA CARRITHERS,

SUPERINTENDENT



Dear Children:

Let us turn to the sixth chapter of Matthew, the nineteenth to the twenty-first verses, and read, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is there will your heart be also." Our Master tells about something which never wears out, though the moths do their best to eat it up. He tells us about good character.

You know about moths, I am sure. In the spring mother takes the winter clothes out in the sunshine, examines them carefully, puts them on the clothes line, whacks them severely, and then smothers them down in camphor, so as to protect them from these little enemies.

Did you ever see a moth-eaten dress or coat? It's most always places that you can't hide that are damaged, too. But a moth-eaten garment is a sad as well as an ugly sight, because it shows that somebody has been careless. And that is why the Bible speaks of bad people as being like a moth-eaten garment. Bad people ought to have been good people, but they let the moth get in and spoil them.

Boys as well as girls like fine clothes. But did nobody ever say to you when you were all dressed up in your best and happened to say or do something naughty or unkind; "That does not look nice?" Of what was mother or father speaking then? Not of your clothes, for they looked very nice. They meant you did not look nice. They were talking about the clothes the soul wears, the name of which is character. The moths I have in mind seek to ruin that most precious garment.

Moths are great mimics. They cling to a piece of cloth or leaf that is the same color as themselves, and think, as they crouch there motionless, you will really believe them to be a part of the cloth or leaf. If they happen to have bright wings, as some Italian sort do, they'll fold the bright edges under them. And that is exactly the way it is with these treacherous moths which try to eat all the good out of our hearts. They may not seem to be so bad at all.

For instance, there's fibbing. It looks very mild, and maybe you would not call a fib a lie. But a fib is a lie—a lie all dressed up in its Sunday clothes and looking so nice you scarcely recognize the rascal. A fib is the old wolf dressed up in Red Riding Hood's Grandma's clothes.

Then there's pouting. The reason pouting is so wicked a moth is because it eats patience out of the cloth of the soul's garment. Stop pouting or you will be one of these unfortunate people who are the unhappiest in all the world—touchy people. They wear their nerves outside of their clothes. Of course their feelings are always being hurt.

Another moth is tattling. Tattling children are liable to make the most dangerous people when they are grown up. People who do more damage than all the other mischief-makers combined, and they are called gossips and busybodies.

Putting on airs is the moth that devours sympathy. If you don't destroy it, it will make you jealous and vain, silly peacocks that all sensible people pity.

Shall I speak of the moth of greediness? It consumes generosity and leaves one selfish.

The most important thing is to learn how to get rid of these moths, if they are in the clothes your little hearts wear, if already any of these bad habits have clutched you. Remember mother's way—the fresh air, the whacking, and the camphor. First find the moths and then get after them in earnest. You'll have to give yourself a good shaking indeed, but, if you mean business, you can overcome the pests. Camphor is not a sweet smelling odor, but in the New Testament we read about a life, the fragrance of which is sweeter than roses and purer and more healing than the breath of spring. When we learn more and more about the life of our Lord Jesus, and get really to love Him, somehow it comes to pass that these moths of bad thoughts and desires are not plentiful and powerful as they used to be. He can chase them away, just as the camphor chases the moths away. May each of you boys and girls let Jesus come into your hearts and chase away sin and these little habits.

With love, in Christ's Name,

Aunt Loretta

## Indiana Laymen "Plans"

At our Laymen's meeting at our Indiana District Conference at Shipshewana this last June it was decided that the District Laymen's organization would buy a lot and build on it as soon as they could. We are asking for an offering from the different churches to apply on the lot and building.

Of course that offering is not limited to just our district alone, but any other churches or groups in the Brotherhood may join us in this endeavor.

The lot that has been purchased is just west of the girl's dormitory. Dr. Puterbaugh was the principle speaker for the laymen at the conference and delivered some very fine addresses.



The following officers were elected:

President .....Arthur R. Baer, Muncie  
Vice President ....A. Glenn Carpenter, South Bend  
Secretary-Treasurer .....Fayette Shoemaker, Peru

The following are the Goals adopted by the District:

Indiana District Goals for Laymen—1941-1942

A Laymen's organization in every church and every man member.

Each local group of Laymen affiliated with the State and National organization, making an annual contribution to the work.

A State-wide rally of all Laymen held on Sunday, sometime during the summer—one year in the northern part of the state and the next year among the more southern churches.

Purchase of a lot at Shipshewana Lake with the plan of erecting a building to accomodate our Conference group.

Request the Laymen's group of the Northern Indiana Churches, that at their quarterly meetings they receive an offering for our building program at Shipshewana.

That we continue to assume leadership and responsibility in the various tasks of our local churches, assisting pastors in their work, and especially in the work of personal evangelism.

That the Laymen in each church have complete charge of at least one regular service during the year and that an offering be taken for the District Laymen's Association.



## Among the Churches

Post Card Publicity

### STOCKTON, CALIFORNIA

At 2:30 p. m., Sunday, July 27, the Lord's answer to prayer was realized to the extent of the dedication of the first unit of the Stockton Church building. Truly He has been good in bringing to pass that much of the vision of many earnest souls for the Brethren Church in Stockton. It was, indeed, a day of rejoicing for the Brethren here and an occasion of real praise to the Lord.

The service was held in mid-afternoon to accomodate others of the District who attended. Coming, as the date did, in the midst of the hot season, we had some misgivings about that hour, but the Lord graciously met our need and gave us a delightful and comfortable afternoon.

Brother William Piel, president of the District Mission Board, ably presided at the service. Special music was in charge of Brother Cecil Smith of Stockton and was provided by Sisters Helen Mattes and Florence Wolfe of Lathrop and by Virgil Ingraham of Manteca. Brother Piel addressed the audience on behalf of the District Mission Board. Brother J. J. Reppert, pastor of the Lathrop congregation, led the devotions. The writer preached the dedicatory sermon on the subject "My Father's House." Rev. J. W. Platt, Manteca's beloved pastor, concluded the service with the solemn and inspiring act of dedication of this house to the Lord's service.

It was a happy climax to that much of this congregation's and district's efforts for the Lord's work in this city. We earnestly pray that, if the Lord tarry His expected coming this happy occasion will only be the first of many other happy occasions here in the service of our Blessed Saviour.

Frank Gehman

### BRUSH VALLEY, PA.

Rev. Eugene Beekly and his wife of Ashland College have been serving the Brush Valley Church since the close of their school in June.

The two services each Sunday morning and evening have been well attended, also the mid-week prayer meeting conducted by Rev. Beekley.

A two weeks revival closed on Sunday evening, August 17. Dr. Lyon, his wife and two children from Minot, North Dakota, Rev. Meyers and Edgar Berkshire and family from Masontown, Rev. H. H. Rowsey and family from Ashland, were visitors at the revival services. Both the Lyon family and the Rowsey family furnished special music.

During these two weeks of special services, a Daily Vacation Bible School was conducted each morning. Fifty-two girls and boys and eight teachers attended this school. The closing program was held on Friday night.

One confessed Christ and many were uplifted and strengthened in their Christian life.

The church and community enjoy the presence of Rev. Beekley and his wife in our midst.

Mrs. Tom Leslie, Sec.

### COLUMBUS, OHIO VACATION SCHOOL

The Co-operative Brethren Church of Columbus, Ohio held its Daily Vacation Bible School from July 7 to 18. This was the twelfth consecutive Daily Vacation Bible School we have conducted here. As in former years our school this year was very successful. The total enrollment was 114, with an average daily attendance of 100. We were well pleased with the regular attendance throughout the two weeks session. On the last Friday evening, July 18, the school held its closing exercises, the church being well filled with the parents and friends of the children. A display of the work accomplished by the pupils was arranged by classes on the tables in the Primary Rooms.



Fourteen earnest and faithful workers, including Mildred Etter of Dayton, Ohio, assisted the pastor in conducting this school. Our Vacation Bible School is always a big event in our church activities and is one of the best means of Christian service to our church community. Not only do the children plan on the Bible School from one year to the next year, but the parents as well. We always appreciate the prayers and financial aid of all who make the work possible here in Columbus.

In His Service,  
D. R. Murray  
495 Tibet Road,  
Columbus, Ohio

## Central District Camp

The days of August 4th to 9th were Red Letter Days for the Churches of our Central District. On the afternoon of Monday, August 4th, 34 happy, enthusiastic, and genuine young people set foot on beautiful Morris Isle to spend that week in Camp.

These days were Red Letter Days because the camp was a success. The camp was more or less a new beginning for this District in as much as there was no camp last year in the Central District. There is no doubt in the mind of any faculty member or of any camper but that the days at Morris Isle were well spent. Preparation for the camp was made far in advance. Advertising was done well, for from the four Churches in the District there were thirty-four young people who spent the week at Morris Isle.

The Camp was under the capable leadership of Rev. W. C. Benshoff, Waterloo, who was Dean and Business Manager. Rev. Chester Zimmerman of Lanark was in charge of the courses. His subject was "World Wide Missions." Mrs. Zimmerman was the Music Director. Rev. St. Clair Benshoff, Milledgeville, supervised the Activity Programs of the Camp, with capable assistance from the other members of the faculty. He taught a course on "How We Got Our Bible." Mrs. St. Clair Benshoff served as Dean of the Girls and taught a course on "Evangelism."



Dr. L. E. Lindower, Ashland, Ohio was the representative of the National Sunday School Association. His presence, suggestions and assistance were much appreciated by both campers and faculty. Wednesday evening he showed his pictures of Ashland to the group. Dr. Lindower taught a course on "New Testament Studies." Rev. Cecil Johnson, Udell, was Dean of the boys and conducted the Boy's Counseling Hour Thursday evening. Miss Dorothy Gnagy, Waterloo, and a student at Ashland, was Assistant to the Dean of Girls, and assisted with the activity programs, etc.

Camp Morris Isle is a beautiful, 100 acre island, in the middle of the Cedar River, north of Cedar Falls, Iowa. It is a Y. M. C. A. Camp and is well equipped for the needs of a Brethren Young People's Camp. With its fine cabins, lodge, playground, swimming beach, camp fire sites, etc, it is an ideal spot for the training of young people.

All phases of the life of youth were stressed in the camp. With all the faculty departments working harmoniously and faithfully together in their respective tasks, the campers received a well-balanced and wholesome feast of recreation, activity, instruction, spiritual help and moral guidance. The various members of the faculty, speaking at chapel and vesper services, called the attention of the campers to the needs



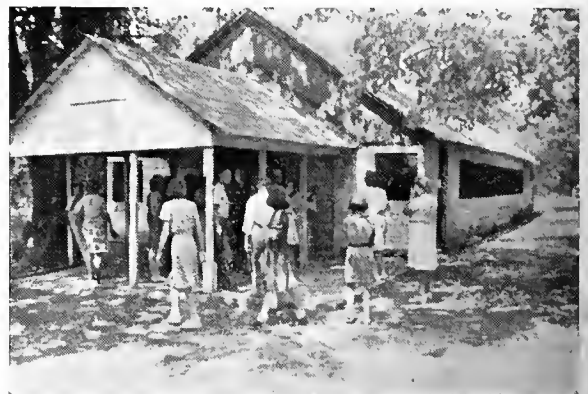
of the future, and urged a serious consideration of taking Christ as Savior now. One young person publicly confessed Christ during the camp.

Those in charge of the camp in the Central District this year feel satisfied and rewarded for their efforts. The four Pastors of the District, from Waterloo, Udell, Lanark and Milledgeville, came to camp with 34 campers and all worked together to make it a week long to be remembered. At the final chapel service, Saturday morning, graduation exercises were held for four of the campers who had completed three years of Brethren Camp work. At this same service, the campers were told that they are the best advertisement of the camp. And if the remarks of the campers mean anything at all, it will be a bigger camp next year. The writer of these notes did not hear one complaint of dissatisfaction from any of the campers.

The spirit of the campers, and the results of the week, certainly indicate that the Central District, in spite of having just four represented Churches, can definitely support a Young People's Camp "at home."

The help of the National Sunday School Association, the District Pastors and Sunday School leaders, the camp workers, and all, is genuinely appreciated. Although separated by nearly two hundred miles, our Churches in this District can be very grateful for the ties of unity and understanding which have been made this August through the close contact and friendship of their youth, made possible by this young people's Camp. Young people do not forget the friends they make. The future holds the answer to the full merits and blessings from the week of August 4 to 9 at Morris, Isle, Iowa.

W. St. Clair Benshoff,  
Milledgeville, Ill.



THE  
Brethren Evangelist

Vol. XLIII, No. 35

September 6, 1941

Under the Shadow of His Wings



Abideth Peace and Contentment

Note Announcement  
On Back of this Issue

ASHLAND COLLEGE  
ASHLAND, OHIO

## The Brethren Evangelist

Published fifty weeks of the year at

**THE BRETHREN PUBLISHING CO.**

ASHLAND, OHIO

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## CONTENTS

|                                                                                                                      |    |
|----------------------------------------------------------------------------------------------------------------------|----|
| Interesting Items .....                                                                                              | 2  |
| Is It a Grind?—Editorial—F. C. V. ....                                                                               | 3  |
| Under the Shadow of the Almighty—Dr. R. F. Porte ....                                                                | 4  |
| The Ministry of the Minister's Habits—<br>Rev. S. J. Adams .....                                                     | 5  |
| Something Outstanding Experiences in a Ministry of<br>Fifty-five Years—Eighth in Series—<br>Dr. Martin Shively ..... | 7  |
| Program of the Pennsylvania District Conference .....                                                                | 8  |
| Worshipping Day by Day (Family Altar) .....                                                                          | 10 |
| Answering a Long-felt Need—Dr. George S. Bear .....                                                                  | 11 |
| The Blessings of Sunday School—C. U. Messler .....                                                                   | 12 |
| Christian Endeavor Topic for Young People .....                                                                      | 13 |
| Our Children's Department .....                                                                                      | 14 |
| Laid to Rest .....                                                                                                   | 15 |
| Among the Churches .....                                                                                             | 15 |
| Announcement .....                                                                                                   | 16 |

## INTERESTING ITEMS

The material that is found on the page devoted to the interests of the National Sunday School Association is presented these next issues through the efforts of the representatives of the Southeastern District. We appreciate the interest that is taken in this task.

For past two days, Tuesday and Wednesday, Brother Frank Gehman, pastor of our church in Stockton, California, has been an efficient helper in the construction of the New Publishing House. Brother Frank, who was waiting for Brother Platt to return to begin their journey back to the Coast, donned overalls and donated two fine day's work on the new plant. We want to publicly thank Brother Gehman for this thoughtfulness and to invite any others who have time to come "and do likewise." Or, if you cannot come and drive nails, then why not send in sufficient money to hire another in your place? It would be a fine thing if you would.

Watch next Week's issue of The Brethren Evangelist for the resolution which was passed by General Conference with reference to the Brethren Home and Superannuated Minister's Fund. Full explanation will accompany this resolution.

Rev. L. V. King will be installed as pastor of the Park Street Brethren Church in Ashland next Sunday, September 7th. Brother S. M. Whetstone will succeed Brother King in the pastorate at Oakville, Indiana, and will preach his opening sermon the same day. There are other changes in pastorates which will be noted from time to time.

General Conference has come and gone. We urge upon each of you to do all you can in your individual churches to forward the work of the various interests of the church.

Send in your subscription to The Brethren Evangelist today. If you know that your subscription has expired or is about to expire, won't you take care of it at once? And with you own—send in that of some of your friends.

## PENNSYLVANIA DISTRICT CONFERENCE

We call your attention to the program of the Pennsylvania District Conference to be found in this issue. The conference to be held October 6-9 in the Third Brethren Church, Johnstown.

Brother Crick, entertaining pastor and Moderator of the Conference calls you attention to the situation of the entertaining church as follows: "The host church is in West End Johnstown—Morrellville, Corner of Spring Street and Grape Avenue, one block west of Strayer Street on which Route 56 enters the city from the west."



# EDITORIALS



## IS IT A GRIND?

We heard someone say this morning as we were entering the office, and the stream of workmen were vending their way to their respective factories, "Well, back to the grind." We wonder if that is the way the majority of us feel when we go back to our churches from our conferences? Is the work of the Master "just a job" that we feel compelled to do? Are we going reluctantly to the work of the church? Or are we going back to our tasks with a new zeal and a desire to forward the work of the kingdom in a manner which we have not shown in the past?

### Even a Grind is Worth Something

We cannot think of this matter without referring to the necessity of a grindstone. It is on the surface of this implement that the cutting edges of the tools are made fit for work. It is here that the temper is tested and the value is adjudged. It is here that the tool is returned time and time again to have its fitness renewed, for as it meets the obstacles in its pathway, oftentimes the cutting edge is reduced to a nothingness that unfits it for its task.

The value of the instrument is tested by the number of times it can be "edged" for the task. The number of times it can be returned to the stone without losing its temper.

Old knives are oftentimes brought to a finer and keener edge by repeated honing. And after years of constant use they become more and more appreciated by the owner.

### We Need a Cutting Edge

Our Conferences are the grindstones upon which we "whet" our "cutting edges." No cutting edge is dangerous to the user when it is used in the proper manner. I remember that a number of years ago, when yet quite a small boy, I was out at a summer resort with a number of relatives. We were sitting about exchanging experiences, as was the custom of that day, and with the small boy's desire to be doing something, I was doing what I thought was a good job of "whittling" out a boat. But evidently I was not using the knife as it should be used, for one of the group severely reprimanded me for my carelessness. I shall never forget the words which were spoken at that time. Here they are, "Always whittle from you and you'll never cut yourself." Today we need to be reminded that we are furnished a sharp "two-edged sword" and told to use it. It has a "cutting edge" both ways.

### "Edged" for Service

It would seem that everyone who attended the late conference had a goodly share of "grinding" and

"whetting" and to all intents and purposes should be all ready for service. Who would not feel ready to meet every opportunity that comes after enjoying such a wonderful conference. **Fifteen Hundred and Fifty-nine Dollars, (\$1559.00) in the offerings on the last Sunday of Conference.** Plans made by the National Woman's Missionary Society to begin the raising of a fund to build a Chapel on the College Campus. The opening of the Brethren Home to Brethren people with an unrestricted entrance. The plans to raise \$150,000 additional funds for Ashland College and Seminary. The lowering of the subscription rate to **The Brethren Evangelist.** The renewal of emphasis on particular Brethren Doctrinal practices throughout the Brotherhood. The revival of Christian Endeavor interest among the churches. The furtherance of definite Sisterhood plans. A greater emphasis on Young People's Camps and study as encouraged by the National Sunday School Association. A more earnest effort on the part of the Laymen's Association to cover the entire Brotherhood. A clear-cut policy on behalf of the Young Men's and Boy's Brotherhoods. And most of all a great Evangelistic "urge" that should permeate the entire church body.

And "You are edged for service" in this great movement forward for "Christ and the Church."

### We Can Do It

I seem to hear someone say, "All these things add up to a pretty big order. How are we going to do it?"

The solution to this problem is readily found in what was the key note of several of the addresses on the conference floor. It is found in just this sentence—"Give unto the Lord that which belongs to the Lord." In other words, if the church-at-large would take hold on the promises of the Lord and GIVE to His work as He has ordained in His Word—proportionately and regularly and enthusiastically and honestly—the answer would be made even before the question could be asked. Yes we will go further. If the Lord would only receive His fair share of the material wealth that is found in the Brethren Church, there would be such a flow of silver and gold into His coffers that there would be no need to urge such a program upon the membership of our churches.

Why not try Him out and see if "the windows of heaven would not be opened and a blessing poured out upon His people?"

F. C. V.





## Under the Shadow of the Almighty



Dr R. F. Porte

Migrating birds, invisible to the naked eye, have been detected by the telescope crossing the disc of the sun six miles above the earth. They have found one of the secret places of the Almighty, far above the earth, invisible to the human eye. We marvel that life could endure such radiance of glory in the blaze of the powerful sunlight. There is here a lesson to us that bird life becomes accustomed to great heights and the far sight. Birds live in the rare air and enjoy the bright sun light. It is home to them. The life up in the heights is the safe place where enemies cannot come and where dangers cannot affright.

The Psalmist had a marvellous conception when he said, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress, my God; in Him will I trust." Eyes that have become accustomed to darkness are blinded by the light. The eagle which lives in the high air can fly into the face of the sun with no effect to the sight. The soul that walks with God and rises to the secret place of God becomes accustomed to God's protecting light and becomes invisible to enemies which lurk in the dark places. God is said to dwell in light unapproachable; but God's people are invited to "walk in the light as He is in the light so that we may have fellowship with Him." God intended that His people should love the light. The light that no unregenerate person can approach. It is the light in which people with clean hearts and lives are unafraid and protected from the dangers of the world.

The Word of God contains frequent evidence of God's overshadowing light. The life of the Apostle Paul may suffice to illustrate what we mean. In the Philippian jail Paul and Silas sang and prayed while the prisoners listened. That jail was an indescribable place. The Bible says nothing about the physical conditions in the jail, it only reveals the triumph of the

souls of two Christians who could not be crushed by physical imprisonment. These servants of God knew the secret place of the Most High and the shadow of the Almighty. Their bodies were fast in the stocks; their souls were free to soar to God. Heaven came down that night to bring the marvelous liberating light of God to the soul of the jailor.

Paul's experiences at Jerusalem just before he went to Rome revealed something of the apostle's experiences in the secret place of God. God had already promised Paul that he should witness in Rome. The apostle escaped bands of enemies and also the wrath of the sea. In the hour of crisis Paul stood so confident of the protecting power of God that even the officers and sailors became assured of safety.

God is too high and great for things of earth to trouble us if we seek His fellowship. This fellowship with God is the privilege of every child of God to experience the freedom from earth's bondage. Quite often we find people much concerned and troubled about things like health, wealth or some other physical necessity. They live in constant fear. It is a fear not altogether imaginary if one lives on the earthly plane. If one lives too far from the soul's refuge in the secret place of the Most High we become aware of moral danger. Many people, like Lot, are enticed by the wealth of the plain and fail to see the moral danger of being too far away from God. Our natural life too often commands our will and we venture into places of spiritual danger. God's protection rests in dwelling in the secret place and abiding under the shadow of the Almighty. Our Lord advised His disciples to "abide in Him." Nowhere in the Word of God are we encouraged to venture into moral danger. If it becomes necessary to go where danger threatens we are admonished to "put on the whole armor of God." It is sad that many people who want to follow the Lord Jesus venture out into moral danger with



out the armor which protects the soul. Ephesians 6: 11, tells about God's armor and how to put it on.

The "secret place" and "the shadow of the Almighty" are not places of silence and inactivity. It is the place where every instrument in the orchestra is silent but where every instrument plays a symphony. It is a place of complete harmony. The place of unbroken fellowship with God and with those who love God. The word "peace" carries the idea of being "joined to." Peace with God and with the Lord Jesus Christ implies a close fellowship between the soul of man and the Creating God. This is unity between God and man. "In thy light shall we see light." That is, in the fullness of God's revealing we shall perfectly understand God's own purposes for His people and for the world.

When we think of shadows we think of dark places caused by some object cutting off the rays of light. In God there is no darkness at all but light which no unclean eye can penetrate. Saul of Tarsus was blinded by the light surrounding the glorified Lord and was blinded until he yielded himself to the will of his Master. In 1st Corinthians 13:12, Paul says, "For now we see through a glass darkly," that is, our vision is puzzling and confused, but in the light of God we shall see "face to face;" that is, we shall un-

derstand what we behold. The calm certainty that belongs to a Christian is not possible when there is any darkness at all. Paul on the way to Rome did not have his sight stopped by the angry sea and the doomed ship: he saw the messenger of God with the promise of safety. John on Patmos spent his time looking into Heaven rather than at the barren rocks of his prison island. We too may experience in our Christian life something of that same calm assurance when in the light of God's Spirit-breathed Word we look out upon a stormy world and say with St. Paul, "I know Whom I have believed and that He is able to keep that which I have committed unto Him." The Apostle Paul lived above his circumstances and was not defeated by them. Arthur Hugh Clough in his poem, "Through a Glass Darkly", writes these lines;

Ah yet, when all is thought and said,  
The heart still overrules the head;  
Still what we hope we must believe,  
And what is given us receive;  
Must still believe, for still we hope  
That in a world of larger scope,  
What here is faithfully begun  
Will be completed, not undone."

Falls City, Nebraska



Rev. S. J. Adams

# The Ministry of the Minister's Habits

First of all we must realize the minister of the Gospel is a human being and not an angel. We live and move in a world of human beings, therefore we must take into full consideration the fact that our ministry may become more effective and efficient if we develop and cultivate those habits which will make us all that God would have us be.

## I. PERSONAL HABITS

As to Personal Habits, we all have them. These are the things that to a large degree make us what we are. It is important as we look toward the ministry, the greatest of life's callings, that we make sure we

have been called to enter its ranks. Once this is fully settled in our own minds we should then proceed to develop the habits of which now we shall speak.

### 1. The Motive Habit.

Many come to the ministry as the result of drifting toward it on the tide of friendly tributes. We are not to be ministers because our friends think so but because God has called us to be His servants. We thus enter this work with a deep souled purpose that must ever be kept alive if we are to succeed for "Motive," someone has said, "is the Keystone in Life's Arch." Our motive must be great enough to blot all the rainbows of the world and callings of the world. It is an easy thing to grumble one's way through the ministry.

A sailor may sail the sea without a compass, a merchant may trade without money, but the minister can never hope to succeed who has no motive. Re-

garding a colored brother in the cotton fields of the south this was said of him,  
 "Dis ere sun am so hot  
 Dis ere cotton row am so long  
 Dis ere hoe am so heavy  
 Dat dis ere Nigger suspects he is called to de ministry."

Brethren we are to be more than MERE PREACHERS.

## 2. Appearance

Soiled linen should be laid aside, unbrushed clothing shall be cared for. The reason for this is that we must appear our best as God's mouth piece. Neatness in pulpit and parish are great helps to the preacher.

"Cleanliness is next to godliness," and surely the minister can see the advantage of appearing properly among his people and before them as God's servant. The habit of neatness is very desirable.

## 3. The Habit of Courtsey.

Respectful address and manner plus politeness, all this has its place in the ministry. I know as ministers we are imposed upon; folks take advantage of us. For example, this passed week we were called upon to conduct a funeral, which we did and were glad to do it. These folks wanted to use the church which had to be heated, and then we were asked to provide flowers for the coffin. As yet we have not received thanks for these things. In spite of these things we must foster the habit "of being all things to all men if by these means we might save some." We cannot afford to snap the spinal cord of our influence by laying aside courtsey. Scorn, impatience, and anger will only upset and hinder the measure of our real service for God.

## II. PASTORAL HABITS

1. We should first as a pastor cultivate the habit of making the most of our time. The real pastor is always busy and never idle. We should so plan our work that we get the greatest return for the effort spent. We must prepare ourselves and our messages for the pulpit. There is no comfort to be found in the words "we should open our mouths and the Lord will fill it." When we have time to prepare and fail, as a last resource we have right to call upon God to do for us the thing we fail to do for ourselves. Circumstances may alter cases, but it should be the exception rather than the rule.

2. Study should be a habit with us, and I think most of us do it in the morning when nothing interferes. If this be part of our daily program we will not lack for material and messages. Of course I am taking for granted the Bible is one book we study. Here we might include the **reading habit**, for it must be part of our ministry. I do not mean that we should become

a BOOK WORM, but we must keep abreast of the times and refresh our minds. As we do this it is a good thing to have handy a topical note-book of our own making, under whose headings we may list many of the things we read. For I have found that many choice thoughts are lost and forgotten because we have failed to record them. This is one way of keeping our memory in line. We read our Bibles and mark them, which is no sin. It is therefore wise and profitable to blue pencil and file away some of the things we read and know for they will be helpful and interesting in our sermon preparation.

3. We should not overlook the **HABIT OF SEEING and HEARING**. Many things we see and hear may become the very seeds from which will grow some of our best sermons. We will never know the needs of our people, nor will we be able to meet these needs, if we fail to keep our ears and eyes open. The question of the prepared sermon will largely be answered by this habit. As we talk to our people about "the things of the Kingdom" there will flow from them to us the needs of the souls of those to whom we speak.

## III. PULPIT HABITS

1. Here first we must realize that as we appear before our people it is an audience that we seek. The result of good personal and pastoral habits will find their way into the pulpit, for our appearance and our preparation reach their highest in the pulpit; there they have opportunity for expression. It is not merely a congregation that we desire to speak to, but we seek to have those in church who really want to hear what we have to say. So we must not appear before our people as a mechanical man from whom there would flow words, but as one who speaks from the heart the things of God.

2. When in the pulpit we must make every attempt possible to minister to the needs of our people. We should seek to appear before our people not as a dying man speaking to dying men but as a living epistle of God with a message of life for the lifeless (spiritually speaking). If in our message people detect the fact that the things of Christ are meaningless and lifeless as far as we are concerned, they will not be moved by what we say though it be concerning Christ. We oftentimes defeat our own purpose and destroy our influence as we betray the fact that our own life is shallow and barren.

3. We should act like a human being in the pulpit. The man on the flying trapeze has his place in the circus, not in the pulpit. We are at our best when in the pulpit we are ourselves.

These and other habits I am sure will greatly aid us in our ministry. Our conduct as we face the ever changing scenes of our daily ministry will be more

profitable to those we serve and are attempting to direct and lead heavenward. Our HABITS will in many respects make or break us, therefore let us CULTIVATE THOSE HABITS WHICH WILL MAKE US WORKMAN OF WHOM THE LORD NEED NOT BE ASHAMED IN THIS WORLD AND IN THE WORLD TO COME.

We close with this that someone has called the "Minister's Hymn."

"Oh, it is hard to work for God,  
To rise and take His part  
Upon the battlefield of earth  
And not sometimes loose heart!

Workman of God! lose not heart,  
But learn what God is like  
And in the darkest battlefield  
Thou shalt know where to strike.

Thrice blest is He to whom is given  
The instinct that can tell  
That God is on the field  
When He is most invisible.

Then learn to scorn the praise of men  
And learn to lose with God,  
For Jesus won the world through shame  
And beckons thee His road."

Pleasant Hill, Ohio



*Dr.  
Martin  
Shively*

## *Some Outstanding Experiences in a Ministry of Fifty-five Years*

( Eighth in Series)

### **Beginnings of Brethrenism in Southern California**

About the turn of the century, Brethren M. M. Eshelman and Holsinger determined to make an effort to establish a Brethren colony in this wonderful section of our wonderful land, and casting about for a proper location for the venture, they settled on a location comparatively near to San Bernardino, where the Anglo-American Canagra Company was opening a large tract of land for the production of a plant which belongs to the dock family, rich in tannin. Here the Brethren mentioned above chose to make their venture, and called the village Rosena.

The venture appealed to not a few Brethren living in the east, among whom were Elder John Nicholson and his family, Sisters Albaugh and Showalter, who built homes there, as did Brother Holsinger. Some others, most of whom were in the employ of the company, were also living there, and because of the religious emphasis on the part of the Brethren, the company put up a tabernacle which was in reality a tent, and in this our Brethren conducted a full program of religious services. Brother Nicholson wrote

to me asking that I should come down to conduct evangelistic meetings, which I did twice before the break up of the community. For the venture was a failure, because after considerable litigation the company lost the prior water rights, without which nothing but sage brush and plum root would grow, and the Brethren who had chosen to live there lost their entire investment, except the pittance which they secured for the homes which they had built and which were either torn down or moved otherwise off the land. Thus the little band was scattered, and the venture failed.

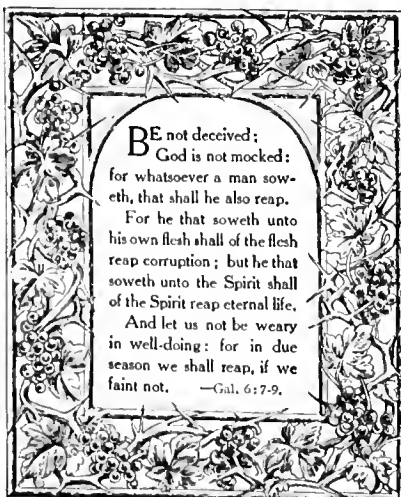
In connection with my second effort at Rosena, I accepted an invitation to stop off on my return north, at Lordsburg, now LaVerne, to visit a boy friend and to preach once. The service was held in an empty store and was well attended. At that time we had one faithful member of the church in the village, Sister Susan Duble, who with others expressed the wish that I should return for an evangelistic effort, an invitation which I accepted. The special services were held in the M. E. Church, resulting in a number of confessions.

It was very evident from the interest which was expressed that the work was unfinished, and not long thereafter I returned and conducted services in a small store room, and this effort was also blest. So I returned once more, and again the interest was such as to convince all that the Lord was with the effort to establish a church there.

Fortunately there lived not far away Brother B. F. Schisler, in the employ of a fraternal organization, and he agreed to continue the work until such time as an organization could be effected. Under the leadership of this Brother the small group began at once to plan for the building of a place of worship, and in a brief period they succeeded, and I was asked to come down again for the dedication and another evangelistic meeting.

Services were largely attended, but results were slow developing until the last night of the meetings, when in response to the invitation seventeen persons accepted the Lord. Among this group were such folks as would go far toward giving permanency to any congregation. The Doubt family was practically united in the church, and among the others was Alva Bowman, Thurm Steves, Rose Fisher, and others of the type which would assure the church of a permanent leadership. There were among them such names as Christ Doubt, and his daughter Elsie and Rose Fisher who could have preached in the absence of the pastor and Thurm Steves who has been for years the superintendent of the Sunday School. These with others established and conducted a Christian Endeavor Society which was about the best that I have ever known. Then there was the Lapp family who came down from Oregon, which added much strength to the group. With such leadership any church would be assured of not only permanency but continued growth.

Perhaps one would not be entirely justified in saying that the church at LaVerne is the mother of the churches in Southern California but it has made a fine contribution toward the establishing of all which occupy the field. I rejoice in the fact that the Lord made use of me in the work there. Not a few of the leaders in the early group have been promoted into the Church Triumphant, but the work goes on and will go until He comes.



## Fifty - Second Pennsylvania District Conference Third Brethren Church Johnstown, Pa. October 6 - 9, 1941

### Program

#### MONDAY EVENING

- 7:30 Worship and Praise  
Scripture and Prayer ..... Rev. C. Y. Gilmer  
Special Music
- 8:00 Sermon—"God's Means of Faith"  
..... Rev. N. V. Leatherman

#### TUESDAY MORNING

- 8:30 Simultaneous Meetings  
Ministerium  
Woman's Missionary Society  
Laymen's Association  
Auxiliary programs on a following page
- 9:30 Conference Business Session  
Worship and Praise  
Scripture and Prayer ..... Rev. I. D. Bowman
- 9:45 Address of welcome ..... D. F. Benshoff  
Response by Delegates
- 10:00 Moderator's Address .... "The Status of the Church."  
..... Rev. William S. Crick  
Report of Credential Committee  
Election of Committee on Committees
- 11:00 Bible Lecture—"Golden Nuggets from the Book of James." ..... Rev. Floyd Sibert, 1940 Moderator
- 12:00 Adjournment. Dinner

#### TUESDAY AFTERNOON

- 1:30 Pennsylvania District Missions Session  
Rev. N. V. Leatherman, President of the Missionary Board of The Brethren Church of Pennsylvania, presiding.  
Reports:  
Secretary—Rev. William S. Crick  
Treasurer—H. W. Darr  
Mission Pastors
- 2:30 Sunday School Session  
Rev. Floyd S. Sibert, President of Pennsylvania District Sunday School Board, presiding.  
Reports of Camp Juniata  
White Gift
- 3:00 Adjournment

**TUESDAY EVENING**

- 5:30 Supper  
Sisterhood of Mary and Martha Banquet
- 7:30 Worship and Praise  
Scripture and Prayer ..... Rev. E. M. Keck  
Special Music
- 8:20 Sermon—"The Ribband of Blue." ... Rev. D. C. White

**WEDNESDAY MORNING**

- 8:30 Simultaneous Meetings  
Ministerium  
Woman's Missionary Society  
Laymen's Association
- 9:30 Conference Business Session  
Worship and Praise  
Scripture and Prayer ..... Rev. J. L. Bowman
- 9:45 Minutes of the Secretary  
Reports of Committees; etc.  
Credential Committee  
Committee on Committees  
Ministerial Examining Board  
College Trustees  
Sunday School Board  
Others  
Unfinished Business  
New Business
- 1:00 Bible Lecture—"Divine Action in The Acts."'  
..... Rev. J. Ray Klingensmith
- 2:00 Adjournment. Dinner

**WEDNESDAY AFTERNOON**

- 1:30 Ministerial Association Session  
Rev. S. E. Christiansen, President, presiding  
Panel Discussion
- 2:00 Home Missions Session in charge of Rev. J. Ray  
Klingensmith, Secretary of The Missionary Board  
of The Brethren Church.
- 3:30 Young Men's and Boys' Brotherhood Session  
Rev. C. Y. Gilmer, President, in charge
- 4:00 Woman's Missionary Society Public Session  
Memorial Service
- 5:30 Adjournment

**WEDNESDAY EVENING**

- 5:30 Supper  
Woman's Missionary Society Banquet
- 7:30 Worship and Praise  
Scripture and Prayer ..... Rev. Dyoll Belote  
Special Music
- 9:00 Sermon—Subject to be announced—  
..... Rev. Freeman Ankrum

**THURSDAY MORNING**

- 8:30 Simultaneous Meetings  
Ministerium  
Woman's Missionary Society  
Laymen's Association

- 9:30 Conference Business Session  
Worship and Praise  
Scripture and Prayer ..... Rev. S. E. Christiansen
- 9:45 Minutes of the Secretary  
Final Business Session  
Reports:  
Auditing Committee  
Committee on Moderator's Address  
Conference Treasurer  
Any others  
Election of 1941-1942 Conference Officers
- 11:00 Bible Lecture—Subject to be announced—  
..... Dean W. E. Ronk
- 12:00 Adjournment. Dinner

**THURSDAY AFTERNOON**

- 1:30 Ashland College and Seminary Session  
Dean Ronk in charge
- 2:00 Foreign Mission Session  
Rev. J. Ray Klingensmith in charge
- 2:30 Board of Publications Session  
Rev. W. E. Ronk, President Publications Board in  
charge
- 3:00 Benevolence Board Session  
Address—"The Church's Obligation to Her Family."  
..... D. F. Benshoff

**THURSDAY EVENING**

- 5:30 Supper  
Banquet and Young People's Rally of the Sunday  
School, Christian Endeavor, Sisterhood and Brother-  
hood.  
Rev. N. V. Leatherman, Toastmaster  
Motion Pictures of Young People's Camps and Gen-  
eral Conference
- 8:00 Sermon—"Four Things You Face."—  
..... Rev. J. Ray Klingensmith
- 8:45 Consecration and Benediction
- 9:00 Conference adjournment by Moderator-elect

**CONFERENCE OFFICERS**

- Moderator ..... Rev. William S. Crick  
Vice Moderator ..... Rev. N. V. Leatherman  
Secretary ..... Floyd S. Benshoff  
Assistant Secretary ..... Mrs. Walter C. Wertz  
Treasurer ..... Rev. D. C. White  
Statistician ..... Rev. C. Y. Gilmer

**WOMAN'S MISSIONARY SOCIETY PROGRAM**

**Tuesday Forenoon**

- 8:30 Devotions ..... Mrs. Freeman Ankrum  
President's report  
Secretary-Treasurer's report  
Appointment of Committees  
Presentation of Goals  
Plans for the coming year—Mrs. D. C. White, Pres.

## Wednesday Forenoon

- 8:30 Devotions ..... Mrs. Chester Zimmerman  
 Address ..... Mrs. Karl Lang  
 Recognition of Banner Societies and Suggestions for  
 Making the Goals—Mrs. Floyd Sibert, Vice President

## Wednesday Afternoon

- 3:00 Memorial Service in charge of the Conemaugh  
 W. M. S. To be held in the auditorium following  
 afternoon session.  
 5:30 W. M. S. Banquet

## Thursday Afternoon

- 8:30 Devotions ..... Mrs. E. M. Keck  
 Election of Officers  
 Unfinished Business

## MINISTERIAL ASSOCIATION

## Tuesday Forenoon

- 8:30 Devotions  
 Business  
 Paper—"Teaching Through the Eye."  
 ..... Rev. Chester F. Zimmerman

## Wednesday Forenoon

- 8:30 Devotions  
 Business  
 Paper—"An Address to Ministers."  
 ..... Rev. J. D. Bowman

## Wednesday Afternoon

- 1:30 Panel Discussion in Church Auditorium at Conference  
 Session

## Thursday Forenoon

- 8:30 Devotions  
 Business, Election of Officers  
 Paper—"Preacher's Problems."  
 ..... Rev. Dyott Belote

## LAYMEN'S ASSOCIATION

Program to be announced

## SISTERHOOD OF MARY AND MARTHA

Program to be announced



## Worshipping Day by Day

## SUNDAY

## THE TEMPTATIONS OF LIFE

Luke 4:1-13

Eugene Stock once said, "There is scarcely any sin that we commit which has not some point of likeness to one or another of those to which the Savior was subject by the devil.

Food—pleasure—wisdom! The flesh, the world and the devil. Or as the scriptures say, "The lust of the flesh; the lust of the eye and the pride of life." He did not yield; neither dare we.

## MONDAY

## THE GREAT PHYSICIAN

Luke 4:33-44

The more a servant of God exerts himself in outward activity, the more need there is that he should renew his inward strength by meditation.

There is more need that we be strengthened spiritually than that we should be strengthened physically. But the "Great Physician" can both strengthen us spiritually AND physically.

## TUESDAY

## FISHERS OF MEN

Luke 5:1-11

Great skill, patient toil, watchfulness and care are necessary if one would become a good fisherman.

Jesus gives us to understand that the business of "catching men" is just as important in its scope as is that of catching fish. Catching men is far greater value for it is the means of giving "life" and not death.

## WEDNESDAY

## A GODLY ATTRIBUTE

Luke 5:17-26

The first great need of a human being is the forgiveness of sins. That is what Jesus came to earth for—to suffer that we might have the forgiveness for our sin.

But what avails if we, having received forgiveness for our own sin, do not in like manner forgive those who sin against US? "To err is human; to forgive divine."

## THURSDAY

## CHRIST'S LAW OF LOVE

Luke 6:27-38

"Love your enemies." It is required that we love the sinner, even though we hate the sin he commits.

Someone has said, "Love as God loves, regardless of merit and of the reciprocity of love. It does not forbid just and proper punishment by the authorities. God is Love, and yet He punishes—never out of revenge, but always from love.

## FRIDAY

## CHRIST'S COMPASSION

Luke 7:11-18

Whenever Jesus met with sin and sorrow His great heart of compassion was touched and He always did something about it.

Too many times we are face to face with the sin and sorrow of the world and fail utterly in our obligation to it. The whole problem of sin and suffering is constantly before us. Are we praying that "the Lord of harvest THRUST forth laborers into His vineyard?" And are we doing our share to help Him?

## SATURDAY

## AT HIS FEET—WEEPING

Luke 7:36-50

It has been said, "True feeling, as love, gratitude, penitence, has a natural impulse to express itself in action."

This poor woman had no other way to express her gratitude and love toward Jesus, gave it the definite action which we find in our text. There was no thought of SELF, nor of those about her. Her only thought was of Him who had done so much for her.



## The Editors Speak

### Answering a Long-felt Need

Dr. George S. Baer

One of the most urgent needs of our church is a strong conviction in the importance of those teachings for which our church distinctively stands. That need is not only urgent, but long-standing. Before the unhappy division, the church leadership had largely overlooked this fundamental, and had gone off on a tangent that did not belong to historic Brethrenism. Some of that leadership made no bones about it, but frankly admitted to me, while I was yet the editor of **The Brethren Evangelist**, that "the church had shifted during the past ten or a dozen years," and they repudiated my leadership because, as they said to me, I "had not been able to shift." My reply to them was that "I was more Brethren than those who had shifted," and what has transpired since has proven that I was right.

It is heartening to note that our new leadership has returned to the old lines of Brethren emphasis. The older and well-established members of our churches are rejoicing in this restoration movement. But there are many of the younger portion of our loyal membership who do not realize what it all means, because through these years of neglect they have not been thoroughly indoctrinated. Almost an entire generation has grown up with an inadequate knowledge of distinctive Brethren teachings, and consequently they are without any really strong convictions regarding them. Many are Brethren merely because of inheritance or environment. The whole plea has not gripped their hearts because their minds have not grasped its content. That is the thing that gives us concern, for we are now convinced that the church's outlook is bright only when the hearts of the rank and file of its membership are burning with conviction as to the rightness and importance of our church's distinctive tenets.

This lack constitutes a call for a revival of intensive instruction in Brethren history and doctrine, that the younger members may be brought to understand the genius and mission of the church. It is a challenge to the ministerial and lay leadership to put forth persistent effort to build in the hearts of our

enlarging membership a strong faith in the Whole Gospel standards as found in the New Testament church.

The call is now to be answered, and the challenge met. The churches of the brotherhood are to be given a program of intensive instruction in Brethren history and doctrine. The Ohio Conference in its June meeting at New Lebanon initiated the movement by appointing a committee consisting of Rev. J. G. Dodds, Rev. E. M. Riddle and the writer to prepare such a program, and instructed its committee to appeal to General Conference to make the movement national in scope. This was done and the Conference just closed at Ashland adopted the resolution presented from the Ohio Conference and appointed a committee to work it out. This committee, consisting of Rev. Claud Studebaker, Dean Willis E. Ronk and the writer, got busy immediately and proposed to Conference a three months period of Brethren Emphasis, to begin the first of the year. Conference adopted the proposal heartily and ordered the committee to proceed with the preparation of the program. That is a big charge and will take time. But the committee is already at work and I want to promise you, as chairman of the committee, that we will have the program ready and made available in print in ample time for our churches to get started with it the first of January.

We are giving you this word promptly, so that you may include the Brethren Emphasis program in your plans for the year's work. Brethren Ronk and Studebaker will have something to say about it in later issues of **The Evangelist**, and I will be saying more about it also.

Ashland, Ohio

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Jesus would have passed on and blind Bartimaeus remained at the wayside begging if there had been no cry for mercy. As one said, "All the good there is can be ours right now if we but tune in with God. But we cannot get any more good out of the power of God unless we do tune in than we can get out of electricity if we don't turn on the switch."

DR. W. J. DUKER  
President

DR. L. E. LINDOWER  
Treasurer

## The National Sunday School Association of the Brethren Church

REV. E. L. MILLER  
Vice-President

REV. N. V. LEATHERMAN  
General Secretary

### The Blessing of Sunday School From the Linwood Brethren Sunday School Linwood, Maryland C. U. Messler

Oh what a blessing is Sunday School interposed between the waves of worldly business, like the divine path of the Israelites through Jordan. There is nothing in which I would advise you to be more strictly conscientious than in keeping the Sabbath day holy, for it is the golden clasp that binds together the volume of the week.

One of the ways to keep the Sabbath holy is by attending Sunday School, for the Sunday School is the future Brethren Church. In view of the above, why not bring the children to Sunday School and teach Christ first, last, and always, and you yourself shall be lifted up as on angel wings to see, as John saw, things which are unspeakable. Let us learn to teach the children to look at this world as a beautiful symbol of Jesus, and the School that shall be so strong in the teaching of the Master's will, shall have His full blessing.

We who abide in Linwood, Maryland, try to follow this principal. We do not claim to be the largest Sunday School, nor the largest in our Brotherhood, but we do claim to be building on the rock which is Jesus Christ our Lord, and by building on that Foundation, we are assured that there will always be a Linwood Sunday School to which all are always invited.

It is a great thing to train the human mind in the Academy, the College, and the University to greater intellectual achievements. It is a great thing to leap, as it were, by the lightning of one's thought from craig to craig of discovery, and it is well to make paths for the tender feet of the young through morasses and over mountains of study—for these things bring honor and power. But it is also well to remember that diplomas from Academies, Colleges, and Universities can never bring us pardon for our sins in this world, nor can all the scholarships or titles in the world bring peace to the dying.

It is the discipleship of the man of Galilee who trod the winepress alone and carried his cross up Calvary alone, which constitutes the moral and spiritual power in our work. This power is ours to impart to the children under our care. To be able to accomplish this is the greatest of all human achievements, therefore let us begin in prayer, for all of the help that we have in the conversion of the children to Christ comes from the Lord. We, as individuals,

can not convert the souls of our children, but God can by the influence of His Spirit.

When we study our Sunday Lesson let us go first for illumination, to God, that we may so impress on the hearts and minds of those we are teaching that they, in turn, may bring forth the fruit for salvation, and that they may learn through our earnestness. With these principles on our hearts and minds at Linwood, and with Rev. and Mrs. A. B. Cover occupying our parsonage, we have every reason to believe that our Church and our Sunday School will go forward.

Our Sunday School is the outgrowth of a Union School and the same spirit still exists, for all denominations gather with us. One outstanding feature of our School is that we never find the weather too hot, cold, or wet for work, and we have fifty-two Sunday Schools every year and each one is ready to support our pastor in his work for our blessed Master. We believe that our success lies in the fact that everybody is of one mind and one heart striving to press forward to the mark of the higher calling which is in Christ Jesus. The Linwood Sunday School prays for God's blessing upon the schools of our Brotherhood.

Linwood, Md.

### PRAYER

One of the many blessings that comes to us through prayer is that it enables us to have fellowship with God. God is always present with us. But oftentimes the eyes of our souls are so blinded by the glare of the world that we do not sense His nearness. In real prayer we take time to realize His presence in our lives. Because we can know then that He is hearing us and guiding us, there results an experience of peace and fellowship never secured in any other way. Prayer, then, must always be more than merely asking God for something we want, however spiritual that desire may be. It must also be a communion with Him as a Friend whose companionship is more to be desired than any other blessing we might seek.

—Christian Observer.

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"A man may be down, but he is never out," says the Salvation Army. A will to win will lift a man to his feet before the count is over. A little spark of faith fanned by God's Spirit will kindle a flame which no opposition can drown. The man with a consuming passion will surmount every obstacle



## Christian Endeavor Topics for Young People

REV. W. ST. CLAIRE BENSHOFF, TOPIC EDITOR

Topic for September 14, 1941

### "HELP FOR EVERY DAY TASKS"

Scripture Lesson: II Timothy 2:15; Psalms 1:1-6;  
Matthew 25:21.

For the Leader

The Bible exhorts each person to live a life of usefulness and labor. Nowhere in the World is a lazy man or an idle man commended. That man is called "blessed" that refuses to engage in the slothfulness of the wicked or the indifferent.

Which all goes to show that the natural trait of wanting to be doing something all the time, which we all possess, is a good sign. If we use this trait in the right direction, as in constructive work, our lives will be lived happily and we will be a blessing to others.

But we are confronted with problems of getting all our work done, of planning time for church and other functions, or of having enough time to devote to increasing our knowledge through reading or study.

Everyday tasks must be avoided. Few or none of us will ever reach a position in life when we can be free from these tasks. Therefore we should plan them and do them, successfully, pleasantly and with a smile. The Bible can help us in performing these daily tasks.

#### Topic Discussion

**A PRAYER-PLANNED DAY—No. 1.** Certainly every Christian should begin his day with a prayer to God. We should be very grateful for a chance to live another day. Statistics tell us that people die on this earth at a little better than one every second. So we should be grateful for the privilege of living. Too, our thanks should arise for the "ability to work." Too often we are tempted to believe that we are especially singled out as a recipient of difficulties, aches, pains or troubles. Prayer should remove these beliefs. There was once a man who complained because he had no shoes until one day he saw a man who had no feet.

As we pray, we should go over each anticipated task. Think of each hour of the day, and what is to be done at that time. Then we should ask for Divine help and assistance for all our work. Knowing that Christ is going to be with us all day will go a long way towards making the day a bright one. We can each get this assurance by speaking to Him in prayer in the morning.

**A PRAYER-PLANNED DAY—No. 2.** Looking at our daily tasks from a secular viewpoint, there is still a great advantage in planning a day in prayer. The word "plan" is the secret! A few minutes set aside in which we tabulate the work to be done, and then arrange that work according to the available hours, is time well spent. Half the task is planning well. This "plan" becomes our blueprint of the day. When a contractor builds a house, he follows the blue print which has been prepared in advance. It is very possible to work out our day's schedule in the same way. A little experience will enable us to know just how long certain daily tasks will take. Our day will go better when we know how long our tasks will take.

By having a planned day we have a system of work. This will become more fascinating as each day passes. Our daily

load will become lighter, boresome tasks will lose their dreadfulness, and our hearts will become lighter. These daily burdens can become even less heavy through a day planned by prayer.

**GETTING THE MOST DONE EACH DAY.** Efficiency seems to be the key word of the present age. A worker must be "efficient" or he does not last long in an industry or business. Efficiency has its merits, for it is the easiest way to get things done. If we waste around several hours getting started, the heart of the day is gone. Careful use of all spare minutes or five minute periods, is the secret of efficiency, leading to success. If we were to try for one day and count up the number of minutes we waste between tasks, we would be surprised.

The time wasted by the average person would, at the rate of 50 cents an hour, amount to enough each day to feed and clothe that person.

Jobs done are done. One person will do a task as soon as he can and then he is through thinking about it. Another person will put off the job and then spend all day fretting about having to do it. The use of our time in the right way in doing our daily tasks is the key to efficiency and success.

**THE VALUE OF A TASK.** It is a splendid virtue of human living that we can use our bodies and strength to "do something." Commendable it is for us if we are "doing something" which is helpful.

No task which needs to be done, is "not worthwhile." The seemingly unimportant jobs in life are more often the cornerstones on which the big jobs depend. A farmer should not consider that he farms his land just to grow food to earn a living. This would be drudgery. Let him consider that the food he produces will enable a great nation to obtain nourishment and strength. A coal miner should not consider his job only as working underground in the damp darkness to mine coal so that he might buy food for his family. He should think of his job as essential to the operation of the great steel mills and factories which produce the automobiles, machines and clothes for a great nation to use.

We should look at our job (washing dishes, mowing lawn, cleaning the house, selling papers, chores,) as an important and essential task. This attitude will help us to enjoy it better. Our attitude towards each task will determine our ability to assume higher tasks and jobs later on.

**THE VALUE OF CHRISTIAN SERVICE.** A certain young lady desired the position of church organist. She was talented and capable. The only drawback was that the church already had a very efficient and faithful organist who took a keen delight in her task. Here were the seeds of a major church difficulty. The diplomatic pastor, however, suggested that this young lady be content with the service of playing the piano for Sunday School.

So the young lady turned her back on the spacious church auditorium and the great organ, and turned her attentions to playing as best she knew how as Sunday School pianist. Eighteen months later the organist of that church resigned to be married, and this young lady was elected to serve as organist. The true Christian spirit was manifested in this case. Although this young lady had her hopes set on being organist she was WILLING to be USED WHERE she was NEEDED and would FIT IN BEST. Her reward came to her in due

time. Had she refused to accept the suggestion of her pastor and become greatly discontented because she could not be organist when she wanted to be, she would have caused friction which might have endangered the peaceful harmony of that church. But because she was willing to serve as needed, she gave to that church eighteen months of cooperation and still was able to serve her church as its organist.

The best church we will ever find is the one we are in now. Blessed are we if we have a mind in us which permit us to be useful at any service. It is not ours to choose the task, but to be the willing, helpful, everyday worker which is commended by Jesus when He says, "Well done, thou good and faithful servant: thou hast been faithful over a few things—enter thou into the joy of thy Lord."



## Our Children's Department

MRS. LORETTA CARRITHERS,

SUPERINTENDENT



Dear Children:

You remember that we were telling about Naomi and Ruth going back to Bethlehem, and they reached there just as the barley was ripe. The town was built on the hills and as Ruth looked down on the fields where the reapers were cutting the golden barley, she thought of a way by which she could get food for her mother and herself. So the next day she turned to Naomi and said, "Let me go and glean in the fields." And Naomi answered, "Go, my daughter."

God had told the Israelites to leave some grain in the harvest time for the poor to gather. When Ruth reached the fields, she said to the head reaper, "May I gather the barley which falls on the ground?"

He answered, "Certainly you may do so."

She, therefore, worked busily gleaning all the morning.

Do you remember Rahab, children, who hid the spies in Jericho and whom Joshua saved when the walls fell down? She went to live with the Israelites and later married one of those spies. After a time they had a little boy whom they named Boaz. When he grew up he was always good and kind and it was to his field that Ruth had come. He knew all the men and women who worked for him and he went out every day to see them. On this day when Ruth was gleaning, he came as usual and said to the reapers, "The Lord be with you."

They answered, "The Lord bless thee."

Wasn't that a beautiful way to say "Good morning?" As Boaz looked over the field, he saw Ruth and asked, "Who is the maiden?"

One of the reapers answered, "It is Ruth who came back from Moab with Naomi. She asked if she might glean here with us."

Boaz had heard how kind she had been to her mother, as he said to his reapers, "Do all you can to help her and let some barley fall for her to gather."

Then he went to Ruth and said, "The Lord be with thee."

And she answered, "The Lord bless thee."

Boaz then said, "I am glad to have you here in my field and I hope you will stay through the harvest. I have told the reapers to be kind; when you are thirsty, take a drink of the water which the men have drawn from the well."

Ruth bowed low and answered, "Why are you so kind to me, a stranger?"

Boaz replied, "I have heard how you left your father and mother and your home to come with Naomi. I hope God whom you have learned to love, will bless you and keep you safe, as a little bird is kept under its mother's wings."

Ruth thanked him for being so good to her and then Boaz invited her to eat with them in their noon meal. Boaz saw that Ruth had plenty to eat. Then she went back to the field. When the sun went down, she put the barley in a sack and home. The sack was made out of the veil she wore on her head.

Ruth told Naomi all about the conversation with Boaz, and how nice he had been to her. Naomi told Ruth that Boaz was a relative of hers and asked Ruth to glean in his fields as he asked her to do.

So Ruth went each morning to gather the barley, and when the wheat was ripe she gleaned that also.

Naomi wished to find a happy home for Ruth, who had been so good to her. She told Ruth to go to Boaz the night of the thrashing and ask him to help them get the field back which belonged to Naomi.

The night after Naomi had spoken to Ruth, Boaz and his men thrashed all of the grain. Then they had a party, and after they had eaten all they wished, the men went home. When Boaz was alone, Ruth came to him and told him what Naomi wished. Boaz promised to help her in every way which he could.

Then he gave her as much grain as she could carry home. Naomi was grateful for the present and she was very glad to hear that Boaz would help them.

Later on Ruth and Boaz were married and were very happy together. God blessed their home with a little son. Naomi loved her little grandson very much, and often took care of him. She was not so lonely and sad after the little baby came. They named this dear baby, Obed. He became a blessing to the world.

You too can be a blessing to the world by serving Jesus faithfully, and winning other boys and girls for Christ.

With love, in Christ's Name,

Aunt Loretta



## Laid to Rest

**GREEN**—John Green, son of Jacob and Tena Green, was born on a farm five miles south of Gilead, Nebraska, on April 8, 1894, and departed this life at Carleton, Nebraska on July 23, 1941, aged 47 years, 3 months and 15 days.

At the tender age of one month and five days he was christened in the St. Paul's Lutheran Church at Gilead, but later, when he had grown to manhood he united with The Brethren Church at Carleton, of which church he remained a member until his death.

When about eight years old, John removed with his mother and three brothers and a sister to a farm east of Carleton, and he spent the rest of his life in and about Carleton.

He was preceeded in death by his father 42 years ago last March 11th, and his mother passed away January 30, 1941.

Left to mourn his passing are his three brothers, Herman of Illinois, Jacob of Carleton, and Phillip of Gilead, and his sister, Mrs. Katie Nieman of Gilead. Also a number of nieces, nephews, other relatives and friends.

By his genial nature and generous disposition John had endeared himself to the people of this community, and his death from acute indigestion came as a shock that will be felt by all as a personal loss. We join with the relatives in their sorrow at his passing.

The funeral services were conducted at our church in Carleton on Sunday, July 27th by the undersigned.

E. M. Aboud,  
Carleton, Nebraska

**SCHAPER**—Frederick C. Schaper, son of William and Julia Schaper, was born on March 27, 1849 near Columbia City, Indiana, and departed from this life at the home of his daughter near Mulvane, Kansas on July 27, 1941. His age was 2 years and 4 months.

Brother Schaper came to Kansas in 1872 and homesteaded a quarter section of land south east of Mulvane. He returned to Indiana and married Harriet Brown in November 1875, and in the spring of 1876 brought his bride to the farm where they lived together for 65 years.

These good people joined the Brethren Church early in life and have lived active Christian lives under all these years. Sister Schaper died last June 5 and just previous they both attended church at Bethel for the last time.

Two sons and four daughters survive, together with 18 grandchildren and 5 great grandchildren. It can be truly said of these people that they were faithful until death. Funeral service for Brother Schaper was conducted by the undersigned on July 30, 1941. The text used was 2 Timothy 4:7,8.

R. F. Porte

## PLEASE NOTE CHANGE OF ADDRESS OF REV. L. V. KING

**Treasurer Benevolent Board**

Send all Money for Brethren Home and Superannuated Minister's Fund to:

Rev. L. V. King,  
909 College Blvd.,  
Ashland, Ohio



## Among the Churches

### Post Card Publicity

#### Hagerstown, Md.

The Yoder Missionary Society of the First Brethren Church held its monthly meeting at Pangborn Park, when election of officers was held for the coming year.

A delicious picnic supper was served by the hostesses, Mrs. John Keplinger and Mrs. Ronald Stoddard, after which a short devotional program was conducted by Miss Charlotte Minnich, followed by a business session and election of officers with Mrs. Orville Myers presiding.

Officers elected for the ensuing year were: Mrs. Ronald Stoddard, President; Mrs. Ernest Lindsay, vice-president; Mrs. Lawrence M. Johns, treasurer; Mrs. John Keplinger, assistant treasurer; Miss Charlotte Minnich, secretary. Other members present were Mrs. Ernest Wolfe and Mrs. John L. Carnochan; guests, the Rev. Mr. Boardman, Orville H. Myers, Earl Lee McCauley, Barbara and Frances Stoddard, Buddy and Ray Johns, Bobby Myers, Janice and Shirley Wolfe and Kiehl Becker.

—Hagerstown "Mail"

#### PASTOR AND WIFE HONORED ON SILVER WEDDING ANNIVERSARY

Rev. and Mrs. E. M. Riddle were greatly surprised Sunday morning to discover that the members and friends of the First Brethren church were acquainted with the fact that the day marked their 25th wedding anniversary. When, during the morning church service, it was time for the "special number," Mrs. Riddle was requested to come to the pulpit platform where she and her husband were presented a silver chest containing a silver offering of forty dollars, the presentation remarks being made by Mrs. R. H. Blasier. Following this presentation and acceptance, Ruth LaVonne Clapper sang "Because" and the regular order of worship service was resumed.

The Riddle family had accepted a dinner invitation in the Blasier home and were surprised upon arriving there to find the dining room decorations were beautifully carried out in silver and white, using bells, doves, tulles, candlelabra, lilies of the valley, wedding rings, favors and other attractive appointments.

The happiness of the day will long be remembered by Rev. and Mrs. Riddle as well as their parishioners who were glad to share in this opportunity to express their appreciation of their services among them.

—Louisville "Herld"

#### SPECIAL MEETINGS AT NEW PARIS, IND.

These meetings are to begin Sunday, Sept. 14th. On Monday evening Rev. E. M. Riddle, of Louisville, Ohio, will be in charge for the two weeks of special preaching. A few years ago Pastor Riddle held a meeting here and the congregation has not forgotten the splendid impressions made, hence this repeat evangelistic service.

This congregation is surrounded by Brethren congregations, making our field limited. Neighboring brethren are invited to share with us the blessings of the Riddle meeting. We need your cooperation. "We'll be looking for you."

G. W. Rench, minister.

# ANNOUNCING

The reduction of the  
Subscription rate  
of  
The Brethren Evangelist  
to

# \$1.50

## A YEAR

By action of the Brethren Publication Board at the annual meeting of that Board during the Fifty-third General Conference of The Brethren Church, held at Ashland, Ohio, the week of August 25, 1941, the subscription price of THE BRETHREN EVANGELIST was reduced to \$1.50 per year. This price goes into effect at once and we are trusting that the membership of The Brethren Church will take immediate advantage of the reduced rate to send in a fine list of subscriptions from your churches.

This reduction in price will make the subscription rate NET to the subscriber. There will not be any further allowance

made for gifts to various interests of the church. The matter of such reductions will hereafter be a matter to be dealt with by the boards in question as individual boards.

So send in your subscription at your earliest convenience and do not miss one of the issues of your Church Organ.  
Remember—the price now is:

# \$1.50

THE BRETHREN PUBLISHING CO.





THE ASHLAND COLLEGE

# Brethren Evangelist

Vol. XLIII, No. 36

September 13, 1941

"The Lord is my Shepherd;

I shall not want.



He maketh me to lie down in  
green pastures: he leadeth me  
beside the still waters.

He restoreth my soul: he lead-  
eth me in the paths of right-  
eousness for his name's sake.

Yea, tho I walk thru the valley  
of the shadow of death, I will  
fear no evil: for thou art with  
me; thy rod and thy staff they  
comfort me.

Thou preparest a table before me in the presence of mine enemies:  
thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life:  
and I will dwell in the house of the Lord forever." Psalm 23

Note Second Annonucement  
On Back of this Issue

College Library  
Care of Magazine Clerk  
Ashland, Ohio

## The Brethren Evangelist

Published fifty weeks of the year at  
**THE BRETHREN PUBLISHING CO.**  
 ASHLAND, OHIO

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## CONTENTS

|                                                       |    |
|-------------------------------------------------------|----|
| Interesting Items .....                               | 2  |
| What Do I Get?—Editorial—F. C. V. ....                | 3  |
| The Exaltation of Christ—Rev. C. A. Stewart .....     | 4  |
| Ashland College and Seminary News—Dr. E. G. Mason ... | 8  |
| For Conscientious Objectors—Rev. E. M. Riddle .....   | 10 |
| Worshipping Day by Day (Family Altar) .....           | 10 |
| Conference Echoes—Rev. George H. Jones .....          | 11 |
| New Benevolent Emphasis—Rev. F. C. Vanator .....      | 12 |
| Christian Endeavor Topic for Young People .....       | 13 |
| Our Children's Department .....                       | 14 |
| Laid to Rest .....                                    | 15 |
| Congratulations .....                                 | 15 |
| Among the Churches .....                              | 15 |

## INTERESTING ITEMS

**VACATION TIME IS OVER.** And we are sure that plans have been made in many of our churches for the forward steps that will be made during the fall and winter. It seems that the summer has gone so fast and that the "working" months of the church year are back upon us so suddenly that we find ourselves wondering where all the time has gone.

But "seasons" of refreshing should only make us more and more willing to do our "bit" for the Master.

**FOR THE PAST SEVERAL WEEKS** there has been a shortage of church Calendars coming to the Publishing House Office. We miss them, for we glean many little things that are of interest, which you do not send in for publication. We appreciate these Bulletins and try to make use of them to tell "others" what "you" are doing. Keep them coming.

**WE NOTE THAT AS OF AUGUST 17th** that \$259.00 has been given and pledged toward the redecoration of the Huntington, Indiana, Church.

**ANNOUNCEMENT COMES** concerning the Evangelistic Campaign in our Milledgeville, Illinois, Church. The time will be from September 23 to October 7. Rev. John F. Locke, Maurertown, Virginia, will be the evangelist. Keep this meeting upon your prayer calendar. This meeting will be held in conjunction with the Dutchtown Church of the Brethren, and will be held in our church.

Brother C. A. Stewart, pastor of our Bryan, Ohio Church, goes about it well to bring the new subscription price of **THE EVANGELIST** before his people. He puts it in his calendar and even suggests that the subscriptions be given to the pastor. He says, "Every Brethren home should have **THE EVANGELIST.**" That is true.

### ADDITIONAL PUBLICATION OFFERING FOR NEW BUILDING

As an interesting item we feel that additional contributions to the erection of the New Publishing Building will be as interesting to the readers of **THE EVANGELIST** as anything we could offer.

So below you will find the latest additions to the fund, which has grown steadily since the first announcement of the plans and purposes of the Company went forth.

|                                                   |            |
|---------------------------------------------------|------------|
| Previously reported .....                         | \$5,501.31 |
| Sisterhood, Pittsburgh, Pa. ....                  | 1.50       |
| C. C. Greer, Twelve Mile, Indiana .....           | 3.00       |
| Carl E. Mohler, Ashland Ohio .....                | 15.00      |
| M. W. Horner, Howe, Indiana .....                 | 1.00       |
| Co-Operative Brethren Church, Columbus, Ohio .... | 5.00       |
| Robert Robbins, Ashland, Ohio .....               | 3.50       |
| Rev. Arthur Tinkel, Wabash, Indiana .....         | 1.00       |
| Rev. W. R. Deeter, Burlington, Indiana .....      | 1.00       |
| Mrs. F. C. Fuller .....                           | 1.00       |
| Rev. A. L. Garber, Ashland Ohio .....             | 100.00     |
| Sarah Teague, Roann, Indiana .....                | 10.00      |
| Total .....                                       | \$5,643.31 |

The Brethren Publishing Company is very appreciative of the gifts that have been given thus far and will be glad for any additional gifts that you may see fit to send.

The Building is progressing nicely and is about ready for the roof. Such a building as is being erected, 47x88 feet in size, is a rather slow matter, for there are so many things that must be done in order to keep the various mechanics moving along in the way they should.



# EDITORIALS



## "WHAT DO I GET?"

The question that was asked by one of the disciples when he approached Jesus, is the question that is most often on the lips of His present-day followers—"What do I get?" This disciple reminded Jesus that His followers had forsaken all for Him.

Man is always reluctant to do anything for nothing. As he works he is more apt to think of the remuneration which will be forthcoming at the end of the day, than of the contribution he is making to those about him in his daily task.

Someone has said, "The soldier fights to win the battle, but also with the remembrance of the honor and glory that come with the winning of the fight. Life's prizes are our incentives and we work for them whether they be tips, bribes, wages, salaries, honor, high place, promotions, championships or records. We drive our cars for a championship; we propel our airplanes for a record; we run our race for a cup; we play our match for a championship; we sit at our examination for a scholarship.

"Even the child is taught to do things for a reward. If he goes on an errand we promise him a penny when he returns quickly. If he comes home from school five minutes we promise him sweets. If he attends Sunday School for a season without missing once, we give him a book. Life is full of prizes for which we are striving."

## Something for Nothing

That quotation was written many years ago. Times have changed. Far too many people today are following the present-day urge to obtain "something for nothing." And no matter how they get it—just so they do get it. "Bank Nights" take the right-of-way before church services. "Pot-of-Gold" programs become more important than the "Gold that is refined in the Great Refiner's fire." Children do not fool with pennies any more—dollars are more to their liking. Bibles, books, given at the end of a perfect record of attendance in God's House, carry no incentive as of old. Times have changed and in the change we see danger ahead.

## What are Some Worth-while Rewards?

Did you ever stop to count the "Value of a Soul?" The richest reward that comes in all the list of permanent values is found in the satisfaction of winning a soul to Christ. It is the greatest prize that Christ offers in this world. In value, it is equal to the whole world, for "what doth it profit a man to gain the whole world and lose his own soul?" Entering, as we are, the months in which the most intensive church work is accomplished, we should be thinking in terms

of "Soul Saving." ONE soul, rescued from the "pit of hell" brings more satisfaction and reward to him who becomes medium through which this is accomplished, than all the material gain that can be accumulated in a life time.

Friendship—Christian friendship—is a reward that overshadows all other social relationships. Friends cannot be bought and sold like material things. Bartered and traded at will. Friends are, as the little boy defined them, "The feller that knows all about you and still loves you."

Did you ever read these lines from the Scriptures? "There is no man that hath left house, or brethren, or sister, or father, or mother, or wife, or children, or lands, **for My sake, and the Gospel's**, but he shall receive an hundredfold **now in this time**, houses, brethren, sisters, and mothers and children. . . and in the end—eternal life.

Reward? Yes, certainly. Here and hereafter. What more can one ask?

## Treasures in Heaven

Not Gold—that moth and rust can corrupt, and thieves break through and steal. But Gold tried in the refiner's fire—treasures laid up in heaven. That reward is worth striving for. Remember the Word says, "Where your treasure is, there will your heart be also." Treasures in heaven—heart in heaven. Building for the future. Not for time, but for eternity. Not mere material reward, but eternal, spiritual reward.

What do I get? Well I usually get pretty much what I want, if I want it badly enough.

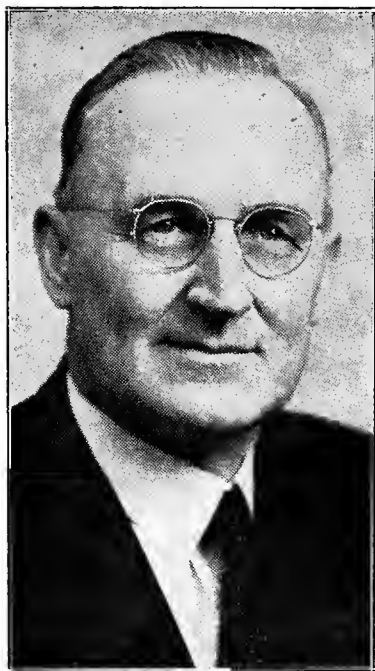
## Life that is Eternal

Jesus said, "Great is your reward in heaven." We find it hard to define the idea of eternity—of a life that is lived on and on without ever ending. We come in contact so much in this world with the things that come to an end, that cease to exist, that we find it difficult to probe into the future far enough to realize the idea that is attached to the term—eternity. But God says that we may have "Life Eternal." That is a reward. That is something we can possess. Something we can get for the taking. It is held out to us and we are urged to receive it. It is a reward for faithfulness.

## What Do I Get?

Well I get what I, myself have made provision to receive. God can give me no more in the way of reward than I have permitted Him to prepare for me. After all I am the one who measures the weight and value of the reward or rewards I am to receive. Think it over.

F. C. V.



# *The Exaltation of Christ*

Bible lecture delivered at General Conference

**Rev.  
C. A.  
Stewart**

Paul's letter to the Philippians enlightens us as to the position and place that Jesus occupies in the mind of God, for he said, "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of the Father. Phil. 2:8-11.

While there is a mighty effort on the part of individuals and groups to humanize and dethrone Christ, it is comforting to the children of God and worshippers of Christ to find in the Word of God these words which set forth in no uncertain terms the fact that God has highly exalted him and lifted him up and set him on his right hand. God the Father on various occasions has demonstrated to the world that Jesus was his Son thus showing that he was not only man but more than a man, he was the Son of God. The annunciation to Mary that she was to give birth to a son, and the announcement by the angels and their visitation, and the Father's guidance for his protection from hostile forces, His communion with the Son on different occasions when he spoke audibly when he said, "I have glorified it and will glorify it again," this in response to the request of Jesus that His name should be glorified, also when the Father spoke from Heaven saying, "This is my son in whom I am well pleased, hear ye him." The fact Jesus died on the cross and did not meet death at the hands of his enemies some where along the path way of life, and the resurrection, and His appearances and work after the resurrection and His

words of assurance and promises after His resurrection, are all proof of the high place He held in the plan and purpose and mind of God. After all this we read in our text that God hath highly exalted Him.

**1. If God hath exalted Him, all those who are the children of God should exalt Him also.**

In our text Paul stresses the fact of His exaltation by God the Father and then reveals one reason for doing so, "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil 2:10-11.

When we take the position that Jesus was only a man and we humanize Him and rob Him of His lordship we are not exalting Him. John calls Him "Lord of lords and King of kings," in Rev. 17:14. If God the Father, has exalted Him to the position of Lord to whom we must and can come and bow and confess our sins, and, to whom we can look up as the one to forgive us our sins, and make us clean in the sight of God (as though we had not sinned), to refuse to exalt Him to first place in our lives is an open violation of the Word of God and an evidence of the lack of reverence and the spirit of contrition which must be in every life if we are to be the children of God. God has exalted Him to the place where not only man must bow to Him and confess, but things in heaven and things under the earth are to bow to Him. If God has seen fit to exalt Him to the place of Lord, then we ought to give Him that place in our lives. We are to do more than just admire Christ, we are to worship Him and obey Him.

The Father said, "This is My Son in whom I am well pleased, hear ye Him." Matt. 17:5. The ungodly and unrighteous can admire Him but that is not exalting Him. A traitor could be admired for his courage and yet those who admired him could inflict the death penalty. Men do not exalt Him until they come to Him in faith believing that He can cleanse them from all unrighteousness and then look unto Him as the one that can keep them and save them,

Peter tells us that God has exalted Him to His right hand. "He is gone into heaven and is on the right hand of God; angels and authorities and powers being made subject unto him." 1 Peter 3:22. The work which he accomplished and His refusal to worship Satan earned for Him the right to sit on the right hand of God, and to wear a king's crown, and hear the confession of His subjects and to forgive them. John records the angel as saying, "Worthy is the Lamb that was slain to receive power, riches, and wisdom, strength, and honor, and glory, and blessings." And every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth on the throne and unto the lamb for ever and ever." Rev. 5:12-13. This reveals that God has exalted Him above all. John said, "He that cometh from above is all: He that is of the earth is earthly and speaketh of the earth: he that cometh from heaven is above all." John 3:31.

If God has honored Him to exalt Him above all, who are we to give Him any other place and look for him anywhere else. He must hold a place of preeminence where God has placed Him, for there is no personality above Him. "For to this end Christ both died and arose, and revived, that he might be Lord both of the dead and the living." Rom. 14:9. His body was not permitted to remain in the grave and decay, but was raised and he came forth from the grave and entered into His glory He had with the Father before the world was created.

Stephen in his dying moments revealed the fact that Christ was with the Father and on His right hand. If He holds that place in the mind and plan of God, dare we give Him any other? If God exalted Him even above the angels, as we are told in the letter to the Hebrews where it says, "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." Heb. 1:4, then we could do well to leave Him where God hath placed Him and not try to bring Him to the level of humanity. If He is only a man, then we could as well worship some other man. But being man and God, to whom God the Father has given all authority and power, then we are compelled to turn from all others and worship him, "for neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

**2. We should exalt Him then because of who He is.**

We are not to exalt Him only because God exalted Him, but because He is the Son of God. This truth is very much in question today. **But we, as Brethren, have always believed that He is the Son of God, and**

our position concerning the scriptures would not let us waver from this truth. For the Word of God leaves us in no doubt concerning his sonship.

As clear as it is set forth in the Word of God, and in positive terms, there can be no question about it to the honest and fair-minded seeker for the truth. At the baptism of Jesus as He launched upon His ministry, God, the Father, spoke from heaven and said "**This is my son.**" Mark 1:11. On the mount of transfiguration while the disciples were watching Him as His former glory descended upon Him, they heard the voice of God as he again said, "**This is my Son, in whom I am well pleased; hear ye him.**" Matt. 17:5.

Not only do we have the confirmation of this truth by the Father himself, but Jesus also proclaimed His Sonship, and was put to death for making this claim. He said, "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand, My Father, which gave them to me, is greater than all; and no man is able to pluck them out of My Father's hand. I and My Father are one." John 10:27-31.

Even some of His disciples did not fully understand that He was the Son of God, for we read that Phillip said, "Show us the Father and it sufficeth us." Then it was that Jesus made a claim of divinity when He said, "Have I been so long time with you, and yet hast thou not known me, Phillip? He that hath seen me hath seen the Father: and how sayeth thou then, Show us the Father?" John 14:8-9.

Not only the Father and Jesus, the Son, declared His Sonship, but the disciples and others proclaimed it also. In that great confession of Peter, he said, "Thou art the Christ, the Son of the Living God." Matt. 16:16. And John begins his letter with the same declaration. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." John 1:1-2. Paul in writing to the Romans said, "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Romans 1:3-4. Even the soldier who stood by the cross and watched him die said, "Truly this was the Son of God." Matt. 27:54.

Evil spirits also declared that He was the Son of God. When Jesus found the man possessed with devils and sitting among the tombs, the Devils in him cried out and said, "What have we to do with thee, Jesus, thou Son of God? art thou come to torment us before the time? Matt. 8:29. Jesus with His disciples withdrew from the synagogue and went out by the sea of Galilee and was there casting out evil



spirits and healing those that were brought to him "And the unclean spirits when they saw him, fell down, before him, and cried, saying, "Thou art the Son of God." Mark 3:11.

Thus we have God the Father, Jesus the Son, His disciples and His enemies that crucified Him, and Satan, declaring that He is the Son of God. If the Son of God, then He is a Divine Personality, and His exaltation by the Father was no mistake. And if God saw fit to exalt Him to His right hand with power to judge and to crush the enemy, we ought to exalt Him by giving Him first place in our lives.

### 3. We should exalt Him because of what He is to all those who believe in Him.

To them he is a saviour. He is the door to the entrance into the joy of the Lord. He said, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out and find pasture." John 10:9. Again He said, "No man can come to the Father but by Me." He holds within Himself the power to give eternal life to a man, and it cannot be secured in any other way or through any other person. The angelic chorus that sang at his birth, said, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2:11. They recognized in Him the power to forgive sin and to cleanse.

This great and mighty truth broke in upon Peter when some of the followers of Christ turned away from Him when they were shown the cross, and Jesus said to His disciples, "Wilt thou go away also?" Then it was that Peter said, "Lord to whom shall we go? thou hast the words of eternal life." There is no other to whom we can go. Paul was right when he said, "For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11.

The rejection of Him means the retaining of our sins. Jesus said, "I say therefore unto you, that ye shall die in your sins; For if ye believe not that I am he, ye shall die in your sins." John 8:24.

In His message to the Corinthians, Paul made it clear that eternal life depended upon Christ and that there was none other that was worth considering for he said, "For I am determined not to know any thing among you, save Jesus Christ, and him crucified." 1 Cor. 2:2. Paul had a very unique experience when he met Jesus and no one could convince him that there was any other one that could meet the needs of the human heart. To be the Saviour of men He must be more than a man, He must be **God and man**, and the Word declares that He is the only begotten Son of God, and as such He is qualified to be our Saviour. He is not our Saviour just because He has declared Himself to be, but because He has actually demonstrated His power in casting out devils and saving souls and brought them the peace that passeth understanding. And because they have ac-

cepted Him as such. He has brought thousands of precious souls into the right relationship with their God after they had gone in other ways and to other personalities and were disappointed.

The entire Bible is a book of exaltation of Christ and it is replete with scriptures declaring He is our Saviour. The greatness of Christ, as shown by His work, should justify His exaltation by every human being.

The Jews were very proud of their temple and were showing its beauty to Christ one day, when suddenly He turned to them and said, "But I say unto you that in this place is one greater than the temple," The Holy Spirit has written on the pages of Holy scriptures that the, "Queen of the South shall rise up in judgment of this generation, and condemn them; For she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold a greater than Solomon is here." Matt. 12:42.

If the oceans were filled with ink and every blade of grass a quill and all the scribes of the earth would exhaust their strength and energy, they could never describe His greatness. God hath highly exalted Him to the place where every soul must come to Him and make confession. Paul was quoting from Isaiah when he said "For it is written, as I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God." Rom. 14:11.

### 4. We should exalt Christ to first place because of the Lordship placed upon Him by the Father.

His lordship will be recognized because it is a fact. If not recognized now it will be in the future. He is no longer a servant, but a judge. "For they shall be judged by that man whom God hath raised from the dead." "For the Father judgeth no man, but hath committed all judgment unto the son." John 5:22. The world will be compelled to recognize his Lordship when it shall come before him for judgment. For we read in Acts these words, "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; wherefore he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17:31.

The world should recognize His lordship because they cannot escape Him. The church does look upon Him as their Lord and the one before whom they shall come to receive their rewards. In writing to the Romans Paul said to them, "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ." Rom. 14:10. On the day of Pentecost Peter went among the Jews and in the same territory where Jesus was crucified and preached that wonderful sermon that caused the Jews to say "What shall we do." Among other things that caused them to be so disturbed, he said, "Therefore let all the house of



Israel assuredly know, that God hath made this same Jesus, whom ye have crucified, both Lord and Christ." They believed in God, but were not willing to believe in Christ, and Peter was showing them that God exalted this same Christ they had crucified to be their Lord. He told them that this exaltation must come before the manifestation of the Holy Spirit could take place." This Jesus hath God raised up, therefore we are all witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear: For David is not ascended into the heavens: But he saith himself, The Lord said unto my Lord, sit thou on my right hand, until I make thy foes thy footstool." Acts 2:32-36.

When Paul was brought before the Sanhedrim and reprimanded because he did not heed the admonition to cease preaching in the name of Jesus, he did not hesitate to use the exaltation of Jesus for his subject and proceeded to preach them a sermon. He said, The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts 5:30-31. If the God of their fathers and the God in whom they believed had raised up Jesus and exalted Him, then he was their Prince and Saviour and His lordship should be recognized.

Paul also sought to impress the Ephesian church with the fact the Christ was Lord of all, and in so doing he used the exaltation of Christ. He said, "And what is the greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and given him to be head over all things to the church."

The writer of Hebrews sought to establish the preeminence of Christ by using the same argument of his exaltation even above the angels. He said, "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high; being made so much better than the angels, he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first begotten in the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who

maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne O God, is for ever and ever; a septre of righteousness is the septre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Heb. 1:3-9.

In the writings of Peter we have set forth the same truth in these words, when he was speaking of Jesus, "Who is gone into heaven and is on the right hand of God; angels and authorities and powers being made subject unto him." 1 Peter 3:22.

The Holy Spirit climaxed the whole argument of His lordship when He recorded in the Book of Revelation, the vision of John, when John saw the universal worship of Christ by the elders, the beast and the angels "Saying with a loud voice, worthy is the Lamb that was slain to receive power, and riches, and wisdom; and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne and unto the Lamb for ever and ever." Rev. 5:12-13.

These with many other scriptures when given honest consideration will leave no doubt in our minds as to the exaltation of Christ. Almost the entire Word of God is given over to this subject for the purpose of bringing the human race upon their knees in His presence and acknowledging Him as King of kings and Lord of lords. It is beyond our comprehension of how any one who believes that there is any truth in the Bible at all can possibly look upon these scriptures and then say that Jesus was only a man, when we can see the exalted position in which God the Father has placed Him. It ought to make us look upon Him as our Lord because God hath exalted Him, and because of who He is, and because of what He is, our Saviour, and our Lord.

Bryan, Ohio

### It Seems To Me

Brethren peace emphasis must be very carefully made to rest upon Lord's own teachings against the unholiness of all war. Worldly or selfish philosophies of peace must be vigorously avoided as a delusion and a snare. Not fear, but consciousness of a higher order of living as revealed and taught by Jesus Christ must ever be our plea. Or so it seems to me.

The Mentor.



# Ashland College and Seminary

## NEWS

Dr.  
E. G.  
Mason

National Conference has come and gone. The delegates and visitors enjoyed another season of fellowship and good will on the College campus. The spirit of harmony and good will that prevailed was an inspiration to all. After all, a National Conference of Christian people should be an inspiration to all. When it becomes a place for political maneuvering, wire-pulling and contest for control, it loses its religious significance. The conference this year was a real conference and, incidentally, it presented another opportunity for many other Brethren folks to see the College and to become better acquainted with our work. For this reason alone it is a good thing to have the National Conference meet on the College Campus, but a greater reason is found in the fact that the conference is held on grounds and in buildings that are the property of The Brethren Church.

The College has been in existence for 63 years and is about to embark upon its 64th. The new college year opens officially Wednesday, September 10th, when the Faculty gathers for its first meeting and the incoming freshmen assemble for their preliminary activities. The upper classmen return on Monday, the 15th. The 15th and 16th are devoted to registration and classes begin at 7:45 A. M. on the 17th.

Student attendance is a rather unpredictable matter any time but it is even more so now. The draft, the lure of good paying jobs, and general restlessness affect decisions to go to college this year more than usual. A few days ago, a letter came to my desk in which a good prospective student stated that he had decided not to go to college this year because, the money that he would spend toward an education would be lost if the United States went into the War. I replied that the only really safe investment for money now was in an education. That is the safest investment at any time. War or no War, it is a poor policy to wait. This War will end sometime—perhaps sooner than we think, and the United States may not

become more deeply involved in it. When the War is over, the World will again return to peace time pursuits and we shall need men and women of broad understanding and special aptitudes to serve as leaders of the generation which must manage the post-war world. We must, therefore, redouble our efforts during these critical times to make our schools and colleges render even more efficient service in support of our cherished democratic institutions. I call attention to this letter because it is typical. We are likely to be swept off our familiar moorings by the fear of the future.

In spite of the rather dark outlook, colleges are looking forward to a good year with about normal attendance. Ashland College shares the same view.

The summer activities were not unusual. The summer school started off with a Mental Hygiene Conference which was very successful from the standpoint of interest and enthusiasm of those who attended. The first summer session was smaller than the first of last year, but the second was about the same. Attendance at summer sessions everywhere seem to be on the decline. Whether it is due to the world situation or is a natural development we have been unable to determine.

Our faculty members have been busy during the summer. Those who labored elsewhere were Dean R. R. Haun who attended for six weeks a special workshop on teacher training in a liberal arts college at the University of Minnesota. This conference was sponsored by the North Central Association and Dean Haun returned with many excellent ideas for us.

Dr. R. W. Bixler taught History at Bowling Green State University during their eight week summer session there. Dr. Bertha Leaman of Chicago took his classes here during the first summer term.

Dr. E. C. Stopher and Dr. Paul K. Taylor taught Mathematics and Physics respectively in the Defense Instruction set up in Pennsylvania by Penn State College. The term lasted for ten weeks.

Other teachers not retained on the summer school staff vacationed or studied during the summer months. Of the Seminary Faculty, Dean Ronk has spent his time supervising the construction of the new Publishing House building. Prof. Stuckey has been engaged in summer camp and Sunday School Association work and has been serving as temporary pastor of the South Bend, Indiana Brethren Church. Dr. Lindover taught in the summer school the first

term and spent the rest of the summer in camp work, recruiting and serving the Canton Brethren as pastor.

Two very significant movements for the future of the College and Seminary developed during the summer. The first was taken by the Board of Trustees at the annual June meeting. The Board launched the plan for a campaign to raise \$150,000 during the next two years among the Churches and in the city of Ashland and vicinity. This fund is to be a revolving fund or Operating Reserve fund to meet emergencies of the future if they arise. The fund will be invested in good securities and the earnings used the same as an endowment fund, but it differs in that it can be used if an emergency arises. Endowment funds can not be used except as an investment.

The second significant movement was made public at Conference. The W. M. S. announced the building of a College Chapel as a project. A chapel is needed to provide additional space for student assemblies. The present Chapel seats 200 comfortably but with from 250 to 300 students it is crowded and we hope that the College may be able to serve up to 400 students in the near future. Remember, what the Ladies of the Church set out to—they do. So the new chapel will be a reality very soon.

With these encouraging outlooks, we are inspired to go ahead with greater confidence.

The changes in staff personnel are A. G. Carpenter of South Bend, Indiana who will be our new business officer to take the place made vacant by the resignation of Dean J. Benshoff. Miss Louise Culbertson, M. A. of Ashland will teach Mathematics in place of Mr. E. C. Stopher who resigned to take a similar position in the Brockport New York Normal School. Miss Evelyn Lockman, M. A. of Nashville Tennessee will take the place of Mrs. T. C. Vanosdal in physical education for women and the place of Mrs. S. D. Boyd in Spanish. Miss Olive Whitted will take the place of personnel clerk vacated by Miss Betty Lyon. Other changes will be reported in the next news letter.

### CALLING ALL OHIO CHURCHES!

As of Sept. 1st. only five Ohio Brethren churches had received and sent an offering to our church at Vinco, Pa., where a great loss was so recently sustained, by fire. It was the action of our State conference in June that each church send an offering very soon. Do not delay. Act at once. Send your gift to the Reverend C. Y. Gilmer, (Vinco Brethren Church, R. D. No. 1. Conemaugh, Pa.)

Signed by J. G. Dodds-Mod.  
E. M. Riddle-Sec'y.



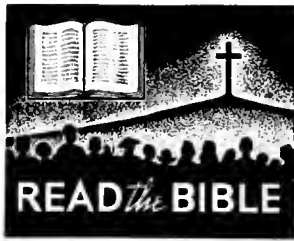
A. Glenn Carpenter, well known Indiana layman of the Brethren Church, has been selected by the Ashland College Board of Trustees to take the place of D. J. Benshoff in the business office at the college. Mr. Benshoff recently resigned to take a similar position at Mt. Union College.

Mr. Carpenter has been active in our Ardmore Church for the past twenty years, serving as trustee, Moderator, and Sunday School Superintendent. He was a charter member of this church.

He has also been active in other Brethren Church enterprises of the state and the nation. He served three terms as President of the Indiana Mission Board and for a number of years as an officer in the National Laymen's Association of the denomination. Representing the Indiana Conference for eight years on the Ashland College Board of Trustees, last spring he was elected to the presidency of the board.

Mr. Carpenter attended South Bend High School, Ashland College and Winona College, Winona Lake. He then taught in the public schools for five years and has served in elective township and county offices seventeen years. He assisted in installing a modern accounting system in the offices of Treasurer, Auditor and Assessor of St. Joseph County, Ind. He has also been active in insurance work, along with other duties.

Mr. Benshoff has served Ashland College eight years, carrying teaching and business office duties. He has been active in civic affairs and in the work of the Park Street Brethren Church in Ashland.



## Worshipping Day by Day

(Family Altar)

### SUNDAY SPEEDTIME Luke 8:4-15

Seed sowing is of no value until the soil has been prepared to receive the seed.

Too often we are prone to try to sow the Seed of the Word in hearts that are not ready for reception. Are you preparing the soil as you go along?

### MONDAY ONLY BELIEVE Luke 8:41-56

"Fear not...only believe!" These are words that should be in the heart of every Christian these days.

Days do look dark and we cannot tell what the future holds for us. But we have the everlasting word of the Master, and He still says, "Fear not...only believe."

### TUESDAY LIFE-GIVING BREAD Luke 9:10-17

Jesus knows our temporal wants as well as our spiritual needs. He is always ready to provide.

The soul has many hungers, appetites and desires for higher things. The soul is dead that does not hunger. Whatever the soul hungers for, if it be of spiritual value, Jesus can and will provide. He is the Bread of Life.

### WEDNESDAY TRANSFIGURED BEFORE THEM Luke 9:28-36

Matthew's description of this change is that "his face did shine as the sun." Nothing less than the brightest and most glorious of all objects within human knowledge—so bright that it destroys the eye to gaze directly upon it—could express the radiant glories of Jesus' face when it was transfigured.

This is one of the few hints as to our future relationship with Him.

### THURSDAY LABORERS IN GOD'S HARVEST Luke 10:1-16

There is need of more laborers in God's harvest. Every Christian should be a reaper.

We are duty-bound to invite men to receive the blessing of salvation as we go along the pathway which we must walk in this world. We become either laborers or loafers in His work, whether we like to admit it or not.

Pray ye the Lord of Harvest—and then answer your own prayer.

### FRIDAY WHO IS MY NEIGHBOR? Luke 10:25-37

Neighborliness means more than being able to talk across the back yard fence. It means truly helpful in every avenue of life.

If we have been thinking that "neighbor" simply meant "personal friends" then we have missed the mark. "He that showeth mercy" well tells the story.

### SATURDAY

### ASK—SEEK—KNOCK Luke 11:1-13

Christ teaches us to pray—by His Word; by His Spirit; by His example; by His provident dealings and deeds. Private prayer, family prayer, public prayer—these are steps on the spiritual ladder by which the soul ascends to God.

### FOR CONSCIENTIOUS OBJECTORS

Labor day and Tuesday at Winona Lake, Westminister Hotel, approximately 100 men and a few women met for an intensive and thorough study of the problems of our young men in the churches and the question of Conscriptio. Many denominations were represented and from about every section of the country.

Some people are contending that the Government should support the men in Civilian camps. Some others, even some of the boys themselves feel the Government should not support them but that their churches or homes should so do. So it becomes a sizable problem and the final statement cannot be made at this point until after the Government officials hear the report, and make final decision.

It was a rare privilege to represent our church body in such a gathering. As of September 1st. our own church had 4 men already inducted into Civilian camps. We have no way of knowing how many Conscientious Objectors have been inducted into military camps. Then, too, there are many of our young men in camps who are not C. O. men at all, but we should know who they are also. Your committee would like to contact every one of our young men of the church in any type of camp, if parents or pastors will secure the addresses and send them into the Secretary.

We advise those who have been recently called or may yet be, to consult Brethren Evangelists, Nov. 30, 1940, (page 11) Jan. 25, 1941 (page 7) Feb. 22, 1941 (page 9) Mar. 22, 1941 (page 6). Also consult your local draft board and your Pastor. They will be sympathetic and helpful.

Lastly, if you want service and some message of help for young men, then be sure to send their names at once, lest it be forgotten.

Mail your Secretary—

E. M. Riddle Louisville, Ohio.  
R. R. Haun, Chairman Chester Zimmerman.



Rev.  
George  
H. Jones

## Conference Echoes

If a peaceful atmosphere and an old-time spirit of Brethren fellowship with every one we met, was an indication of a good conference, it was a **good conference**.

If the whole-hearted laughter of a big family gathering and the spirit of trust and brotherhood, constitute a good conference, we **had one**.

If the absence of hectoring and contention is an evidence of a good conference, we **had one**.

If the overflowing optimism of a great purpose, inspired of God, with a reverent trust in our Heavenly Father's care and providence, is the measure of a good conference, we **had one**.

If a larger generosity, in the size of our Missionary offerings both in the past year's totals and the conference Sunday is an index, we **had one**. (Over \$15-00.00 for the day)

If an enthusiastic group of bona fide delegates, not including convention visitors, of 331 or more, taking notes and making history, constitute a good conference, we **had one**.

Like the writer of Hebrews, we might go on and tell of many more signs and evidences of faith and conduct; of a single-minded ministry; of a cooperative laity; of a forward-looking young people of an increasingly useful publishing business—now functioning like a business institution; of a splendid and adequate theological department; time and space will not permit of further review, but this, it seems to a delegate, **made a good conference**.

### Denominational Problems

Like all evangelical denominations, the matter of Missions and Evangelism occupied our most reverent thought and purpose. In the light of our statistical reports, we are having a harder time reaching sinners and winning souls, than ever before. An accurate record of what we are actually doing, is hard to keep. Many of our Churches have a roll revision every now and then, and the effect is often discouraging. The matter of roll revision we suggest, might be undertaken unitedly, about every five or ten years. Per-

haps the year preceding the government census. That would leave us with a clear slate to make a more accurate survey than the impulsive method employed at present.

### Loyalty or Intelligent Devotion

While we have many brilliant ministers and magnetic leaders, whom we follow loyally, in serving the Lord. We must not forget they are human and fallible. Our admiration for any man should not blind us to his follies and our own injury. God has no perfect preachers or churchmen. Some of the messages we heard were worthy of imperishable record, but after all, they were merely the interpretations of men concerning the purpose and meaning of God. Messages that inspire truly, but men and their thinking change. Let us keep open minds saturated with The Book and its Spirit. If we do, even our most brilliant leaders cannot detach us from Brethrenism and the Church. These are bigger than any of our men, now or in the past. What a relief to leave the conference, not having glorified men, but our beloved Lord and His Church.

### Changing Methods

Evolution in business is a fact, even if we do not believe in a human hereditary process. Outworn practices are sloughed off in the process of time and newer, better, more efficient practices are substituted. Budgeting or consolidating our financial methods into a more unified and systematized practice is necessary, periodically. The conference had presented to it a newer, and what the committee believed, might be a better system, than what we now practice. It was partly explained, but by common consent, was recommended to our thinking for later action—perhaps in another year.

### Pensions and Homes

The care of the aged is always a problem. Never more so than just now. When methods are undergoing radical revisions. Not institutional care, they tell us, but provision by pension for care by loved ones, is the better way. Perhaps it is, but we have been trying to meet the problem with an institution and with that on our hands, we must continue the present method, with a more generous attitude, until we discover a better way. This too is a matter for future action.

### War Time Problems

Our committee on war-time problems, is wrestling with a very complicated condition. The Conscientious:



Objector is now being championed by a Church in action, organized with an objective. This committee, we felt, was wrongly called a Peace Committee. However, they reported definite action. They know now where they were going and how to get there.

### Pastorial Changes

An unusual change in the number of pastors seems to be taking place. A few changes seemed to have started an epidemic. One profitable result has been to show that we are sufficiently supplied with qualified men enough to man every pulpit. A new method cropped out in one case. It is not without merit. A Questionnaire is sent to prospective pastors and their qualifications as to preparation and experience are called for, that they may be considered. Success among men, we are told, is not always a matter of reputation. To a young man, it affects the size of the hatband. To the older man, the size of the waist band. If this method of measurement is followed we can understand why the universal cry is for young men. Good luck brethren. We think the new departure a good one. However, make sure you have a method of measuring his spiritual size, for after all the Biblical requirements are "a good man, filled with the Holy Spirit." There is apparently plenty of pastors to go around, so, let us take heart and look forward to another good conference next year.

Muncie, Indiana

## New Benevolent Emphasis

Rev. Fred C. Vanator, President

The late General Conference, heeding the suggestions presented by the Brethren Home and Benevolence Board, passed the following three important resolutions, which will do much to strengthen the position of the work of Benevolences, if the church in general will take them seriously.

### Resolution 1.

We recommend that no boarder be kept at the Brethren Home at Flora, Indiana, at a fee that will in any way necessitate The Brethren Church to pay for their keep.

### Resolution 2.

We recommend that the General Conference of The Brethren Church advise the Benevolent Board to open the Brethren Home to **ALL WORTHY** Brethren, regardless of wealth and possession, retaining the same medical examination for entrance that is required at present. That those possessing wealth and property place a reasonable amount of same at the disposal of the Board.

### Resolution 3.

We recommend that General Conference of The Brethren Church instruct the Benevolent Board to advise those who receive the monthly grant from the Ministerial Fund to take residence in the Home prepared for them and thus centralize all expenditures for the same, with care and keep prepared for them by their denomination for which they have given their services and their lives.

These resolutions were well discussed and then passed by a unanimous vote of the conference. This leaves the way open for many changes in the policy of the Home and Ministerial Fund. There will be no radical change made at once, but the way is now open for those who would desire to make the Home their place of residence to do so without the usual large outlay of money or property. In other words we are now ready to receive applications by those who heretofore were barred because of the monetary consideration. We solicit inquiries from churches regarding the new method of entrance to the Home. Send your quires to either,

Rev. Fred C. Vanator, President,  
141 College Avenue, Ashland, Ohio

Rev. L. V. King, Treasurer,  
909 College Blvd., Ashland, Ohio

And NOW because of this radical departure from the old method of receiving members into the Home, we are asking that the churches be more liberal in their support of the Home and the Superannuated Minister's Fund. It is not too much to ask that you make this a home that will be worthy of the name and a place where BRETHREN may spend their declining years in peace and quiet and know that they will be well taken care of.

We have made the same grants to the recipients of the Ministerial support that were made last year. Whatever changes are to be made in this part of the Benevolent work will not be made until next year, at least.

We are making these frank statements in order that the membership of the church throughout the Brotherhood may be informed of the work of their Board. We earnestly solicit your cooperation and continued support of this important part of the work of the church.

### Superintendent and Matron Retained

Superintendent Edward Suman and Matron, Mrs. Suman were retained in their positions for another year. The Board feels fortunate in having these two consecrated Christians in charge of the Home. The Board expresses their appreciation for the fine work done by these two during the time they have been in charge. And we do not say this to the detriment of any who have preceded them.





## Christian Endeavor Topics for Young People

REV. W. ST. CLAIRE BENSHOFF, TOPIC EDITOR

Topic for September 21, 1941

### "THE PLACE OF EDUCATION IN A DEMOCRACY."

Scripture Lesson: Proverbs 16:16; Ecclesiastes 2:26;

I Kings 3:7,9; 4:29,30

#### For the Leader

Democracy stand for the form of government which recognizes that all men are created equal, and are to have equal rights. A democracy governs with that thought in mind—that each person is equal before the law. A true democracy will support these ideals. Yet not all so called "democracy" is really that. Even in America these principles are not fully exercised. The form of government in America is undergoing a change. It has happened in European countries which once claimed a democratic form of rule.

Democracy is a matter of education, which is education to man's peaceful relationship to his neighbor, and education as to his relationship to God. The principles of democracy come from God. Without God at the center there can be no democracy. This explains why democracy has missed its mark in America.

Let us learn the real relation of Education to Democracy, and then by our own efforts, seek to instill into the hearts of the people we know, those principles of government from God which will help preserve the true America.

#### Discussion

IS KNOWLEDGE ENOUGH? The apostle Paul took great thought to tell us about knowledge and its relationship to life. He does not discredit knowledge, but he does draw the line sharply between knowledge and a practical use of it through the law of love. (1 Cor. 13:2). It is possible for a person to have the learning of great universities, books and teachers, and yet fail to exercise that law of love which demands that he help his neighbor and worship God. The basis of true democracy is worship of God and helpfulness to other people.

Knowledge alone cannot bring this to pass. A man may be called "educated" when he receives his college degree, but unless he has learned to live a normal life with other people, his education is worthless. A certain girl made a "straight A" report card all through High School and College in training to be a teacher. According to the report card she should have made the best kind of a teacher, and straight A students are capable of being good teachers. But this girl, in making her grades, had not learned to "live" with other people. When she reached the class room she did not know how to work with the students. As a result, she taught only a few weeks until she was forced to admit that knowledge was not enough.

This knowledge cannot be enough in a democracy. We must learn how to live the two basic principles—worship of God and love for mankind.

THE CALL OF WISDOM. Wisdom, usually pictured in pageants as an elusive, timid girl dressed in white, calling from the background to those who will listen. Few there are who turn their ears to her. The present wars are being fought because of man's greedy worship of earthly gain. Preparation for war is mainly a commercial orgy. People are going wild over the attractions of a seemingly large wage for their labors. Young men and women are not taking thought of what

might happen five years from now. Only the present concerns them. For any young person who has a chance to go to school today, it is folly for him to give up that chance to go and work, if he doesn't have to.

To these young people who are listening there comes the call of wisdom. The writer of Proverbs (Proverbs 16:16) informs us that the getting of wisdom is better than gold. We have money today and tomorrow we are "broke." But the good things we learn will stay with us for ever.

A democracy which we all wish to have in America is not bought with gold and silver, but must be built on the practical everyday use of common sense as learned through study of the problems of life. Democracy is a human interest story, which can be "read only through application of wisdom.

#### KNOWLEDGE AND WISDOM EQUALS EDUCATION.

Abraham Lincoln had a knowledge of nature, pioneer life, human rights, and of God, which he obtained by a close observation and a diligent study of the principles of living. This gave him a WISDOM equal to making good decisions concerning what was right or wrong. Such a background gave him the ability to do a good job in a good way when the opportunity came his way. The proper use of what he knew, plus his common sense, was wisdom. This gave him "education." His treatment of the curse of slavery is just one example of what knowledge and wisdom will do for mankind.

It would be possible for many of the evils of America today to be done away with if men and women who profess to be leaders of the people, would apply themselves to a study of the problems, and then use their knowledge to overcome the evils. Many of these evils are those which keep our country from being a true democracy.

If democracy is to succeed, it will be through a thorough education of the American people with the knowledge of the right principles of life, plus a knowledge of the way to use them, which is wisdom. This is education.

EDUCATION AND A DEMOCRACY. Democracy is education in action. As the American people learn more of each other's particular problems, and learn to give proper worship and allegiance to God, there will be a good chance of our democracy enduring throughout the years.

To give Education its rightful place in a Democracy will be to place it on a throne as the brain center of government. Without this, it is impossible for men to live together and to enjoy security and freedom. Education is knowledge plus wisdom; education is democracy; therefore, Democracy is a combination of education and wisdom.

THE RIGHT EDUCATION. Many people of all races and religions claim to be educated. Many claim to have the right way to live. The Word of God recognizes only God as the head of the universe. We are to praise and worship Him. So, our desire for knowledge will include an extensive study of God and all His marvelous attributes. Our education will include a development of the great commandment in which we are taught to "love our neighbors as ourselves." Few people have learned that rule.

We should take a warning from the downfall of Europe

when those countries forsook their study and worship of God. Instead, has come war, anarchy, poverty, distress. Not all of these evils present in America are going to be removed in this generation. But democracy can stand a good chance of success if we young people decide right now concerning the basic principles on which it stands (worship of God, and love for all men); then exert all possible time and energy in support of the program of loyalty to Church and country.

The inner side of every cloud  
Is bright and shinning;  
Therefore turn your clouds about,  
And always wear them inside out,  
To show the lining.

Fowler.



## Our Children's Department

MRS. LORETTA CARRITHERS,

SUPERINTENDENT



Dear Children:

"Lo, I am with you always." Matthew 28:20. This beautiful promise made by Jesus Christ should prove to be a great source of strength and courage and inspiration to boys and girls as they start out in the world. The reason why so many boys and girls fail and never accomplish anything in life is because they never seek the help, nor desire the presence of Jesus Christ. They prefer to go on in their own way, and they do not like to be told what is right and what is wrong. This is a mistaken course to take, because it leads into the paths of unrighteousness, and ends in the valley of destruction.

The boys and girls whose hearts are just bubbling over with joy are those who constantly feel the presence of Jesus Christ with them in everything that they do, and every where they go. It always makes you feel good to know that you have a friend that sticketh closer than a brother. No one can ever go astray, or ever fail in this life if conscious of the presence of Him who says, "Lo, I am with you always." But how different it is when you go alone. There is no joy in life, and no peace of mind. You can always tell the boys and girls who are going through life alone, because they are unkind, dishonorable, cowardly, untruthful, thoughtless, and cruel. They are not happy and cheerful, but rather gloomy and sad, and even jealous of those who have the sweet and cheering presence of Jesus with them.

Then there is another thought. It is this, when Jesus is with you there is nothing to fear.

Perhaps you have heard the incident that happened in the days when there was a war between France and Spain. The Spaniards were driving the French before them and slaying them in large numbers. During this slaughter the Spaniards sent an insulting note to the French Commander, General Coligny, with the words, "We are more numerous than you, surrender." When General Coligny received the note, he wrote his reply on a piece of paper and fastened it to an arrow, and shot it back into the Spanish camp. The note read, "Surrender? Never, we have a King with us."

If Jesus is with you there will never be a time when you will have to surrender to the attacks of the enemy. Let Jesus come into your life and He will be a true and loving friend to you.

To those who are weary and heavy laden this loving friend is near, willing and ready to help. He will strengthen the weak shoulder for the load. He will give you His joy to cheer your heart. He will give you His peace to calm your fears, and, best of all, he gives you His promise, "Let not your heart be troubled. . . . Lo, I am with you alway."

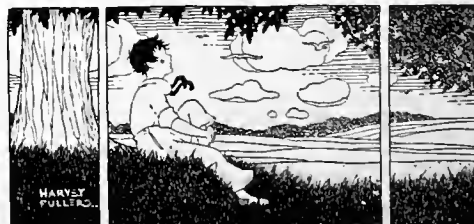
Perhaps you have heard the story about the courage of General Gordon. If you have, it is worth listening to again. During the Crimean war the Russian army, forcing its way with severe fighting and heavy losses, landed in the English trenches. While they were fighting for dear life, General Gordon stood on the side walk in very great danger of his life, with nothing but a stick in his hand, encouraging the brave English soldiers to drive out the Russians. When the men saw him risking his life they shouted, "Gordon, come down, come down, you'll be killed." But he paid no attention, and a soldier who was near cried out, "It's all right, 'e don't mind being killed; 'e one of these blessed Christians."

General Gordon had faith in the promises of God, and if you are trusting in Jesus as your strength and stay you will surely come off "more than conquerors through him that loved us." He says, "When thou passeth through the waters I will be with thee, and through the rivers, they shall not ever flow thee." "Neither shall the flames kindle upon thee, for I am Jehovah thy God."

So you see boys and girls, we need have no fear if we will take Jesus into our hearts and let Him "go with us alway."

With love, in Christ's Name,

Aunt Loretta





## Laid to Rest

**GROFF**—Sarah Groff, widow of Reuben Groff died July 13 at the home of her daughter, Mrs. Levi Frantz, near Cerro Gordo, Illinois. She had lived in this community for 74 years, having come here from Stark County, Ohio.

"Grandma Groff," as she was familiarly known, was 98 years old and spent her declining years with Mr. and Mrs. Levi Frantz. In her last illness she manifested fortitude and serenity and was truly a living monument of faith and an example of a real Christian.

She was a charter member of The First Brethren Church at Cerro Gordo and of the Woman's Missionary Society, and was a faithful and consistent worker as long as her health permitted.

Her husband died in 1925. She is survived by three daughters, Mrs. Miranda Frantz of Cerro Gordo, Illinois; Mrs. Rita Flora, Dora, Indiana; Mrs. Lura Mallernee of Battle Creek, Michigan; and a son, Cyrus Groff of Lareta, Colorado. The funeral services were conducted in the First Brethren Church by Rev. Delbert Flora of Elkhart, Indiana. Burial in Cerro Gordo cemetery.



## Congratulations



**BURKETT-REED.** In a beautiful open church wedding at the First Brethren Church of Fremont, Ohio, Miss Catherine Reed, daughter of Mr. and Mrs. John Reed, became the bride of Rev. Paul Burkett, on Sunday afternoon, September 7th. The single ring ceremony was read by Rev. Clarence S. Airbanks, pastor of the church, in the presence of a number of relatives and friends.

Rev. Burkett, is the son of Mr. and Mrs. Arthur Burkett of Fremont. Both he and Mrs. Burkett are graduates of Ross High School of Fremont.

The couple were attended by Mr. Walter Auxter, boyhood friend of the groom and Miss Ruth Falle, who is employed in the same office as was Mrs. Burkett.

Preceding the ceremony, Mrs. Carl Mohler of Ashland, Ohio sang, "O Promise Me," and "I Love You Truly." She was accompanied by Miss Dorcas Delozier also of Ashland, who played the wedding march and continued softly through the entire service.

Rev. Burkett has spent the summer ministering to theameron, and Quiet Dell, Virginia, churches, under the direction of the General Mission Board of the Brethren Church.

The newly-weds will reside in Ashland on West Walnut Street, and Mr. Burkett will continue his courses in Ashland College and Seminary. Mrs. Burkett will also take some work at the College.

"Paul" decided for the ministry during the pastorate of the undersigned, while we were yet serving the Fremont Church. Our best wishes go out to this new home and we trust that many souls may be saved through their ministry.

Fred C. Vanator

## PLEASE NOTE CHANGE OF ADDRESS OF REV. L. V. KING

Treasurer Benevolent Board

Send all Money for Brethren Home and Superannuated Minister's Fund to:

Rev. L. V. King,  
909 College Blvd.,  
Ashland, Ohio



## Among the Churches

### Post Card Publicity

#### NORTH VANDERGRIFF, PA.

We wish to report that yesterday was another record day for the North Vandergriff Brethren Sunday School. In June the attendance reached 116 on the second Sunday and 119 on the fourth. Yesterday, our Sunday School attendance was 124 (the largest since we have been on this field), for the first Sunday in September. It is always a joy to see the number increasing and we pray that it will continue to increase now that vacations are nearly over for all members of the school. We write with special appreciation of those whose regularity of coming reflect a conviction that there is a great need for such an institution as the Sunday School. Pray with us for the work here, that we might be found doing with our might His work in such a way that He can say unto us "Well done."

The Jr. Sisterhood of Mary and Martha, which was organized in March with two girls, now has 14 enthusiastic girls and we are hoping in the near future to see a Senior organization among the older girls. The work of the two sisters who are acting as patronesses is a great inspiration to the girls. The W. M. S. is now beginning the new year's work with new officers in charge. This society, although not so large as many in our denomination, is made up of women who love the mission work of the church and will do their bit in bringing to pass the great things accomplished yearly by the Women's Missionary Society of the Brethren Church.

Yours in His rich grace,  
Elmer M. Keck.

#### CUMBERLAND, MD.

Dear Evangelist:

I closed my work in Cumberland Sunday, August 24, with a good interest. I baptized two on Sunday morning and received them into the Church on Sunday night by prayer and the laying on of hands. Just a few weeks previously I received a man and wife into the church. She by letter from the Church of the Brethren and he by baptism.

In a little more than a year I received fourteen into the church. All think this good when we consider the rundown condition of the church. In a whole year before we went to

Cumberland there was one baptized and he left the church and joined the Church of the Brethren in two months after he was taken into our church.

Finances were also in a bad shape. They were behind on the interest on a mortgage. By a strenuous effort we received a thousand dollars. Sister Beachly, the president of the local W. M. S., deserves much credit for this work. With my assistance we sent out an appeal to the W. M. S. societies of the brotherhood and they nobly came to our rescue. We paid up all back interest and reduced the debt more than five hundred dollars.

On August 17 we installed Harold Garland as a licensed minister. He had the universal call of the church to the ministry and will assist the church there until they get their new pastor. I think he will be open for a call and I believe he will

make a good pastor. He is a consecrated man, and sound in the faith.

They gave us a fine reception and a purse of \$15 just before we left. They unanimously wanted us to stay longer but I felt it was unfair both to them and us. We have not driven a car for more than five years. While they were willing to take us around one day a week at distant places, the mountains and hills were too much for wife and I to climb.

In a city work as like Cumberland to make from twenty-five to fifty calls a week and do all the other work necessary, is more than I can stand at my age.

A consecrated man, tactful and willing to work, can build up a splendid church in Cumberland.

Isaac D. Bowman,  
Route 3, Howe Ind.

## The reduced Subscription rate of The Brethren Evangelist

is

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A YEAR

Read this again and then send in your subscription,  
either New or Renewal

By action of the Brethren Publication Board at the annual meeting of that Board during the Fifty-third General Conference of The Brethren Church, held at Ashland, Ohio, the week of August 25, 1941, the subscription price of THE BRETHREN EVANGELIST was reduced to \$1.50 per year. This price goes into effect at once and we are trusting that the membership of The Brethren Church will take immediate advantage of the reduced rate to send in a fine list of subscriptions from your churches.

This reduction in price will make the subscription rate NET to the subscriber. There will not be any further allowance

made for gifts to various interests of the church. The matter of such reductions will hereafter be a matter to be dealt with by the boards in question as individual boards.

So send in your subscription at your earliest convenience and do not miss one of the issues of your Church Organ.

Remember—the price now is:

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THE BRETHREN PUBLISHING CO.

# *The Brethren*

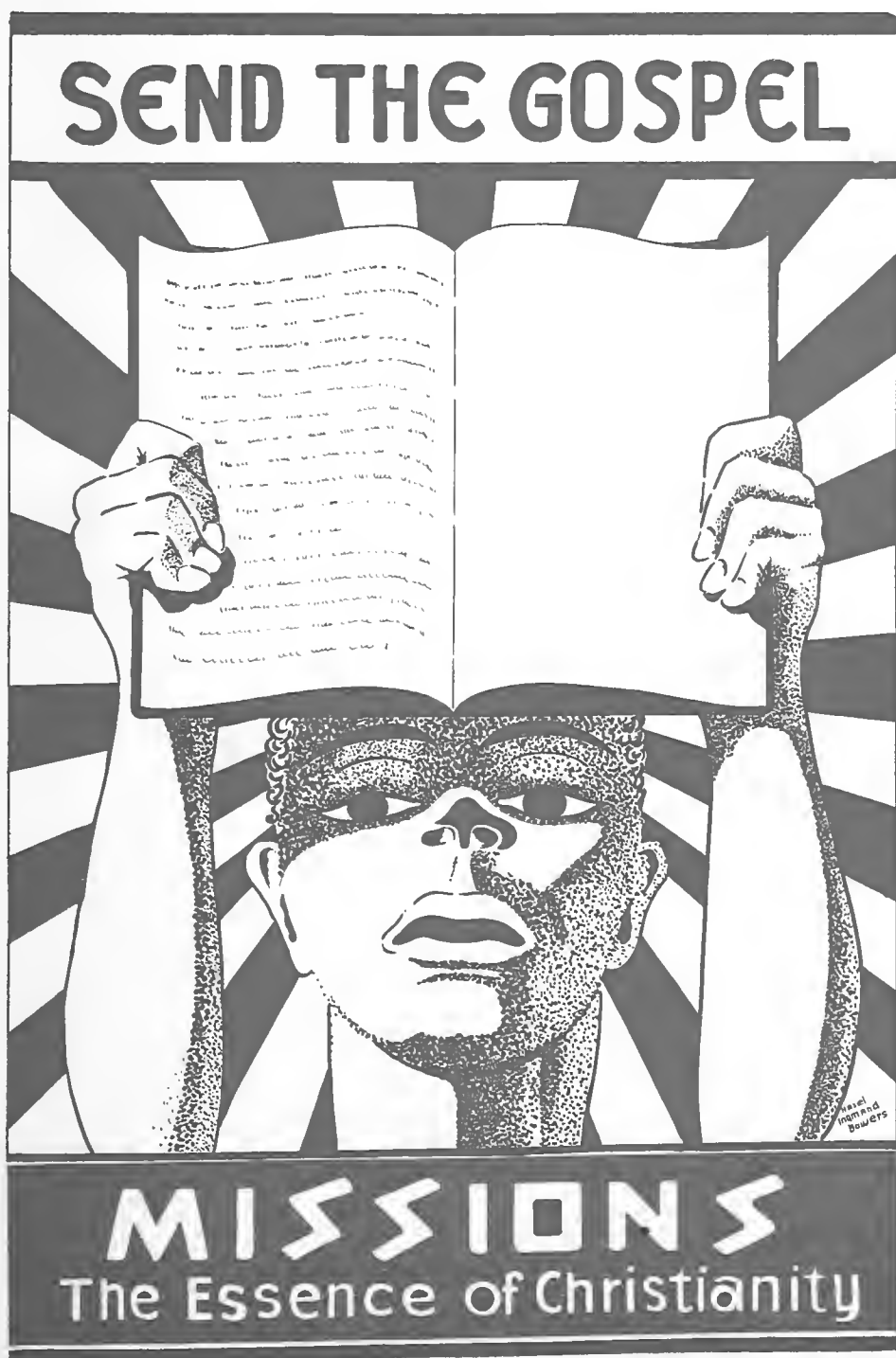
ASHLAND COLLEGE

Mission

Number

Vol. XLIII, No. 37  
September 20, 1941

## *Evangelist*



## The Brethren Evangelist

Published fifty weeks of the year at

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ASHLAND, OHIO

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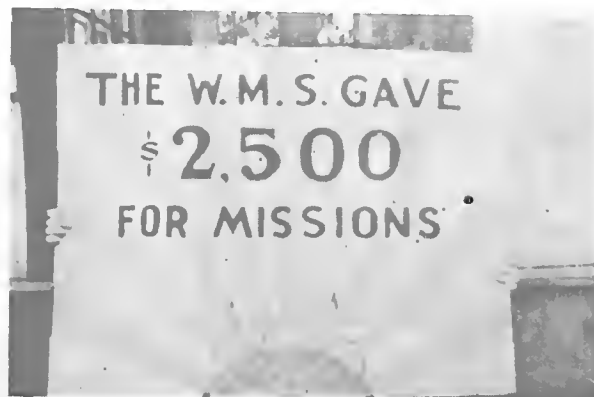
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## Seen at Conference



## INTERESTING ITEMS

### Personal Soul Winning

Word has reached us from two churches that they are planning a personal soul-winning campaign for this winter. This will be your greatest delight this year, you will find. Actually this is one of the most workable ideas that ever grasped a church. If it were not so the Lord would not have planned it for His church 2,000 years ago. We welcome the return of the early church's methods to our congregations. This the Holy Spirit will definitely bless and use. If we can't get the lost man within hearing distance of the Christian message, we must get the Christian message within hearing distance of the lost man. He can hear it in his home and if you think enough of it and of him to take it there in the spirit of an eternal mission he will be impressed with your love for your Lord. Soul winning is not a theory. It is the first and best way our Lord could discover to save men and women from hell. It has never been improved or found a worthy substitute.

Everything in Ashland seems to respond to the influx of students returning to College. It is delightful to see and meet the new students who find themselves probably more busy than they have ever been before, getting situated in enrollments, classes and their new homes.

### Reverend King and Family Welcomed

Friday night at the Park Street Brethren Church a beautiful reception was held for the new pastor and his family. It was a well planned banquet with words of welcome from many of the leading organizations of the church and college and entire city. A large and happy congregation attended the reception.

### Winter Pastorates

Some of our boys have already made known their desire to preach in churches not too far from Ashland this winter. You will have contributed much to the education and training of a future minister if you can guide us in assisting these fine young men.

### Dr. Carpenter and Dr. Bell

The Brethren denomination owes a large amount of appreciation to Dr. George Carpenter who for many years has faithfully served as a member of the Missionary Board. Dr. Carpenter has held important offices on the board, including the presidency. We have appreciated his faithful service. He resigned this summer in favor of a representative from the Southeastern District. This was a gracious act. We will miss Dr. Carpenter very much. The Board nominated Reverend John Locke, of Virginia, to take his place. The Conference elected him. Dr. Bell who has also served our denomination in their largest ministries and responsibilities desired to be relieved from his work on the board in favor of George Kem, attorney, of Dayton, Ohio. Mr. Kem was nominated by the board and elected by the Conference to take Dr. Bell's place. We thank you, Christian gentlemen, for your helpfulness and cooperation. Only through the willingness of such men to carry the burdens of others for His sake alone can a denomination manage its affairs. You have done well and we appreciate it.





## "Our Brethren in every city --- see how they do"

—Acts 15:36



We feel that a word of thanks should be spoken to the Executive Committee of General Conference for assigning to the Missionary Board a generous amount of time in which to present our program which is so vital to the entire Denomination. In this issue of "The Evangelist" we are transcribing one of the features of the Conference for you. It is a phonograph record made by our beloved Dr. Yoder, bringing from our Mission Fields in South America his own personal greeting and message. Another outstanding feature was the moving picture report of Reverend Frank Gehman's work in Stockton, California. These pictures showed us the church being built and then the completed structure with services being held.

The Woman's Missionary Society graciously invited us to appear at two of their sessions, one time to speak to them about our Mission work, and another time at a banquet. And what a privilege it was! If these good women had not been so valiantly at our side this past year we would never have reached our objectives as we have. And we are informed that again they are stepping in to shoulder our burdens with us as they did last year. The entire Conference was gracious in expressing remarks about our posters and signs which we had placed before them. One of them you will see in this issue. On Conference Sunday our Brethren presented the Missionary Board with a marvelous Missions offering. It totaled \$1560.10. This is known as Home Missions Day. The Conference was promised a check for \$1,000 if we raised \$500, the entire sum designated as Conference Day offering. This is the largest Missions Day offering in our history at Conference. You will know all about that \$1,000 check later.

It was our privilege and unusual pleasure to speak to the Sisterhood girls at General Conference too. Such a splendid group one seldom addresses. Here is our Woman's Missionary Society in miniature form. We spoke to them on their Conference theme "Follow Thou Me." Our first message was "Follow Thou Me Into The Mission Fields," then, "Follow Thou Me into My Churches" then, "Follow Thou Me Into My Word," and finally "Follow Thou Me Into Consecration." We will not soon forget this fine group of girls who have raised some \$1500 this year alone. It was also our privilege to speak to our Boys Brotherhood group the first morning, explaining to them our Missions Program and its vast needs. Brother Weatherman was in charge.

Among the things of interest presented to the Missionary Board in session were the splendid reports our mission pastors are bringing us. Brother Cecil Johnston, of Udell, Iowa reported that he had taken ten of his young people to Camp Black Hawk this summer. They have organized a Sisterhood in their church and their Woman's Missionary Society is flourishing. Brother L. A. Meyers reported that they had raised this past year some \$2,000 towards their indebtedness and repairs in Oak Hill, West Virginia. Their gain this year in membership indicates a very worthwhile purpose for Christ. Some twenty were reported won to Christ this year.

Carleton, Nebraska, reported ten won to Christ and baptized. We were very happy about the accomplishments of our boys at points such as Fort Scott, Kansas, Cameron W. Va., and Quiet Dell, Pa. and Brush Valley, Pennsylvania. It was our privilege to speak at Brush Valley Sunday night to a large audience. Reverend and Mrs. Beekley have surely won a lot of fine friends in the Brush Valley community. People are not afraid to walk to God's House in that section of the country as is shown by an old foot path that bares the hill top. It is a "church path." The best path in all of the world is the path that leads from your house to God's house. Keep it worn, Brush Valley. A worn path to the church, like a worn Bible, looks good.

### Vinco, again

We arrived at Vinco on a moonlight Saturday night. What a thrill it was to see that beautiful new church towering above the other buildings with its beautiful steep roof. This will be a lovely thing in a lovely community. We are thankful for all of the friends who have helped them. And they are thankful. Sunday morning the Sunday School seemed just a bit deserted because of the Infantile Paralysis precautions, but nevertheless almost three hundred dollars more was reported for the week for their new church. While in Vinco we were presented with a splendid gift. Having borrowed a screen from George Leidy to show our pictures when we were there a month ago, a couple of our good Brethren families of whom you have already read in "The Evangelist" evidently concluded that we would appreciate a screen for showing the pictures. The two Rorabaugh families, Mr. and Mrs. Daniel Rorabaugh and Mr. and Mrs. Robert Rorabaugh, presented us with this gift. Well! This was a real surprise and a great joy to us. It is these "extra" qualities of friends and Christian helpfulness that make one glad again that he lives and works. We thank you, kind and valued friends. Now we can show our pictures without borrowing a screen.

### Paul Burkett

While we are writing a fine young man who has accomplished a great work this summer visits our office to report on the Brethren in Quiet Dell and Cameron. Brother Paul Burkett will give us a report in this number. Thank you, Cameron and Quiet Dell, for assisting this young man in his work for the summer. We would like to see all of our young men preaching every summer in such a helpful way.

### Thanksgiving Time Approaches

We believe every Brethren minister and every Brethren person in our denomination will faithfully endorse and support the Day of Prayer that (God knows) we should observe in recognition of what our Heavenly Father has permitted us as a Christian people in these days in which we live. Join us and thank Him. Thanksgiving can best be observed with thanks. See the back page for more information.

## Messsages From New Board Members



Attorney  
George F. Kem,  
Dayton, Ohio  
Filling the  
unexpired  
term of  
Dr. W. S. Bell.

Rev. John F.  
Locke,  
Maurertown,  
Virginia,  
Elected  
to the Board  
this year,  
representing  
the  
Southeastern  
District.



### The Mission Minded Church

The best "motto" for the church that would grow spiritually and numerically is that command of our Savior, "Go ye and teach all nations."

Most of us can't go, but we can do our part by sacrificial giving to promote mission effort to the utmost of our ability as an organized church.

The surest policy for a church to become stagnant, dying, unprogressive is to forget its duty to the above command.

If our ministers will keep this ideal before their congregations at all times, it will be difficult to measure now the possibilities of our church for growth in the future years, new members, new churches, regenerating influences in their communities.

The individual, the Christian, the business man, the professional man, the church that is interested in only self are on the down grade in every phase of their lives

On the other hand those who never overlook an opportunity for service and helpfulness to others are blessed with a growth and development in every good way that is marvelous to behold.

Observe business and professional men who are interested in the service they may render to their communities and others as first consideration and selfish benefits as a secondary consideration, and you will see a highly prosperous business man and professional man whom his fellow men will esteem highly and reward liberally.

Observe the mission minded person and church. I am sure their spiritual and material growth and prosperity will be marvelous to behold.

We feel your growth as a church in every way will be largely commensurate with your mission effort. It will at least be interesting to observe the application of the yard stick to our churches over the next five years.

### The Biggest Job in the World

The Secretary of the Missionary Board of The Brethren Church has asked me to write something for the Missionary Number of The Brethren Evangelist about "What I Hope for Our Missionary Board This Year." Well, this piece will not meet the requirements of that title for it seems to me, we had best re-phrase it altogether. Here is the reason: The Missionary Board is not solely responsible for what is to be done in advancing Brethren Missions this year or any year. Every member of The Brethren Church, every true Christian in the world, has an assignment from the Lord Jesus Christ:

"GO YE THEREFORE AND TEACH ALL NATIONS  
BAPTIZING THEM IN THE NAME OF THE FATHER  
AND OF THE SON  
AND OF THE HOLY GHOST  
TEACHING THEM TO OBSERVE ALL THINGS  
WHATSOEVER I HAVE COMMANDED YOU  
AND LO  
I AM WITH YOU ALWAYS EVEN UNTO THE END  
OF THE WORLD."

We are not sent to Mars and Jupiter, but we are to stop at nothing less than the earth! The world is lost. The need is urgent. People are slipping into eternity that might have been saved. And that task is the biggest, most godlike task on earth and it is the task of all who believe on the Son of God.

In this country we are used to thinking in terms of bigness. Our country is big, we build big buildings, throw big bridges across mighty waters, dam great floods to generate fearful power. We talk in big numbers, live in a big way. We boast of our richness, our greatness and our might. But of all the things we do nothing compares to the task of Christian Missions. We are to be witnesses, now, and the field of our activity is the world.

Did you ever think how the company of disciples that witnessed the ascension felt when they heard HIM say, "Ye shall be my witnesses in Jerusalem, and in Judea, and in Samaria, and to the uttermost parts of the earth."

### How Could They

How could they go back to Jerusalem where the men of authority had nailed HIM to the cross, and testify that He is the Son of God and will save all those who believe on Him?

How could they go to Samaria. These were people that they did not love?... And the uttermost parts of the earth, they did not know its geography beyond Rome and a little fringe around them?

How could they preach a Living Savior to men who had not seen Him in all of His winsomeness? How could they ever declare Him to men deep in superstition, idolatry, and lust. How could they tell men whose skins were a different hue and whose souls were steeped in a different tradition, whose tongues knew a different speech?

Well, one promise made it all possible, "Ye shall receive power." Obedience was rewarded on Pentecost and they went: They went to Rome where they had to live in tunnels under the city. They were fed to the wild animals which had been first maddened by hunger. They flamed as torches in the emperor's gardens, but the Light which they bore transformed the beastly city.

They went to Africa where men were black. They went to cultured Greeks and gave them that which culture cannot attain unaided, the knowledge of the Love of God.

They went to an Island where lived a people unearthly fair, so fair they were first called angels, the English. They sought out the barbarians of Middle Europe, and on and on they went to every clime and people.

So did each generation of men that took the task seriously. And when the task lagged, men settled down to new ignorance, hate, superstition and horrible disease and wars would sweep the world. But whenever even a few people took the task seriously as Christians, then we find Missionary activity alive and quickened in its pace. ONLY IN PERIODS OF SPIRITUAL LETHARGY AND IGNORANCE HAS THE CHURCH FAILED to carry on the task of world redemption.

ONLY DISBELIEF IN CHRIST CAN KEEP US TODAY FROM BEING THOROUGHLY INTERESTED IN MISSIONS.

The task today in North America and in South America is stupendous. Our beloved U. S. A. with two saloons for every church reels on its way to a new paganism. Some of the churches are without pastors, some are open for preaching once or twice a month. Thousands of towns are without any religious services.

South America is wide open to us now. It may not be five or ten years from now.

The accomplishments of the Missionary Board will be in accordance with your prayers and gifts and sincere enthusiasm for this, the greatest Job in the world. Let us hope that everyone sees the highness of the task.



## A Message From

Mr. and Mrs. G. L. Dodds  
(Seminary Students )

Our Sunday services at Fort Scott were held for the last time on September 7th and that closed our ten weeks stay here. Monday the 8th we started for Ashland where we both are to attend the classes of the Seminary this fall.

Just from our short stay there at Fort Scott we felt that it was a promising field. A promising feature of the church is that there is a goodly number of young people, in fact, more in number than the older folks. So you see that the church is not backward in that respect. Both the older group and the younger were willing to work, take part in services and were cooperative when the auxiliaries of the church were organized again. We both felt that the Fort Scott Church could be built up again to be a self-supporting church with a leader to guide them.

They are now carrying on with their Sunday School, Christian Endeavor and Mid-week services, which definitely proves there is a spirit there.

We wish to thank the Missionary Board for making it possible for us to fellowship with the members of the Fort Scott Brethren Church. We have gained many friends and have had truly great experience and spiritual uplift.

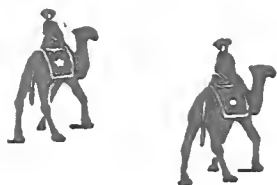
## Why Spend More?

Should your church spend more this year for Home Missions than we did last year, or

1. Shall we just plainly refuse to give assistance to some of our congregations who have gone through bitter trials and have come to us for help, this year?
2. Shall we just forget points where we have spent thousands of dollars to establish a Brethren Faith who now have splendid organizations, and are really succeeding?
3. Shall we forget the idea of trying to keep some of our churches open that will never succeed without some assistance, or just let them blink out?

Additional requests have come to us this year above the program we carried last year. Not that we desire greater obligations;—but that the denomination has been appealed to in a crisis. Shall we forget so soon what some of our good Brethren have faced and just say "no!"

One dollar from every member in our denomination would answer our regular needs plus these new calls which we dare not refuse. Not \$10,000 from our churches this year but \$17,000 will be our answer. Please start now to pray about a Thanksgiving Offering.



## Were The Wise Men So Wise?

J. Ray Klingensmith



When they came on their far journey to see the child Jesus we are told by Matthew that the Wisemen brought gifts. These gifts are even named by the divine narrator. "They presented unto him gifts; gold and frankincense, and myrrh."

To one who was born in a barn and destined to live a life of almost poverty it seems at first thought that the Wisemen could have done better by the infant to have converted their frankincense and myrrh into practical values and given him plain gold and considerable more of it; for frankincense and myrrh are costly luxuries. God knows the little family probably needed financial help before such experiences as fleeing into Egypt and hiding away in the hill country were all paid for. When he was presented in the temple a pair of turtle doves would seem a small sacrifice offering unto the Lord for the One who was "heir of all things." We fear His earthly parents were too poor to offer more. Why could not the Wisemen have brought of their treasures sufficient to meet His human needs? Instead they bring some gold, and some frankincense and myrrh!

But perhaps the frankincense and myrrh were lovely "extras" like the gift of the woman who anointed Him with an alabaster box of ointment at the expense of about fifty dollars. One of the disciples quibbled about that, too, you will remember. Neither did she sell the precious balm and give Him the money. And He commended her! Evidently she too clung to the tender thought of giving Him an extra. Even the proverbial poor widow who threw in her little mite must have loved the thought of an extra bit for the Lord, even if only a mite. Anyone knows that her bit could scarcely even register in building a new synagogue; but what a memorable treasure it became. Somehow that Samaritan whom we know as "the good Samaritan" also lived in a world of extras for notice how he turns aside, ministers to a stranger, takes him to an Inn, pays the bill, and promises more if needed. Just an extra bit of time and energy and love for someone.

And a careful analysis of life will reveal that large souls became large mainly by the extra qualities which small men and pigmies overlook. It is the business man with extra vision which other men do not have that succeeds in his business. It is the mother with the extra qualities of motherhood and love that becomes revered and blessed by her children. The father is not merely a man who earns a living for some children. He has the extra traits about him which to his children can be seen in no other. The Sunday School teacher who has the patience and love to do the extra things in the lives of this pupils builds Christian oaks. The mere Sunday morning teacher does not. And so, the choirmaster, the Deacon, the neighbor, the friend, or the church that bejewels its life with the dazzling virtues of some extra and undemanded helpfulness and love will unknowingly emerge with the shining face of Godliness. The man is measured by his extras.

Of ten lepers that were cleansed and healed only one had enough extra gratitude to come back and thank his benefactor. But even the poor woman at the well found some extra time and energy and appreciation to run to Samaria and capture the city for the one who had the extra time and love to win her.

A little man with a little soul seldom has this virtue of the extra within him. Although the good prophet Samuel had elevated Saul to the throne of the kingdom and built the stage upon which that wicked man played out his tragic drama of life, yet little was the appreciation that a man so small was able to show. Rather he drove the old prophet away by deceiving him and neglecting him and intruding into his duties. Saul had no extras for anyone.

But Moses had some extra time to lead three million Israelites "Up from Slavery." And Paul had some extra energy and love to build churches in Asia Minor and to write books which later became the major part of the New Testament. And David had some extra Psalms. And Isaiah had some extra visions. And Daniel had some extra time for prayer and prophecy. And Nehemiah had some extra ideas and energy for building walls. Edison had some extra effort with which to discover electric possibilities for us. And Marconi had some extra dreams about radios. And Beethoven had some extra hours and years of labor with which to supply a world with music. And Tennyson had some extra poems. And Fulton had some extra plans about steamboats. And Luke had some extra histories. And John had some extra revelations. And Lowell Thomas has some extra colors into which to cast his news reports and make them interesting to a world of listeners each evening.

And there is a good and Holy God who looks upon the lack of these extras as a sin against Himself and against life itself. Nine thankless lepers who had no extra gratitude have their failure and omission pointed out. Five foolish virgins had no extra oil. A certain rich man who was finally punished in hell had no extra crumbs for the beggar who visited his garbage can. And a well known Inn keeper had no extra rooms in which the Lord of all the earth could be born. A certain rich fool had no extra contributions for the poor in Jerusalem, so he built more barns and lost his soul. And a typical business man had no extra talents and an ordinary farmer had no extra pounds and was therefore cast into outer darkness.

But a poor widow of Zarephath had some extra meal and oil to make a bite to eat for a starving prophet and earned immortality for herself and life again for a stricken child and found that the oil and the meal became sufficient for all of their needs. And Boaz had some extra 'handsful on purpose' for Ruth the maiden and got himself into the genealogy of Jesus Christ because of it. And Esther had some extra courage and love for her people and the Jewish nation was saved and later Jesus proclaimed that "salvation is of the Jews." And a little lad had some extra loaves and fishes and a great miracle was performed and five thousand men and women and children were fed and Jesus was revealed as the Bread of Life. Peter had some extra sermons for Pentecost, and Barnabas had some extra confidence in an unwanted Paul, and Phillip had some extra time to do personal work with an Ethiopian, and Cornelius had some extra prayers, Mary and Martha had some extra room in their little cottage in Bethany. And Christianity thus becomes the quality of the extra in the soul of men and women. And God moves amidst the extra there.

(Continued on Page 7)

# For Reflection . . .

## WHY HOME MISSIONS? . . . .

Of the 49,000,000 young people in the United States, 36,000,000 have never set foot inside a church.

Frank Gaebelein.

"We must evangelize the large influx of foreigners to America or they will paganize us."

"The limiting bottleneck in God's plan of redemption is man—man's will. But a relatively small pipe line can service a large city with water, if the reservoir is high enough and the line is clear.

God has a message to leading laymen and ministers, and through them to His Church and to all people. If this message is not carried to all people, it is because of mute voices and circumscribed lives. S. D. Gordon says: "Nothing locks the lips like the life."—Selected.



*"It is cause for sober reflection in America to recall that now 321 years after the landing of the Pilgrim Fathers there is still such a large percentage of our citizens unsaved and unchurched. According to the latest statistics released by the Federal Council 78 million persons in the United States are entirely without the folds of any organized church, either Protestant, Catholic or Jewish*

*They live for themselves, they think for themselves,*

*For themselves and none else beside*

*Just as if Jesus had never lived,*

*And as if he had never died."*

*Of this number how many are the responsibility of*

*The Brethren Church?*

*How many of these are living in your own community?*



"The Church suffers, not because she demands too much, but because she has wandered so far from her crucified Master that she demands too little. The call to "flowery beds of ease" is less genuinely attractive to the human heart, as history testifies than the call to "the old rugged cross."

"A religion

That does nothing  
That gives nothing  
That costs nothing  
That suffers nothing  
Is worth nothing."

—Tokio Christian



## MISSIONS NOT OPTIONAL

*Many Christian people seek to still their consciences, when troubled about their lack of support for missions, with the idea that the missionary enterprise is optional. Nothing could be further from the truth. Missionary support is not like an "elective" college course, just the opposite is the truth. Christ was not born in America. If we are Christians today it is because Christianity came to us as the gift of foreign missions. It came by no other route. Not to support foreign missions is to deny our own history—W. T. Nichols in The Decatur Christian.*



*"It was a Jew who brought the Gospel to Rome, a Roman who took it to France, A Frenchman who took it to Scandinavia, a Scandinavian who took it to Scotland, a Scotchman who evangelized Ireland, and an Irishman who made the missionary conquest of Scotland. No people ever received the Gospel except at the hands of an alien."—The Presbyterian.*

## WERE THE WISEMEN SO WISE?

Perhaps those Wisemen were not so unwise after all when they brought unto Him the Gold, plus the extras—frankincense and myrrh. And when John and Nicodemus begged his

body and took it from the Cross they found some myrrh and spikenard, very costly, with which to wrap him. And the precious Old Book doesn't forget it again when the incense in the Revelation is called the prayers of the saints.

# When You Are Alone

## INVULNERABLE

Margaret R. Seebach

No matter what befalls on earth,  
The sunrise still will have its birth,  
The white clouds roll across the blue,  
The stars burn steadily and true;  
The snow will drift, the raindrops fall,  
And all the mighty winds will call.

What God has joined together, man  
May tear asunder—if he can!  
But still the ancient earth will stand  
A little ball within God's hand,  
And in her warm and fertile breast  
The seeds of future life will rest.

And in that hand, despite of dole,  
Securely rests the human soul;  
No storms of hatred, war or pain  
Can pluck it from that hold again,  
Nor pierce the armor he shall wear  
Who dons the panoply of prayer.

## And Can I Yet Delay?

And can I yet delay  
My little all to give?  
To tear my soul from earth away  
For Jesus to receive?

Nay, but I yield, I yield;  
I can hold out no more:  
I sink, by dying love compelled,  
And own Thee conqueror.

Though late, I all forsake:  
My friends, my all, resign:  
Gracious Redeemer, take, oh, take,  
And seal me ever Thine.

Come, and possess me whole,  
Nor hence again remove;  
Settle and fix my wavering soul  
With all Thy weight of love.

My one desire be this,  
Thy only love to know:  
To seek and taste no other bliss,  
No other good below.

My life, my portion Thou;  
Thou all-sufficient art:  
My hope, my heavenly treasure, now  
Enter, and keep my heart.

—Charles Wesley.



## GRATITUDE

My God, how endless is thy love!  
Thy gifts are every evening new;  
And morning mercies from above,  
Gently distill like early dew.

Thou spread'st the curtains of the night,  
Great Guardian of my sleeping hours;  
Thy sovereign word restores the light,  
And quickens all my drowsy powers.

I yield my powers to thy command;  
To thee I consecrate my days;  
Perpetual blessings from thine hand  
Demand perpetual songs of praise.

—Isaac Watts.



# STIR ME, OH! STIR ME, LORD

"Stir me, oh! stir me, Lord, I care not how,  
But stir my heart in passion for the world!  
Stir me to give, to go—but most to pray;  
Stir till the blood-red banner be unfurled  
O'er lands that still in deepest darkness lie,  
O'er deserts where no cross is lifted high.

"Stir me, oh! stir me, Lord. Thy heart was stirred  
By love's intensest fire, till Thou did'st give  
Thine only Son, Thy best beloved one  
Even to the dreadful cross, that I might live;  
Stir me to give myself so back to Thee,  
That thou can'st give Thyself again through me."  
—Harold W. Rose.

## THE FACE OF JESUS

By E. Margaret Clarkson

Have you seen the face of Jesus?  
You will see Him in the way,  
In the twinkling of the twilight,  
In the breast of breaking day,  
In the majesty of mountain,  
In the power of palmy plain,  
In the flaming floods of forest,  
In the grey and gold of rain.

Have you heard the voice of Jesus?  
You will hear Him as you go,  
In the tossing of the tempest,  
In the silence of the snow,  
In the rushing of the river,  
In the trembling of the trees,  
In the stillness of the stardom,  
In the brushing of the breeze.

You must know Him ere you see Him,  
Ere you hear Him as you pass,  
See His hand upon the heavens,  
Find His footfall on the grass;  
If you know Him not, go seek Him;  
Not within His world so fair—  
Seek Him high on Calvary's mountain—  
You will find your Saviour there!

## He Faileth Not . . .

He who hath led, will lead  
All through the wilderness;  
He who hath fed, will feed;  
He who hath blessed, will bless;  
He who hath heared thy cry,  
Will never close His ear;  
He who hath heard thy faintest sigh,  
Will quiet all thy fear:  
He loveth always, faileth never;  
So rest in Him, to-day, forever!

Then trust Him for today  
As thine unfailing Friend,  
And let Him lead thee all the way,  
Who loveth to the end,  
And let the morrow rest  
In His beloved hand;  
His good is better than our best,  
As we shall understand,—  
If, trusting Him who faileth never,  
We rest in Him, to-day, forever!

—Frances Ridley Havergal.

## CONSECRATION

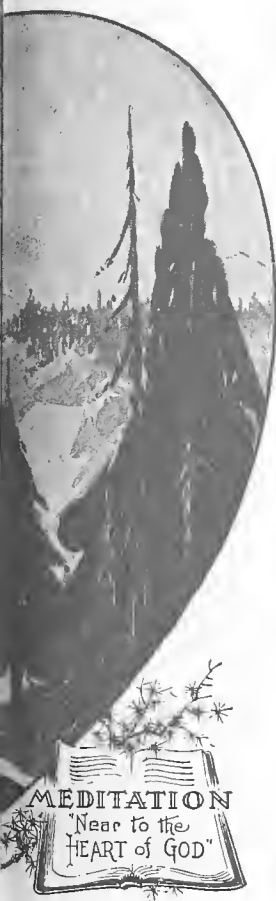
My God, accept my heart this day,  
And make it always Thine,  
That I from Thee no more may stray,  
No more from Thee decline.

Before the cross of Him Who died,  
Behold, I prostrate fall;  
Let every sin be crucified,  
And Christ be all in all.

Anoint me with Thy heavenly grace  
And seal me for Thine own;  
That I may see Thy glorious face,  
And worship near Thy throne.

Let every thought, and work, and word,  
To Thee be ever given;  
Then life shall be Thy service, Lord,  
And death the gate of heaven!

—Matthew Bridges.





A  
Message  
From  
Dr.  
C. F.  
Yoder

Recorded by Dr. Yoder in South America and  
played at General Conference

Dear Brothers and Sisters in General Conference:

May the blessings of the Lord be upon you. May your guidance come from Him. May your work advance His Kingdom and may we all be united in His love.

From 8000 miles away I bring to you the voices of gratitude of the hundreds of converts who during the past thirty years have come to know the Lord, in part at least because of your prayers and offerings. The most of these members are loyal in spite of their trying position and are longing for the renewal of fellowship with your present workers. With these are mingled the voices of the new converts that have been added during the present year in the new field we have adopted.

From Buenos Aires I send you greetings from Brethren Anton and Robert Romanenghi and their families, together with more than a hundred Sunday School scholars who have been won during only a few months of labor. Here we have a kindergarten school and a sewing class for grown girls who are learning the Bible at the same time. Here we have two meet-

ings for women in opposite sides of our district. Then there are some thirty converts who are preparing for baptism and there are a host of friends who have already shown their interest and good will. Brother Franco, a former faithful worker with the Bible coach, has now secured employment near our work in Buenos Aires and will help us in our work there. With his help we believe that Brother Anton can unite the missions in one and thus release our Brother and Sister Romanenghi for the work in Cordoba for which they are especially adopted. We also hope that Brother Iztueta will be able to begin in September his special work among the more than 6000 Jews in the city of Cordoba. We have now secured a very central house for classes and meetings and hope to begin work the first of August.

From Rosario comes a stronger chorus of greetings because there we have a work which has been developing for years. More than 70 have been baptized; some have moved away; 18 have been baptized during the present Conference Year. We have three flourishing Sunday Schools, a very active Christian Endeavor Society, a Woman's Missionary Society, and preaching services four times a week beside cottage meetings and open-air meetings.

Our workers are really working and therefore they are bearing much fruit. But our field is so vast and so needy that we could easily use a hundred workers without interfering with the work of others.

So with the voices of gratitude which come to you in this message there go our prayers that the Lord may use you to send forth more laborers into this great vineyard. My family joins with me in these prayers and are overjoyed that at last we may work together once more in this the greatest work of the world. May God bless you and give you the greatest conference in our history—a conference that shall quicken not only the churches in the home land but reach out with multiplying blessing to these missions in the foreign land.

#### A WAY OF LIFE

STEWARDSHIP . . . is a way of life that shares its all in order to bring the abundant life in Christ to all persons. He who truly lives this life does not stop with the tithe. He does not even know what it is. He does not know what it is to "possess"; for he values money and things only for what they may contribute to life. He is never wealthy. He would consider that a disgrace. His level of living accords with a Christian standard of enough so long as the world is as full as it is of hungry, unclothed, unsheltered, and unprivileged persons. He gives, and with his money goes a bit of himself. He can't help all this. He loves as Jesus loved, as God loves.—I. G. Paulsen.

"CHRISTIANITY has the answer" are the key words to the National Christian Mission movement now on in America. Among Christian leaders a strong tide of conviction is flowing that Christianity alone opens the way of escape from the world's turmoil and unrest today. Christianity calls for lives completely surrendered and consecrated to Christ, and thus a Christian social order will be rooted and grounded in personal commitment and allegiance to the Lord on high.—Selected.

Most church members are in such a stew about things that they leave undone the weightier matter of stewardship.

—Gospel Messenger

# Easter Offering Report Continued

## Ashland First Brethren Church:

|                                                  |          |
|--------------------------------------------------|----------|
| Rev. and Mrs. G. C. Carpenter .....              | \$ 10.00 |
| Rev. R. R. Teeter .....                          | 2.00     |
| Mrs. J. F. Newcomb .....                         | 2.00     |
| Arthur H. DeLozier .....                         | 5.00     |
| Amy Worst .....                                  | 2.50     |
| Mr. and Mrs. H. B. Viers .....                   | 1.00     |
| Paul Taylor and family .....                     | 1.00     |
| Mr. and Mrs. B. Frank Zercher, Sr. ....          | 10.00    |
| Mrs. A. L. DeLozier .....                        | 10.00    |
| Hattie Mundorf .....                             | 1.00     |
| R. R. Haun .....                                 | 5.00     |
| Mr. and Mrs. J. E. Stookey .....                 | 5.00     |
| Mr. and Mrs. Andrew Miller .....                 | 10.00    |
| Mr. and Mrs. Lee D. Garber .....                 | 10.00    |
| Mrs. Edna Kerr .....                             | 1.00     |
| Mr. and Mrs. Jesse Dupler .....                  | 5.00     |
| Mr. and Mrs. O. C. Stoner .....                  | 2.00     |
| Rev. W. E. Ronk and family .....                 | 10.00    |
| Mr. and Mrs. D. Boss .....                       | 5.00     |
| Mr. and Mrs. B. E. Imhoff .....                  | 1.00     |
| Mrs. Robert Abrams .....                         | 1.00     |
| Mr. and Mrs. W. A. Beeghley .....                | 10.00    |
| Mrs. Lyda Wertman .....                          | 10.00    |
| Mrs. L. A. Hazlett .....                         | 2.00     |
| Mrs. E. L. Kilhefner .....                       | 40.00    |
| Mrs. J. Allen Miller .....                       | 5.00     |
| Mrs. Myrtle L. Smith .....                       | 2.00     |
| Phyllis Maust .....                              | 1.00     |
| Mr. and Mrs. Dean J. Benshoff .....              | 5.00     |
| Mr. and Mrs. M. E. Kimmel .....                  | 5.00     |
| Rev. and Mrs. Martin Shively .....               | 5.00     |
| Mrs. Esther Black .....                          | 5.00     |
| Mr. and Mrs. Jacob Poorbaugh<br>and family ..... | 2.50     |
| Mrs. Cynthia Slotter .....                       | 10.00    |
| Mrs. Guilford Leslie .....                       | 5.00     |
| Mr. and Mrs. Frank Lonero .....                  | 5.00     |
| R. C. Cowan .....                                | 2.00     |
| Mrs. Orpha Beekely .....                         | 1.00     |
| Rev. and Mrs. M. A. Stuckey .....                | 15.00    |
| Mrs. Grace Flanagan and Vera .....               | 2.00     |
| Mrs. Ethel Harley and Ruth .....                 | 5.00     |
| Mrs. Lydia Murray .....                          | 1.00     |
| Woodrow Brant .....                              | 1.00     |
| Wilma Baer .....                                 | 2.00     |
| L. D. Focht .....                                | 1.00     |
| Mr. and Mrs. R. A. Hazen .....                   | 25.00    |
| Sunday School .....                              | 12.30    |
| Miscellaneous .....                              | 21.97    |
| Dr. and Mrs. C. L. Anspach<br>and Vivian .....   | 18.00    |
| Martha Holmes .....                              | 2.00     |
| Rev. and Mrs. J. Ray Klingensmith .....          | 10.00    |
| Mrs. Hilda Carpenter .....                       | 2.00     |
| Rev. and Mrs. Smith Rose .....                   | 5.00     |

\$338.27

## Dayton Brethren Church:

|                                     |         |
|-------------------------------------|---------|
| M. J. Beeghly .....                 | \$ 5.00 |
| Dr. and Mrs. W. S. Bell .....       | 50.00   |
| Mary and Perry Bowman .....         | 11.00   |
| G. W. Brumbaugh .....               | 10.00   |
| Marie Creamer .....                 | 7.00    |
| Mr. and Mrs. Charles Cavender ..... | 15.00   |

|                                  |        |
|----------------------------------|--------|
| Mr. and Mrs. Fred Eccard .....   | 5.00   |
| Joan Eccard .....                | 5.00   |
| Mr. and Mrs. A. E. Erbaugh ..... | 5.00   |
| Gladys Carr .....                | 5.00   |
| Mr. and Mrs. R. V. Fox .....     | 5.00   |
| Mr. and Mrs. J. Guthrie .....    | 5.00   |
| Elizabeth Hepner .....           | 25.00  |
| Mr. and Mrs. E. Keplinger .....  | 5.00   |
| George Kem .....                 | 125.00 |
| Edith Kem .....                  | 40.00  |
| Mr. and Mrs. H. W. Lehman .....  | 5.00   |
| Mr. and Mrs. Moist .....         | 15.00  |
| Mr. and Mrs. Oscar McNay .....   | 10.00  |
| Mr. and Mrs. E. Phillip .....    | 10.00  |
| Mr. and Mrs. George Snell .....  | 17.50  |
| Alma Smith .....                 | 15.00  |
| Mrs. O. W. Whitehead .....       | 5.00   |
| Mr. and Mrs. Wiley Teeter .....  | 5.00   |
| Mr. and Mrs. R. Yount .....      | 5.00   |
| Adult Class .....                | 30.00  |
| Junior Class .....               | 1.00   |
| W. M. S. .....                   | 10.00  |
| Young Peoples Class .....        | 5.00   |
| Miscellaneous .....              | 21.20  |
| Mollie Cassel .....              | 1.00   |
| Rose and Wilfred Brant .....     | 1.00   |
| Ida and Horace Coy .....         | 2.25   |
| Mr. and Mrs. Westfall .....      | 1.30   |
| Mr. and Mrs. F. Shank .....      | 1.25   |
| Mr. and Mrs. Fred Ozias .....    | 1.00   |
| Charles Riley .....              | 2.00   |
| Cora Miller .....                | 1.00   |
| C. J. Snider .....               | 2.00   |
| Sarah Neuman .....               | 2.00   |
| Mrs. Mumshaw .....               | 2.00   |
| Mrs. J. D. McAllister .....      | 1.00   |
| Grace Schweitzer .....           | 1.00   |
| Louis Randall .....              | 1.00   |
| Laura Prevø .....                | 1.00   |
| Mary E. Brumbaugh .....          | 1.00   |
| E. Hepner .....                  | 2.00   |
| C. W. Diehl .....                | 2.00   |
| Stanley Gribble .....            | 1.00   |
| Myron Kem .....                  | 1.00   |
| Mr. and Mrs. Sid Hyatt .....     | 1.00   |
| Gladys Hampton .....             | 3.00   |
| Mrs. Ted Croy .....              | 2.00   |
| Mrs. D. E. Beeghley .....        | 1.00   |
| Flo Fogarty .....                | 3.00   |

\$540.50

## Smithville Brethren Church:

|                                   |         |
|-----------------------------------|---------|
| Effie Fouch .....                 | \$ 1.00 |
| E. L. Steiner .....               | 5.75    |
| William Kohler .....              | 3.00    |
| Mr. and Mrs. Merle Hartzler ..... | 5.00    |
| Mr. and Mrs. E. C. Crider .....   | 5.00    |
| Mr. and Mrs. Dewight Miller ..... | 2.00    |
| Margaret Hostettler .....         | 3.00    |
| Mr. and Mrs. John Sparks .....    | 1.00    |
| Mr. and Mrs. Myron Steiner .....  | 2.00    |
| Mr. and Mrs. D. L. King .....     | 2.00    |
| Mr. and Mrs. Emerson Woods .....  | 1.50    |
| Mrs. Nora Swinehart .....         | 10.00   |
| Mr. and Mrs. Earl Berry .....     | 2.00    |

|                                    |        |          |
|------------------------------------|--------|----------|
| Emma Shoemaker .....               | 2.00   |          |
| Mr. and Mrs. Ruben King .....      | 10.00  |          |
| Elizabeth Winkler .....            | 2.00   |          |
| Miscellaneous .....                | 2.00   |          |
| Wooster Missionary Society .....   | 10.00  |          |
| Mr. and Mrs. H. J. Amstutz .....   | 25.00  |          |
| Mr. and Mrs. Harvey Naugle .....   | 3.00   |          |
| Thelma Bodager .....               | 1.00   |          |
| Mr. and Mrs. Harry Coffey .....    | 5.00   |          |
| Mary Snyder .....                  | 5.00   |          |
| Mrs. Maude Rutt .....              | 300.00 |          |
| Clifford Mast .....                | 50.00  |          |
| Rev. J. G. Dodds .....             | 5.00   |          |
| J. O. Dintaman .....               | 10.00  |          |
| Mr. and Mrs. Boyd Hostettler ..... | 5.00   |          |
| Mr. and Mrs. W. C. Metzger .....   | 3.00   |          |
| Mr. and Mrs. Christie Graber ..... | 13.00  |          |
| Sunday School .....                | 33.85  | \$527.10 |

## Williamstown Brethren Church:

|                                    |         |          |
|------------------------------------|---------|----------|
| Rev. and Mrs. James Ault .....     | \$ 1.00 |          |
| Mrs. Treva Bame .....              | 15.00   |          |
| Mrs. Reynolds and son .....        | 1.00    |          |
| Mr. and Mrs. J. R. Rodabaugh ..... | 1.00    |          |
| Mr. and Mrs. J. F. Stone .....     | 1.00    |          |
| Mrs. Malinda Thomas .....          | 5.00    |          |
| Mrs. Ida Trombridge .....          | 1.00    |          |
| Miscellaneous offering .....       | 40.68   | \$ 65.68 |

## Burlington Brethren Church:

|                              |         |          |
|------------------------------|---------|----------|
| Omer Rodkey .....            | \$ 2.00 |          |
| O. L. Polk .....             | 1.00    |          |
| Roy Brubaker .....           | 1.00    |          |
| Emme Armstrong .....         | 1.00    |          |
| Clarence Stout .....         | 1.00    |          |
| Paul Garrison .....          | 1.00    |          |
| Rev. D. R. Deeter .....      | 1.00    |          |
| Loren Rinehart .....         | 1.00    |          |
| Glen Hanna .....             | 1.00    |          |
| Roxie Hendrix .....          | 1.00    |          |
| Wright Hendrix .....         | 1.00    |          |
| Edith Rodkey .....           | 1.00    |          |
| Dick Brisam .....            | 1.00    |          |
| Munroe Metzger .....         | 1.00    |          |
| Benjamin Bock .....          | 1.00    |          |
| Miscellaneous offering ..... | 21.58   | \$ 37.58 |

## Center Chapel Brethren Church (Additional) 3.35

## Clay City Brethren Church:

|                                       |         |          |
|---------------------------------------|---------|----------|
| C. C. Long .....                      | \$ 3.00 |          |
| Cletus L. Long .....                  | 3.00    |          |
| Iva Fulkerson .....                   | 1.00    |          |
| Christian Homebuilders S. S. Class .. | 1.75    |          |
| Miscellaneous offering .....          | 1.65    | \$ 10.40 |

## Denver Brethren Church:

|                                 |         |          |
|---------------------------------|---------|----------|
| Mr. and Mrs. Carl Maus .....    | \$ 5.00 |          |
| Mr. and Mrs. John Patton .....  | 5.00    |          |
| Miss Emma R. Berkheiser .....   | 3.00    |          |
| Fayettee Shoemaker family ..... | 1.00    |          |
| Rufus Carlin .....              | 1.00    |          |
| Miscellaneous offering .....    | 8.53    | \$ 23.53 |

## Flora Brethren Church:

|                                |          |  |
|--------------------------------|----------|--|
| Church offering .....          | \$ 95.00 |  |
| A member .....                 | 31.00    |  |
| Mr. and Mrs. Elmer Cripe ..... | 12.25    |  |
| Mr. and Mrs. Rufus Flora ..... | 10.00    |  |

|                                   |         |          |
|-----------------------------------|---------|----------|
| Mr. and Mrs. Olaf Brown .....     | 10.00   |          |
| Mr. and Mrs. Max Landis .....     | 8.00    |          |
| Mr. and Mrs. Fred Allsbough ..... | 6.00    |          |
| Mr. and Mrs. Amos Kuns .....      | 6.43    |          |
| Mr. and Mrs. Woodrow Robertson .. | 6.00    |          |
| Mr. and Mrs. Oregon Crume .....   | 5.00    |          |
| Mr. and Mrs. Frank Lantz .....    | 5.00    |          |
| Mr. and Mrs. Fred Voorhees .....  | 5.00    |          |
| Miss Freda Allsbough .....        | 5.00    |          |
| Rev. and Mrs. Vernon Grisso ..... | 5.00    |          |
| Mr. and Mrs. Lester Guyer .....   | 4.00    |          |
| Mr. and Mrs. Joe Norton .....     | 4.00    |          |
| Mr. and Mrs. John Sink .....      | 3.50    |          |
| George Lesley .....               | 2.50    |          |
| Mrs. Humbred .....                | 2.00    |          |
| Mr. and Mrs. Wayne Crook .....    | 2.00    |          |
| Mr. and Mrs. Robert Bell .....    | 2.00    |          |
| Mrs. Frank Brower .....           | 1.00    |          |
| Mr. and Mrs. W. S. Viney .....    | 1.00    |          |
| Gladys Flora .....                | 1.00    |          |
| Mr. and Mrs. John Seiber .....    | 1.00    |          |
| Mrs. Aaron Ritchey .....          | 1.00    |          |
| Miss Lottie Wagoner .....         | 5.00    |          |
| Ladies Missionary Society .....   | 25.00   |          |
| Sunday School Offering .....      | (76.90) |          |
| Willing Workers Class .....       | 2.00    | \$230.52 |

## Oakville Brethren Church:

|                                |         |          |
|--------------------------------|---------|----------|
| Kermit Cross family .....      | \$ 5.00 |          |
| Roxie Barrett .....            | 2.00    |          |
| Eva Metzker .....              | 5.00    |          |
| Jane and Janet King .....      | 5.00    |          |
| Charles S. Kerr .....          | 5.00    |          |
| Rev. and Mrs. L. V. King ..... | 6.00    |          |
| Robert Holsinger .....         | 5.00    |          |
| John Metzker .....             | 10.00   |          |
| Robert Ball .....              | 1.00    |          |
| Minnie Holsinger .....         | 1.00    |          |
| Ellen and Ted Hayes .....      | 10.00   |          |
| Jacob Kerklin .....            | 1.00    |          |
| Harry Fleming .....            | 1.00    |          |
| Herman Kirklin .....           | 1.00    |          |
| Nan Wampler .....              | 1.00    |          |
| Carl Wampler .....             | 1.00    |          |
| Sunday School .....            | 74.81   |          |
| William Bowman .....           | 1.00    | \$135.81 |

## Peru First Brethren Church:

|                                     |         |          |
|-------------------------------------|---------|----------|
| Mr. and Mrs. A. F. Halpin .....     | \$ 5.00 |          |
| Mr. and Mrs. Phillip Schmidt .....  | 1.00    |          |
| Mrs. Max Long .....                 | 1.00    |          |
| Mrs. Laura Keyes .....              | 1.00    |          |
| Mrs. Inez Wray .....                | 5.00    |          |
| Mrs. Guy York .....                 | 1.00    |          |
| Mrs. Edith Rhodes .....             | 1.00    |          |
| Mrs. C. Keplinger .....             | 1.00    |          |
| Mrs. J. A. Klise .....              | 1.00    |          |
| Mr. and Mrs. Charles Clingaman ..   | 1.00    |          |
| Mr. and Mrs. H. L. Fawley .....     | 1.00    |          |
| Mr. and Mrs. Omer Fenimore .....    | 5.00    |          |
| Mrs. Frank Ridgway .....            | .30     |          |
| Mr. and Mrs. Albert Eikenberry .... | 5.00    |          |
| Mrs. Pearl Deal .....               | .50     | \$ 29.80 |

## Roanoke Brethren Church:

|                                |          |          |
|--------------------------------|----------|----------|
| Mr. and Mrs. W. D. Humke ..... | \$ 40.00 |          |
| Church offering .....          | 13.29    | \$ 53.29 |



## A Message From

Paul Burkett

(One of our Seminary Students)

Having spent what I consider my most valuable summer, I feel it only proper that I should express my appreciation for the opportunity the Mission Board extended me. I have just completed a ten-week summer pastorate work in the Cameron, West Virginia, and the Quiet Dell, Pennsylvania, Brethren Churches. This work was made possible through the aid of the Board in cooperation with the local churches. This field has been without a pastor for some time and offered wonderful opportunities for Christian work.

At the Cameron Church, services were held in the partly completed building. The lower floor is finished over temporarily to serve as a place of worship. The Cameron Brethren show a fine spirit and hope shortly to complete their church. The building is of stone and will be a credit to the community and to the brotherhood. The church has a fine group of young folks and loyal workers.

In Quiet Dell, services were held in the Brethren Church built there in 1893. Here, too, was a fine group of Christian people, a strong Sunday School, and Christian Endeavor, and the spirit of fellowship and consecration so necessary for success in the Lord's work. Attendance at these services showed continual growth. A fine spirit of cooperation was shown me in my pastoral work here.

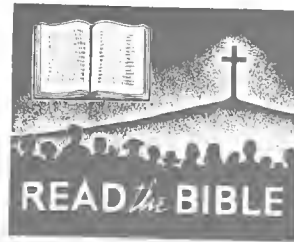
The Brethren in these churches are very interested in securing a full time pastor. The fine spirit shown me in my work here leads me to believe that this interest shown should be rewarded by a worker in this field and I believe every effort possible should be made to provide a leader for these congregations.

My summer with these people has been a very profitable experience for me. In preaching and visiting I made new acquaintances, gained new Christian friends and enjoyed their Christian fellowship.

I had the pleasure of paying several visits to one of the great church workers of past years who is now isolated from her people. I need but to mention her name to recall her to the memory of her many friends—Mary A. Snyder. She is now living in Glovers Gap, West Virginia. Although afflicted with failing sight, she spends her time happy in the messages she is able to receive by radio. I spent many hours enriched by the testimony of her life and experiences.

I left this my summer work with regret that the time was so short and with a sincere hope that another would be able to come to this field so much in need of leadership.

We turn the dial of our radio and there come into our presence the personalities and expressions of people far away. Jesus Christ seem far distant, as to His historical ascension and present high enthronement, but the assurance is positive as to His real presence with us "unto the end of the ages." "Tune in" with Him by faith and prayer, in love, and His presence is manifested in the soul.



## Worshipping Day by Day

(Family Altar)

### SUNDAY

#### WHAT IS ABUNDANCE?

Luke 12:13-21

The things that are essential to the best and happiest life can neither be given nor taken away by wealth.

They are not the outward things, but the inward spirit—not possessions, but character—not what one has, but what he is.

### MONDAY

#### TRUST THOU IN GOD

Luke 12:22-34

Trusting in God's care is a great means of overcoming temptation. Try to contrast the faith you ought to have with the worthiness of God to be trusted, and you will be surprised how closely they are related.

### TUESDAY

#### KEEPING GOD'S DAY HOLY

Luke 13:10-17

The Lord's Day should be a day of religious joy, not of gloom. It should be a day of rest from "bodily" toil, and "worldly" cares. It should be a day of worship and spiritual growth.

Do you help to make it such?

### WEDNESDAY

#### AND YET THERE IS ROOM

Luke 14:15-24

More room! Millions have found salvation, but yet there is room.

God's heaven can never be completely filled, regardless of the number who go there. No one will be shut out because of lack of room.

Invite someone today.

### THURSDAY

#### BEARING YOUR CROSS

Luke 14:25-35

"Whosoever doth not bear his own cross." Take it up; a willing assuming of it; a patient submission to it.

No true life is ever lived without its cross. It is the test of discipleship. But there is always a crown surmounting the cross.

### FRIDAY

#### ANGELIC JOY

Luke 15:1-10

"More joy over one sinner...repenting." The redemption of a soul from eternal sin and danger awakens new emotions of joy, such as have never been known.

Here is found the motive, the example, and the stimulus for missions.

### SATURDAY

#### I HAVE SINNED

Luke 15:11-24

Before one can come back to the Father he must willingly acknowledge that "he has sinned."

Why do we not like to "confess our faults?" Largely because we still live in the midst of them. We must leave "the far country" and the "midst of the sinful place."



## Christian Endeavor Topics for Young People

REV. W. ST. CLAIRE BENSHOFF, TOPIC EDITOR

Topic for September 27, 1941

### THE PLACE OF RELIGION IN A DEMOCRACY

Scripture Lesson: Psalms 144:9-15.

#### For the Leader

In America, a country which professes to be Christian, less than one-half of the population have their names on the rolls of Churches of any kind, and many of these Churches no longer preach the Gospel of Jesus Christ. Many of those who profess Church membership are no credit to their Lord. Certainly these conditions are alarming. If the present trend continues, the day will come when Christian worshippers will be at a premium.

Ferguson states, "If it were not for religion, democracy would be inconceivable." That is true, yet there must be a distinction in "religions." Not all religions give the freedom and equality upon which Democracy is founded. Two things can happen, first there must be a return to Christianity, which religion is the foundation of democracy, or second, by a continual trend away from Christianity, this nation will lose its democratic form of government.

Two main questions present themselves for this discussion, first, Is the Christian religion necessary for a democracy? and, second, Can democracy succeed without following the PRINCIPLES of Christ?

#### Discussion

**WHAT IS THE PURPOSE OF RELIGION?** It is well known that every man has a god, and that his worship of that god is his religion. Some men have gods of wood and stone, others have gods of imagination, such as thunder, etc, and still others worship gods of wealth, position, and title.

The purpose of a man's religion is to bring praise and honor to his god for benefits received. Most religions maintain a power of fear over their subjects to bring about this praise. But Christianity brings this through the process of love. This religion is primarily the love of God for man, and man for each other. This is also the chief principle of a democratic form of government. Thus we must recognize that there is a vast difference in religious. Christianity is the only one through which a man can be saved. It is the only religion of love. It can be the only religion on which a democracy can be built.

The purpose of the Christian religion, therefore, is to propagate the saving Gospel of Jesus Christ to all men; to have these men sing praises to the Eternal Maker, and to teach men that law of love which will enable them to live together in peace.

(Question. Can Christianity fulfill its rightful purpose in America? What are some obstacles, and how can they be overcome?)

**IS WORSHIP OF GOD NECESSARY FOR A DEMOCRACY?** The folly of nations of the earth that have turned their backs on God is well shown in the Bible. The Egyptians defied God and were destroyed. The Babylonians put their strength in their armies instead of honoring God, and their mighty empire fell. Even God's own chosen people, the Israelites, lost their country when they turned away from God to worship idols. It makes no difference to God who the person or nation is, if they refuse to follow Him, they are doomed.

The pages of history are covered with the boasts of nations as they set up their governments and armies in defiance to the laws of God. These same historic pages carry also the records of their downfalls. God gave the commandment "Thou shalt have no other Gods before me—the Lord thy God is a jealous God—" David states that, "It is God that giveth salvation unto kings." The power to rule the nations of the earth is lent to men from God and he can remove this power when he wills. Democracy, a form of government, based on the principles of God's laws, must include the worship of God if it is to survive. Peace and prosperity is promised to that people which will worship God.

(Question. Where does America stand tonight with regard to her worship of God? According to scriptural background, what is the destiny of America in this respect?)

**CAN CHRISTIANITY BECOME OUR NATIONAL RELIGION?** The term "religious freedom" is a misused term today which originally meant "freedom" from the tyrannical Church control so prevalent in European countries several centuries ago. This term was never meant to include the freedom to worship any god of man's imagination. But these other religions, most of which deny the existence and eternal nature of our God, have gained a foothold and are deceiving the minds of many millions of Americans.

What chance then has the religion of Christ against these pagan religions? As long as this age continues, there will be Christians. How many, or under what circumstances they will have to live we do not know. It is certain that when governmental persecution becomes prevalent, that democracy will disappear from government. Also, God's power is still the same. He is able to give the victory for Christianity over all the pagan attacks which can ever come.

Nations of the earth are not willing to give honor to God. There have been times when Christianity has been a state religion, but these have been corrupt forms, and not in the pure form as Christ organized it. As long as men are selfish and self-righteous; as long as men live in open sin and defiance of God, there will not be much chance of Christianity in its pure form being the national religion of our country. We can, however, do much to spread the knowledge of Christ by being faithful and loyal to our Church and to Christ. We must let the world know about the religion we have.

(Question. What are some specific reasons why Christianity is not accepted by the rulers of a country?)

**HOW CAN CHRISTIANITY BENEFIT A NATION?** David declares, "Happy is that people whose God is the Lord." Blessed and prosperous are those people who honor God, attend the services of His church, who pay Him their tithes, and who live for Him each day. National prosperity and peace will rise and fall according to the people's observance of duty to God. History proves this fact. America will surely have to pay for her indifference.

How much better off this country would be if her people were Church going worshippers. We would be benefitted by having less contentions among ourselves, less immoral living, less drinking. Our homes would be more peaceable, and there would be fewer broken homes. The people would desire to



things of God rather than the evil things of this life. Above all would be the blessings of God upon us. Christianity can be a benefit to America. Her power and prosperity today is a result of God-fearing people of the past. At the warning must be heeded. We young people are the ones to go out and educate and teach others about Christ. The time is ripe for such a move. Many people are wandering around in spiritual darkness. We are the candles of light,

carrying the religion of Christianity which is the religion of Democracy. Let us be faithful and true to our calling.

(Note: We are beginning a new system of developing the topics each week. You will notice each topic begins with a question, some contain questions, and others have questions at the end. Use these questions in discussion. Bring in your own ideas. W. S. B.)



## Our Children's Department

MRS. LORETTA CARRITHERS,

SUPERINTENDENT



### DEAR CHILDREN:

This morning we are going to have a story from the book in the Bible called Ruth. "Once upon a time" there was a man named Elimelech, who lived in a little town, Bethlehem. Do you know who was born in this same little town of Bethlehem? Yes, the dear Child Christ, many, many years after Elimelech died.

We know that Elimelech's father loved the Lord, because the name which he gave his little boy means, "God is my King." Do you know that our names mean something? Ask your mother what your name means. The name of Elimelech's wife was Naomi, which means pleasant or happy, and at first they must have had happy lives together, and God blessed their home with two little sons, whom they named Mahlon and Chilion. But the Midianites stole the grain, so Elimelech found it very hard to get anything for his family to eat. And, too, they had to leave their home and hide in a cave when those wicked people came. So at last Elimelech said, "Let us go to the land of Moab beyond the mountains. I am sure the Midianites will not trouble us there, and I hope we can get food."

It was very hard for them to leave their home and friends and start on their long journey. They had to cross the desert, a sandy plain, and then travel for some time near the sea. At last they reached Moab, where the people were very kind and welcomed them to their country. They had plenty of food and at first were very happy. But after a time God took Elimelech to be with Him in Heaven. He had always been so loving and kind that poor Naomi missed him very much, but she still had her two sons.

When they grew up, they loved two beautiful maidens who lived in that country, whose names were Orpha and Ruth, and after a time they were married to them. They were such lovely women that Naomi loved them very much. They all lived happily together for a while then another great sorrow came to Naomi, for first Mahlon and then Chilion died.

She felt that she could not stay in Moab any longer because she was so sad and lonely. She had heard that Gideon had driven all the Midianites away from her country, so she decided that she would return to her own home in Bethlehem. Orpha and Ruth started with her but after they had gone a little way, Naomi thought: "If I let these dear daughters go

with me, they will be as lonely in my country as I have been in theirs."

So she said to them: "Go back now to your own homes. You have been very good to my sons and to me but I do not want you to leave all your friends to come with me."

They both answered, "We do not want to leave you. Let us go with you."

"No," answered Naomi, "You would miss your father and mother and friends and would be very lonely. I thank you for offering to go with me but it is best for you to return to your homes."

Orpah cried as she kissed her mother-in-law, for she loved her very much and did not want to leave her. But at last she said goodbye and started back.

Then Ruth put her arms about Naomi's neck and I want to read you the beautiful words she said: "Intreat me not to leave thee, or to return from following after thee (that means, Do not ask me to leave you and go back to my people), for whither thou goest I will go and where thou lodgest I will lodge (that means, I will live where you do.); thy people shall be my people and thy God my God."

In Ruth's country they did not know about the dear heavenly Father, but Naomi had told her of Him and I am sure she loved Him. Then she said, "I will never leave you as long as I live."

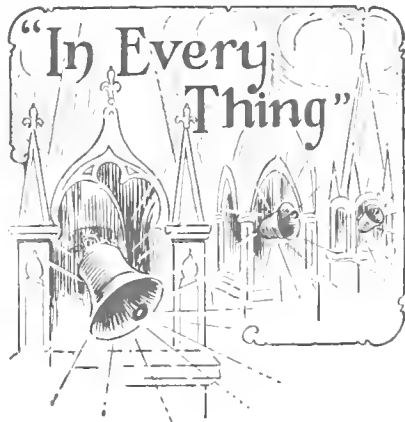
It must have been a great comfort to poor, sad Naomi to have this dear daughter go with her, so together they traveled back to Bethlehem. When they reached the little town, the people said, "Why, is this Naomi!" (She was so changed that they hardly knew her).

She answered, "Do not call me Naomi, for that means happiness and I am happy no longer. Call me Mara, instead, which means bitter, for I have had great and bitter sorrows. I went away with my husband and two dear sons and now they are all taken from me."

But I know that she must have been glad that Ruth had come back with her. Ruth's name means a friend and she was always a loving daughter and friend to Naomi.

With love, in Christ's Name,

Aunt Loretta



## Am I Really Thankful

"What the Lord hath done for us!"

Not a single bomb was dropped upon us and our beloved folks and homes in all America "Hundreds of tons" of them were hurled upon the flesh of others in other lands.

Our churches are open. Jesus Christ may still be preached to every needy person in my country. The government has not ordered Him out.

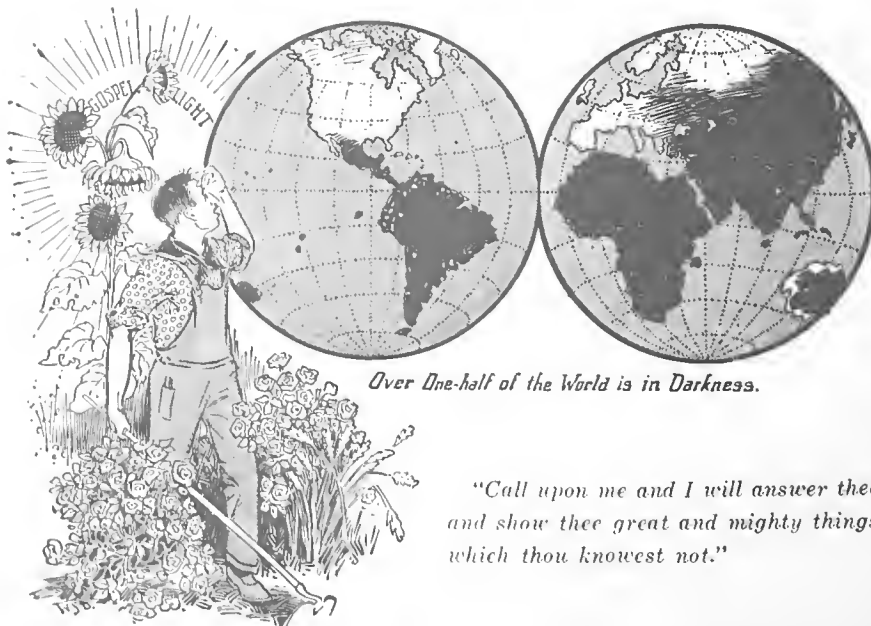
Because of these things let us join ourselves together in humble thanksgiving and observe

## A Thanksgiving Day of Prayer

Wednesday, November 19

We will suggest a program in our next month's  
Missionary Number

Thanksgiving is the time for giving thanks



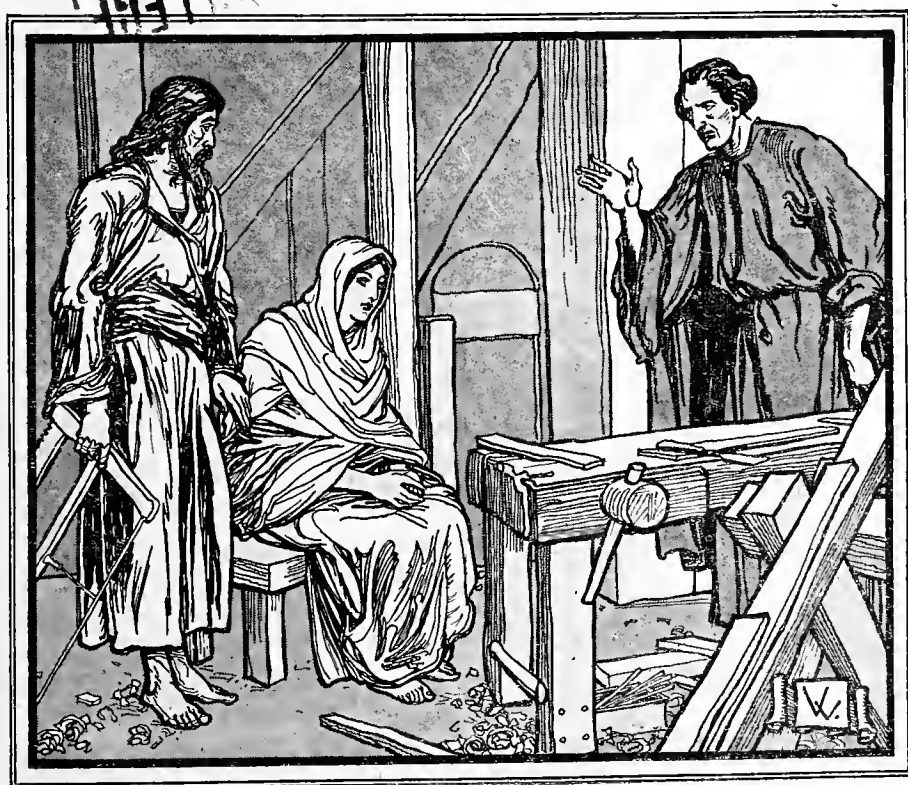
"Call upon me and I will answer thee  
and show thee great and mighty things  
which thou knowest not."



# THE Brethren Evangelist

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September 27, 1941



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ASHLAND, OHIO

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## CONTENTS

|                                                                     |    |
|---------------------------------------------------------------------|----|
| Interesting Items .....                                             | 2  |
| Material Relations to God—Editorial—F. C. V. ....                   | 3  |
| The Church's Final Triumph—Rev. C. C. Grisso .....                  | 4  |
| The Waiting Christ and the Waiting Church—<br>Dr. C. F. Yoder ..... | 6  |
| Ashland College and Seminary News—<br>Dr. E. G. Mason .....         | 7  |
| The Kings Come to Ashland .....                                     | 8  |
| Worshipping Day by Day (Family Altar) .....                         | 10 |
| Baptism—Martin R. Goshorn .....                                     | 10 |
| C. E. Topic for Young People .....                                  | 13 |
| Our Children's Department .....                                     | 14 |
| Among the Churches .....                                            | 15 |
| Congratulations .....                                               | 16 |
| Laid to Rest .....                                                  | 16 |

## INTERESTING ITEMS

A card from Mrs. Samuel Adams tells us of a fine subscription list that is coming to the Publishing House from the Pleasant Hill Brethren for The Brethren Evangelist. We trust that this will act as an incentive for more of the churches to "get busy" on this work of putting the church paper in more of our Brethren homes. Thanks, Mrs. Adams, for your interest in the work.

The Editor spent Sunday last in the pulpit of our Louisville Ohio Church. We had a grand time. A number of our former parishioners from the Canton loyal group were in attendance at the evening services. Brother E. M. Riddle, Pastor of the Louisville Church, is conducting an evangelistic campaign in our church at New Paris, Indiana, of which church Dr. G. V. Rensch is the pastor. Word from Brother Riddle tells of a fine meeting in progress. He closes on Sunday, September 28. Remember them in your prayers.

### Noted from various Church Bulletins

Goshen, Indiana. "A New Pastor Called. We congratulate the church for their fine unanimous call to Rev. H. H. Rowse of Ashland, Ohio, to the pastorate. He is a very delightful man with a lovely wife and I believe three children. You will be pleased with them and we will be interested in your success under their leadership." (This announcement was under the hand of Brother Studebaker.)

Smithville, Ohio. The Twentieth Anniversary of the dedication of the church will be observed on Sunday, October 5th at which time Rally Day and Home Coming will be held. Of course this carries an urgent invitation to surrounding brethren to attend.

Elkhart, Indiana. Rally Day, Cash Day and Home Coming is scheduled in the Elkhart Church for October 12th. Dr. V. I. Duker will be the speaker of the afternoon.

Dayton, Ohio. "The spirit of progress and determination reigned at the advisory board meeting on last Monday evening. It is fine when brethren together can face many obstacles and perplexing problems; and then, through prayer and faith in Him, see them melt away before their eyes, and His way and His light open before us."

That is the spirit that ought to pervade every church.

### Pastorate Vacant

The Brethren Church at Falls City, Nebraska, seeking a minister for its pulpit. Would available Brethren ministers please write to

Mrs. Mary E. Rieger  
Corresponding Secretary  
Falls City, Nebraska

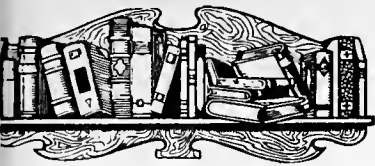
### ANNUAL GRENTA HOME COMING Bellefontaine, Ohio FIFTIETH ANNIVERSARY

Sunday, October 5th—9:30 and 2:00

All former members and pastors are  
especially invited

Everybody welcome

Basket dinner  
James Ault, pastor



# EDITORIALS



## MATERIAL RELATIONS TO GOD

In going over one of the Exchange magazines that came to the Editor's desk each week, (THE CHRISTIAN EVANGELIST) we came across this arresting title to an article: "The Compulsions of Stewardship." The opening words of this article are these: "We are compelled to be good stewards."

This set us to thinking. What compels us to be good stewards at all? And even if we are so compelled, why do we need to be good stewards?

The words of Paul immediately come to us, even though they are spoken with regard to other circumstances—"I am a debtor." We are indeed so deeply indebted that all that we have, and that we hope to have, will never suffice to pay that debt. The spiritual implications are so far reaching that we do not even dare to pause here to discuss them. We are more interested just now in

### The Material Debt We Owe

We need to remember that what we call money or worldly wealth is simply that which God has seen fit to place in our hands as a medium of exchange. I read recently these words, "Money is anything having sufficient value to purchase whatever a person desires. Even woodpecker heads had this power of buying among the Indians, since they were regarded the same as we regard hard cash." Whatever is of "Real" value to us may be considered "cash in hand" if, and a great deal depends on that little word "if", it is regarded by someone else as having value equal to our own estimate.

Therefore, when we consider God and His relation to us, and His Material resources, as He has given them to us, the only way we can put the proper value on them is by permitting Him to be the evaluator. And then, since all things are His, return the proper amount of that evaluation to Him as a "Thank-Offering," or maybe we had better say, "A Love-Offering."

### His Material Gift To Us

Had you ever paused to think that the greatest gift God ever gave to the world was a "material gift"—the gift of His Son! For He took upon Himself the form of a servant, came in bodily form, became a "material" evidence of the wonderful love of the Father. Sold as He was for thirty pieces of silver, the mere price of a slave on the market, He became, in the years that followed, the greatest return on investment the world has ever known. For he be-

came the Saviour of the world. He came into the world a voluntary gift of the Father, yet there was a certain compulsion behind it all. We need only read the words of Jesus in which he says again and again, "I must. . . .", to realize that even in His voluntary sacrifice there was a genuine compulsion.

### Our Compulsion

Down deep in our hearts there must spring up that response to the call of the Master,

"I gave myself for thee,  
My precious blood I shed  
That thou mightest ransomed be  
And quickened from the dead.  
I gave, I gave myself for thee:  
What hast thou given for me?"

There is no greater urge to compulsion than that of LOVE. If we love Him enough—then there is our spur to compulsion. Love compels when duty fails. If we give from duty, oftentimes the gift is one of insufficient value. But if we give because we love—no sacrifice, no value is thought to be too great.

We read, "We love Him because he first loved us." Love should and does beget love. If we would give to Him as He has given to us, there would be such an outflowing of the material things of this world that the world, as well as the church, would be astonished. Not only that but we, ourselves would also be astonished at the shower of blessings that we would find falling on us. For does not the Word say, "Bring all the tithes into the storehouse, that there may be meat in the mine house, AND PROVE ME NOW HEREWITH, saith the Lord of hosts, if I will not open you the windows of heaven and POUR you out a blessing, that there shall not be room enough to receive it."

And He was talking about "material" things when he said it. He was talking about the "pouring out" that follows the giving that comes through love and becomes the controlling interest of the life.

F. C. V.

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There are many things in the United States that are very wrong, and are in serious need of correction, but there are at least 500,000,000 people in the world who would give anything within their power to have our chance to live in this land, in spite of those evils against which we complain.



# The Church's Final Triumph

Digest of a sermon delivered at the General Conference of the Brethren Church at Ashland, O. on Wednesday evening Aug. 27.

**Rev. C. C. Grisso**

Text. Matthew 16:18. "Upon this rock I will build my church; and the gates of hell shall not prevail against it."

The most enduring thing in the world is the church of the living God. Nations may, and they will crumble. So-called civilization may disappear, the earth may pass a way, and even the heavens may be dissolved—but the church that our Lord builded will stand. It is true many forms and organizations that have been tacked onto it which never were a part of it, will too pass away. But the church, like a vine trimmed in the spring time, will continue to grow into greater power and usefulness because the mightiest force in all the world is the silent force within her. She will triumph over all her enemies and will continue throughout all eternity.

We are in a day when the church is the target for bitter attacks by man and Satan. The unbeliever, the higher critic and the sensational evangelists have let loose their poisonous gases against her and on every hand there is an open and a silent ignoring of her and her claims. We hear on every hand, "Did you ever see an institution crumble like the church?" They point to the hypocrites and its weak members, to its failures and its short-comings. It is of this sentiment that we desire of speak to this conference, briefly.

First, let me say that the church our Lord founded is by its very nature a conquering church.

Of no other organization in all the world can it be said, "Our Lord built it, He died for it, and He is coming again to receive it." King Solomon saw her glory and her final triumph three thousand years ago and wrote, "Whose is she that looketh forth as the morning—fair as the moon—clear as the sun—terrible as an army with banners?" It was none other than the Church of Jesus Christ. Then the prophet Joel, speaking of the great and terrible day of the Lord, and of the signs that foretold His coming, and of the preparation that should be made by those who look for Him, wrote, "Whosoever shall call upon the

name of the Lord shall be delivered, for in Zion and Jerusalem shall be deliverance as the Lord hath said." This final deliverance is found only in the church. It is the only institution that is given the promise of eternal triumph and the only one that shall finally be presented to the Father as the eternal spotless Bride of the Lamb. It is upon these promises, and with the Word of God in one hand and the blood-stained banner of the cross in the other, that we face a world of sin with the assurance that we will conquer in the name of Him who goes before us.

## The church has always had her enemies

God's people, long before the church ever came into existence, had their enemies. They suffered many a loss but never a total defeat. Elijah once said "It is no use: we might as well quit—I am the only one left, and they seek my life." But God said, "There are seven thousand which have not bowed the knee to Baal, Get out from under the Juniper tree and gird up your loins for service." Yes, the battle is on, the task is not complete, the "kingdoms of this world will yet become the kingdom of God's dear Son."

When the church of the first century first met in position, Gamaliel, the wisest of the Sanhedrin, said "If this work be of God, we cannot overthrow it. And Gamaliel spoke more wisely than he knew, for men have tried in vain to overthrow it. Voltaire said "It took twelve men to found Christianity, but I will show how one man can overthrow it." Voltaire has passed into history, but the Church moves on.

It is easy to find fault with the church. It is easy to find fault with any great movement, but it is not easy to find some one or something to take the place of those things that are the subject of the criticism. It was easy for the enemies of decency to find fault with the eighteenth amendment, once a part of our constitution. It was easy for the scribes and Pharisees to find fault with the Son of God. The Gospel of Jesus Christ in the hands of His ambassadors—the Church—His chosen ones have changed the face of this old world, and there is not a spot ten feet square where human life is safe, where this Gospel has not



st been. What is needed today is men and women faith, and hope, and courage and vision; those who believe tremendously in the cause they represent; who, instead of harsh criticism and carelessness and indifference, will with loving hands and sympathetic hearts lend themselves to lift up the fallen and bring back to God his wondering children.

As I look at the world today I am frank to admit that I am discontented. But I am a discontented optimist. There is much with which we cannot agree—politics, in education, in religion, in society and in business. On every hand things seem to be going contrary to the will of God. There is wickedness, and unrighteousness, and injustice, and war, and hatred and sorrow, and pestilence. What shall be our attitude to these things? Is there no deliverance? Can our Christianity offer no solution? Can we in a sin-cursed, pleasure-drunk, pleasure-mad age place our hope in the workings of a gentle Gospel? Are the forces of this Gospel rugged enough to prevail in a time like this? Yes, we believe in God; we believe in Jesus Christ; we believe in the power of the Gospel; we believe in the church and in all the promises of His Word and in the strength of this belief the things that men do and the things that are taking place in the world need not disturb us much—only to spur us on.

True, we are in a time of crisis for the church. The forces that are raging seem to be hindering the work of the church. On every hand the way seems to be blocked. But in this crisis the work must be finished. What we failed to do in times of peace, we shall have to do in time of crisis.

We boast of being the greatest nation in the world. We make this boast because of our institutions, of which the church is the greatest. But let us remind ourselves that the quickest and surest way to defeat is to throw up skyscraping buildings, create armies and navies and build roads and libraries and schools and recreation centers and then close the house of God. If our nation is to advance in any lines—Social, Moral or Economic, then the church will have to be considered as that institution that is absolutely necessary for such advancement. Roger Babson the great statistician has well said. "It is upon the church that the value of all we own ultimately depends."

Now in the light of all this I should like to impress upon our minds that each of us have an obligation and a responsibility that cannot be ignored or delegated to another. We pray. "Thy kingdom come." but how much is the average Christian doing to bring that Kingdom in?

And now, finally, it should be said that the church may win in its final conquest at any moment. Verily, the time may be at hand when Christ is going to establish His universal kingdom upon the earth. All the signs of the times seem to point to this fact. Thus

may we lift our eyes from the sin and the sorrow that surround us and "look away to the hills, from whence cometh our help;" look for the dawning of that day when the church without spot or wrinkle shall be presented, "a glorious Church."

My Brethren, are any of you disheartened? "Believe in God, Believe in Me" These are days when the faith of the most faithful is being tested.

A man recently said. "I have lost my faith in God, for a God of justice and love would not permit the present world situation with its horrors of war." And what is the answer? Simply this, God has not spoken yet. He is never in a hurry. He will speak, and the day is coming when this present world order will come to an end. When the thrones and forces so long held by evil men will be dissolved. "When Jehovah will speak unto them in His wrath." Then there will be no more war. For righteousness and justice and peace will reign in the earth. "The kingdoms of this world shall have become the kingdom of God's dear Son."

How wonderful to know here in this year of nineteen forty-one, when all the forces of evil are bent upon the destruction of the church, that our Lord Jesus Christ has taken it upon Himself to build His church, even "upon this rock" (Petra), this solid immovable, bed-rock foundation, "and the gates of hell shall not prevail against it."

New Lebanon, Ohio

Lord's Day September 28th is the date set for the annual Home-Coming and Rally Day in the Bible School in the New Lebanon Brethren Church. We hope to have with us on this occasion Dr. Martin Shively, and Rev. Willis E. Ronk of Ashland and the recently called pastor to this church, Brother Clayton Berkshire. Brother Ronk will be the speaker at the morning service and Dr. Shively will preach the ordination sermon in the afternoon at which time Brother Berkshire will be ordained to the Gospel ministry and fully installed as pastor of this church. The present pastor will close his work with this congregation on September 30th and enter at once upon his new field at Loree, Ind.

Friends of the New Lebanon church are invited to be present at The Home-Coming.

C. C. Grisso  
Retiring Pastor

## The Editors Speak

### The Waiting Christ and the Waiting People

Dr. C. F. Yoder

"Behold I stand at the door and Knock;  
if any man hear my voice and open the door,  
I will come in to him, and will sup with him, and he with me."—Rev.3:20

The picture behind this text is that of a church, rich, wordy, self-satisfied, with a closed mind. A church blindly deceiving itself with the idea that it has need of nothing because both salvation and keeping are wholly of grace; a church that boasts of its sound doctrine but blinds itself to its unsound life.

It is a rejected church, indifferent even under the impending sentence "I will spew thee out of my mouth."

And it is the Lord who speaks. Kindly and constantly he has warned and exhorted and waited. Now the day is dawning when judgment will begin at the house of God.

Let us observe the picture carefully and prayerfully. Possibly there may be something in the message for each one of us personally.

Let us notice first, that the Lord is standing. He is not asleep. He is not playing. He is engaged in the work which is his as Head of the Church and Savior of the world. He said one time, "My Father worketh even until now, and I work." He is a working Lord. As a youth he worked as an artisan. As a man he "went about doing good." He preached the Gospel of the Kingdom of God. As Head of the Church he is everywhere present in all the work of the Holy Spirit. He does not need to walk or ride. He stands at the door of every conscience.

He has been standing a long time, but now is at the door in a very special sense, because the message is again repeated. "The time is fulfilled and the kingdom of heaven is at hand. Repent ye therefore, and believe the Gospel."

The time fulfilled is prophetic time, The astronomical cycles used by Daniel and John coincide in announcing the end of the age. It is time for the nations to be in distress, time for the wicked to tremble; but it is also time for believers to lift up their heads for the time of their redemption draweth nigh.

And it is the time of opportunity. It is the "last time." For many the call is "now or never." Tomorrow they will not be here. Therefore the Savior says "Today, if he hear his voice, harden not your hearts. Behold now is the accepted time. Today is the day of salvation." What a solemn moment it is when the Savior knocks at the door. He does not waste his time. He warned against "idle words" and in principle, at the same time he warned against idle deeds. If he is knocking at the door of your heart it is because he has something worth while to tell you. He has something of exceeding great value to offer you. Indeed, it would be better for you cut off your right hand or pluck out your eye and go through life maimed and blind rather than lose that which the Savior is waiting at your door to give you.

Do not say, "there will be time enough tomorrow." The Savior says, "If they will not receive you in one city flee to the next." "Oh!" you say, "that refers to the messengers sent out to announce the coming of the Lord." Very true, but he also said to these messengers, "He that heareth you heareth me, and he that despiseth you despiseth me, and he that despiseth me despiseth him that sent me." It is a solemn moment when anyone hears the preaching of the Gospel. It may

be the moment of destiny. It is a time of responsibility for both the preacher and the congregation. Therefore every sermon should prepare the way for the invitation at the close and every prayermeeting should be such a meeting as will bring repentance and conversion or re consecration to those present. Our day is not a day to waste in follies or foolishness. When the Lord says, "Hear ye the Word" it is time to be serious.

"IF ANY MAN," so the message reads, "If any man hear my voice." Of course the message is to women and children as well as to men, but the word is in the singular to make us understand that there is no proxy voting in this election. There is no shifting of responsibility. Each and every individual must make the momentous decision for himself. Although a human preacher may preach the sermon or bring the invitation in personal work, yet when it comes to accepting or rejecting, each individual is dealing directly with the Lord. "To his own Master he standeth or falleth."

"AND OPENETH THE DOOR." Here is another evidence of personal responsibility. The Savior has done the redemptive work, and he does the knocking at the door of the heart but the owner of that heart must open the door. Even though the Lord does not violate the home of free will. "The grace of God that bringeth salvation hath appeared to all men, teaching us." If this verse should read, "compelling us" that would be the end of free will. The Lord does not want machines, but more children. Children may work harder than the hired servants, but they work as children who are heirs and associates of the Lord himself. The compulsion that they know is that of the inner voice that pleads and teaches until it is joined with love and love does not need to command. Its simple smile is irresistible. Therefore we will do for love what neither money nor power can make us do.

And the love of God will do for us what neither money nor power of man can make him do. Were it not so the rich might be saved and the poor be lost, but now the repentant poor have a special invitation to come and be heirs of the loving Lord and even the greatest sinners have encouragement in that statement, "He that is forgiven much also loveth much."

"I WILL COME IN UNTO HIM." Love seeks companionship. The father of the prodigal longs for the return of the wayward son. The family joy will be incomplete if there is but one member missing. Therefore the good Shepherd seeks for the one lost sheep until he finds it, and when he has found it he returns with great joy saying, "Rejoice with me for I have found my sheep."

The joy of heaven will not consist in eating and drinking. That life is not a carnal life. A spirit hath not flesh and blood. These mortal bodies are to be raised spiritual bodies. Therefore the discipline of the Christian life is to "mortify our members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry." These carnal instincts will not find satisfaction in a world which is not carnal. But "the fruit of the

Spirit, which is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," if cultivated here will constitute our treasure there.

When the Lord comes in to sup with us and we with Him, the "sun of righteousness" shines into our hearts and the flowers of virtue begin to appear. Soon they are seen as the fruit of the Spirit and ripen into the eternal joys of the eternal world. The viands of that banquet when Christian believers

shall sit down with Abraham and Isaac and Jacob in the kingdom of God will be the joys of fellowship. The radio music there will not consist of jazz and crime and jangling of earth-bound humans, for that is static from the transmitter of the prince of this world, and will be screened out there. The wave lengths of divine love will be undisturbed.

"If any man hath an ear to hear let him hear what the Spirit saith to the churches."



## Ashland College and Seminary News

Dr. E. G. Mason



As these news items are being written the members of the new freshman class are going through the preliminary program arranged for them. This program is arranged and conducted by Dean Haun and other members of the staff. The program is a part of the Ashland Plan and has two distinct purposes. The first is to "break the ice," so to speak, for the freshmen and to acquaint them with the staff members, the campus, buildings, facilities and each other. For this purpose a series of general mixers, Y. M. C. A. and Y. W. C. A. parties and hikes are arranged so that the first impressions of college life shall be good and enjoyable. The social barriers that forbid acquaintances and promote homesickness are broken down by this program.

The second purpose is that of securing additional information about each new student so that a better job of counseling shall be done. In other words, sandwiched in the social program is a battery of psychological and achievement tests that reveal the strong points and weak points of each individual student. This information is gathered and tabulated by other members of the staff as rapidly as possible and will be ready for the use of the counsellors or advisors when the final registration process takes place next week. The program includes a careful physical examination of each student by a competent staff of physicians from the city. Armed with all of the information obtained, the members of the staff who are responsible for the class schedules are able to give the best possible counsel on selections of academic courses and a general program of procedure.

The information obtained in this manner is supplemented as the student progresses from year to year and forms a good back ground for counselling and advice through his college career. The combination of educational work and vocational experiences enable the student to get the most out of his college course.

As stated in the news of a week or two ago, Dean Haun spent six weeks during the summer at the University of Minnesota studying the improvements of methods of teacher training in liberal arts colleges and, incidentally, the improvement of the services rendered by liberal arts colleges. In the discussions the details of the Ashland College Plan were given. Dean Haun reports great interest in what we are doing and is convinced, as we all are here at the college, that we have a real program of service—and that we are steps ahead of most other institutions. This means a great deal because twenty-eight institutions chosen from the North Central Association of Colleges and Secondary Schools, assisted in this study.

Conference visitors on the campus and returning students were able to see a number of campus improvements. The

gymnasium. Founders' Hall and the Library Building were painted during the summer. The gymnasium chimney was repaired. The Dormitory shows the greatest improvement. An entrance to the dining room was made under the south entrance; the third floor bath installed; the second floor halls covered with battleship linoleum; a number of rooms refloored and redecorated, the East Parlor refinished and newly equipped, and the West Parlor redecorated.

The laying of battleship linoleum in the halls was a project undertaken by the Ohio W. M. S. The halls on two floors are now completed and we hope that the good ladies will have been able to complete the third floor hall by Conference time next year.

The redecoration and equipment in the East Parlor greatly improves the appearance of the Dormitory. It is a project undertaken by Brother Clyde Garland and his son of Pittsburgh, Penna. in memory of Mrs. Catherine Garland, wife and mother. The room was re-papered, the woodwork refinished, and arch ways cut through from both the West and East parlors. All window decorations are new, the pictures, lamps and furniture all new and adequately meeting the needs of the dormitory. This is an excellent way to establish a memorial and the Board of Trustee, faculty and Student body are deeply grateful to Mr. Garland and his son.

The old saying that "One good turn deserves another" held true in this case. The greatly improved East Parlor made the West Parlor look somewhat shabby in comparison, so Mrs. George Hess of the City repapered the West parlor as a gift and the S. M. M. girls painted the woodwork to match the East Parlor. Now, in a letter just received from Mr. and Mrs. John Rishel of Pittsburgh, Penna., they offer to refinish the woodwork in the front hallway to conform to the appearance of the new parlors. We want to assure all of these people of our appreciation for the help they are giving the College.

In addition to the staff changes noted in the last news items, the following should be made: Miss Barbara Roberts, a graduate nurse from Mt. Carmel Hospital in Columbus, Ohio, will take the place of Miss Alice Tweedy as college nurse. Miss Roberts was in Ashland College for three years and withdrew to take up nurse's training. She will now complete her college work. Miss Catherine Moler of Columbus will teach Public School Art on divided time between the College and the City Public Schools. She takes the place formerly filled by Miss Caroline Miller. Miss Christine Miller, M. A. will teach Fine Arts this year on a part time basis. Her studio will be located in the Mr. and Mrs. F. E. Myers Memorial Building. Miss Miller spent two years at Ashland College before she went to Oberlin College and the Cleveland Art Institute to complete her work.

# The Kings Come to Ashland

After some time without a resident pastor in the Park Street Brethren Church at Ashland, Rev. Lester V. King has been duly installed in the pastorate of this church.

We feel that, since Ashland is generally conceded to be the headquarters of the denomination, that the readers of **The Evangelist** will be glad to receive an account of the coming of "The Kings."

The feeling of the entire congregation is very well expressed in the words of the chorus of the welcome song, which was written for the occasion by Mrs. L. E. Lindower. It runs like this:

Welcome Kings, we're glad to greet you!  
All the members want to meet you.  
Royally we'll try to treat you—  
We say, "Long live the Kings."

On the evening of September 12th the congregation and friends of the church met at the church and tendered a very enthusiastic reception to Brother King and family. Our Missionary Secretary, Brother J. Ray Klingensmith, acted as toastmaster with his usual gusto. A varied program of greetings and responses, interspersed with musical selections made up the program. A generous and delicious carry in supper preceeded the program.

Already the impulse of the leadership of Brother King has made itself felt. The fine increase in attendance and interest in all the various departments of the work speaks for rapid and steady growth in the church. Especially worthy of note is the fine prayer services. Where men pray and work—God answers and the increase follows.

The girls make a fine addition to the Sunday School orchestra and the young people's work.



Park Street Brethren Church—Ashland



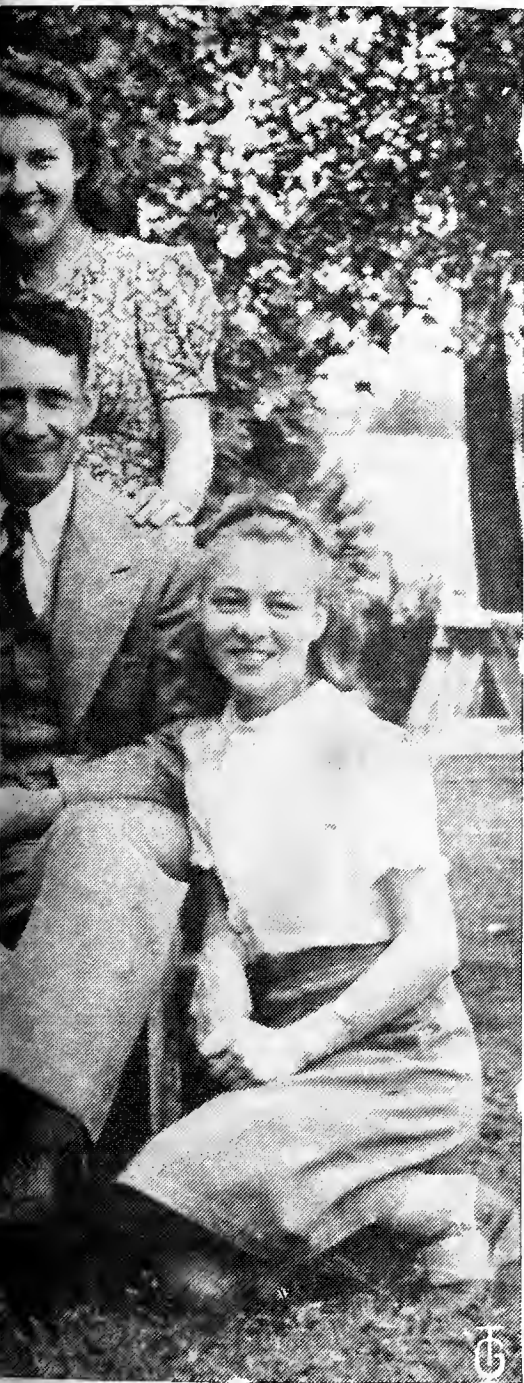
Rev. L.

The Christian Endeavor is beginning its intensive work and the young people will find plenty of activity during the winter months. We look for a fine C. E.



Brother King closed a very successful pastorate at Oakville, Indiana, in August. Here the church membership was materially strengthened and the physical surroundings of the church edifice were greatly beautified.

He is well known throughout the



Family

Brotherhood, having been identified with the Benevolent Board for a number of years in the capacity of Treasurer. He is the Assistant Secretary of the General Conference.

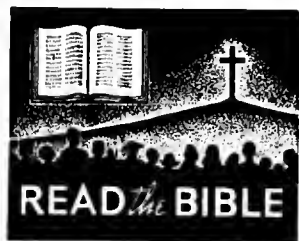
## Other Interests

Dr. R. F. Porte

Our Lord recounted the experience of a generous hearted man who planned a supper and announced the fact to a number of friends. When the time had been set and the supper made ready he called his friends but they had other interests to attend. "And they all with one consent began to make excuse." It is a fact too well known that people can be more of one accord in their pursuit of private affairs than in doing what God wants them to do. The great lesson we are to learn from life is how to escape from the bondage of self. We start life on earth as receivers of great attention and too many people never lose that attitude. We give more to the effort of ourselves and the receiving of attention from others than planning to be unseen and valuable servants. Thousands of dollars more are spent to adorn the body and satisfy pride than are spent to garnish the mind and enrich the soul.

The householder of Luke 14:17-18, presented a type of spiritual fellowship of which the supper was but the symbol. The communion service in our churches is not contained in the elements so much as it is the symbol of fellowship with the Lord. That is why Paul said, "Let a man examine himself and so let him eat of that bread and drink of that cup" (1 Cor. 11:28). The refusal of fellowship resulted in the cutting off of those who were bidden to the supper and chose things of less importance (Luke 14:24). Life in its deepest meaning cannot exist without fellowship for "man shall not live by bread alone" and "no man liveth unto himself." The separation of a human being from his fellowman is punishment of the most severe type. The separation of a soul from God means spiritual misery and death.

There are some affairs in our lives for which there can be no substitutes or other interests just as important. Notice if you please, that these guests in Luke 14 did not have the same interests but the same invitation to the same supper. We are never divided when we meet our Lord, we become divided when we seek our own selfish interests whether it be religion or business. The folks that are in fellowship with the Lord are in fellowship with the other guests that enjoy the same fellowship no matter what our likes and dislikes may be. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we are bond or free; and have been all made to drink unto one Spirit" (1 Cor. 12:13). Fellowship is not a matter of thinking alike but doing alike.



## Worshipping Day by Day

(Family Altar)

### SUNDAY

#### CONTRASTED CHARACTERS

Luke 16:19-31

Material riches or poverty in no way forms an estimate of the real value of the character of the individual. The real question that always confronts us is: "What about the real character?"

A good man in the worst circumstances is really much better off than a wicked man in the choicest of earthly surroundings.

### MONDAY

#### WHERE ARE THE NINE?

Luke 17:11-19

The best of us are far too much like the "other" nine lepers. We are more ready to pray than to praise. We are more disposed to ask God for favors than to thank Him for those we have already received.

Let us pray daily for a thankful heart.

### TUESDAY

#### PRAYER THAT PREVAILETH

Luke 18:1-14

We read that "the effectual, fervent prayer of a righteous man availeth much." Prayer, to be real prayer, must come from deep in the heart.

Like Paul we must "pray without ceasing." But the prayer must be made in the right manner to the right person.

### WEDNESDAY

#### THE CHILD AND THE KINGDOM

Luke 18:15-30

Someone has said, "Children are hindered from coming to Christ by neglect, by example, by false teaching, by fault-finding at good people and good things." And yet Jesus says that "He that offendeth one of these little ones... it were better that a mill stone were hanged about his neck and he were drowned in the depths of the sea."

### THURSDAY

#### THE SEEKER AFTER TRUTH

Luke 19:1-10

"To seek and to save that which is lost." These words characterize Jesus in every way.

But how about the one to be sought? Is he in the position where he can be found? Meditate on the attitude of Zacchaeus and his eagerness to see Jesus.

### FRIDAY

#### THE FAITHFUL AND THEIR REWARD

Luke 19:11-27

There is scarcely any limit to the increase which faithfulness will add to the spiritual gifts bestowed in common upon him who is faithful.

Faithfulness in the smaller sphere will ever lead to a larger sphere, to new activities, to grander opportunities and to more splendid achievements. "Be thou faithful unto death, and I will give thee the crown of life."

### SATURDAY

#### THE PROCESSION TRIUMPHANT

Luke 19:37-48

As these people cast their garments before Jesus as he rode in triumph into Jerusalem, so we should cast our talents, our money, our time—yea, all that we have, before Him today. We should seek to do all we can to aid His cause and to hasten His success.

It is a great privilege to have part in His triumph.

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Someone said, "A man may go to heaven without health, riches, honors, learning, friends; but he can never get there without Christ." Jesus said, "No man cometh unto the Father but by me." We like to think of our loved ones waiting for us "over there," but our highest hope as to future relations are based on Jesus' words: "I will receive you unto myself; that where I am ye may be also." He alone can open the "Door" and let us in.

Wheels run factories and carry traffic, but wings lift above earth's toil and commerce into freer atmosphere. On the wings of a dove were borne through the rainbow green promises to Noah. From heaven descended God's own Dove, with messages of love. The Holy Spirit breathes peace upon every child of God, Who opens the heavens and assures us, "This is my beloved Son."

Judge Caiaphas condemned his prisoner for accepting the title, "Son of God." Humbly Jesus admitted also the title "Son of man," then calmly announced that one day He Himself would be the Judge. He, the suffering "Son of man," would sit "at the right hand of power" and return in glory. May we with Peter now pray, "Gracious Saviour, own me in that day of Thine!"

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## Baptism

Martin R. Goshorn

(Who designates himself as  
"just a common laymen.")

Is it safe to teach that baptism is not essential to salvation? Paul speaks of it as the entrance into Jesus Christ. Rom. 6:3; Gal. 3:27 Peter says we are saved by baptism. 1 Peter 3:21. Ananias was led by the Lord to instruct Saul to arise and be baptized and wash away his sins. Acts 22:16. Peter instructed his audience that they should "Repent and be baptized,—for the remission of sins." Acts 2:38. After Philip had preached Christ to the Ethiopian eunuch, the listener said, "See here is water, what doth hinder me to be baptized." Acts 8:36. And Philip said, "If thou believest with all thine heart, thou mayest." Cornelius with his kinsmen and friends



(Acts 10:24) sought enlightenment. He was already a man who prayed to God. He wanted to understand more about the teachings of God. Acts 10:33. And while Peter was teaching them he conceived that the Holy Ghost was working with them and said, "Can anyone forbid water that these should be baptized?" And they were baptized. Acts 10:48.

At Philippi, Paul and Silas met a woman named Lydia. She, like Cornelius, was a worshiper of God. But it seems she was not yet Christian. But after she had been given the proper information by these missionaries, she too, with her household, was baptized. Acts 16:15. We wonder what these people needed to be saved. Was it not more knowledge and baptism into Jesus Christ? In each case, when they were taught, they were baptized. Here the missionaries were thrown into prison. By a miraculous act they were freed. After Paul prevented the jailor from committing suicide, the jailor was apparently made to recognize them as saved men, and he called to them, "Sirs, what must we do to be saved?" After they had spoken unto them the word of the Lord, straightway he with all his household were baptized. Acts 16:33. Likewise at Corinth, where Paul preached later, many of the hearers believed and were baptized. Acts 18:8.

The Lord had commanded his followers to teach and baptize. Men were to be saved. Jesus had said, "Straight is the gate, and narrow is the way, which leadeth to life, and few there be that find it." Matt. 7:14. The wide gate, and wide way leads to destruction. Matt. 7:13. It is easy for men to say Lord, Lord, feeling that that will enable them to enter into the kingdom. But that is not the teaching. The promise of Jesus is, "He that heareth and doeth," has the foundation of rock that will endure. Matt. 7:24-25. These early preachers did not trust any way than that laid down by the Lord. He had said, "He that believeth and is baptized shall be saved." Their job was to make the people know and believe and after that baptize into Jesus Christ. Rom. 6:3, Gal. 3:27. When their belief was wrought with baptism their faith was complete.

The Father has told Christ what he should say. John 12:49. The words he uttered were the Gospel of the Kingdom." Matt. 4:23; 9:35; Mark 1:1. It was of this same gospel about which Paul said he was not ashamed. Rom. 1:16. Of it he later said,—"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and the doctrine which is according to godliness; he is proud knowing nothing, but doting about questions and strife of words,—from such withdraw thyself." I Tim. 6:3-5. Christ's words must be taken just as they are. It is by them, and them alone, that we shall be judged in the last day. John 12:48.

From all these records it seems that there was no question, either in the minds of the teachers or the hearers, but that baptism was essential to, as well as an integral part of the plan of salvation.

Paul devoted almost a full chapter of his letter to the Romans discussing the meaning and significance of baptism. In this he indicates that it is by baptism that we enter into Christ. And he says, having been planted together in the likeness of His death, we shall be also in the likeness of His resurrection. In baptism we were buried with Christ, having died to sin. After this we are ready to walk in newness of life. Now that we have died with Him we shall also live with Him,—dead to sin and henceforth living unto God. Rom. 6. Having been born again, of the water and of the spirit, we are new creatures in Christ. II Cor. 5:17.

Being baptized into Jesus Christ, we have put on Christ, and He is become our passover. I Cor. 5:7. By faith and obedience our lives are hid with Him. Col. 3:3. We have accepted

the mark of His blood. I Peter 1:2. All the homes of the Israelites that were marked with the blood of the lamb in obedience to God's command were, by that mark, made safe from the terrible destruction of the death angel. He just passed over them. Ex. 12:13. Likewise our shortcomings are overlooked.

But Paul makes haste to guard us against missuse of this favor. He says, "What then? Shall we sin, because we are under grace? God forbid. "Know ye not, to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." Jesus provided for this in His commandment. His order is, "Go teach, baptize, then teach again." Teach—give knowledge, baptize—to save. Now they are in the fold of the Saved. Continue teaching them to obey all He commanded in order that they may grow in grace and keep saved. Now we are children of God,—“Heirs of God, and joint heirs with Christ.” Rom. 8:16-17. Even yet we may sometimes stumble and fall. But John gives us a consoling thought for that: “My little children, these things I write unto you that ye sin not, and if any man sin, we have an advocate with the Father, Jesus Christ the righteous.” I John 2:1.

Along this line of teaching, Jesus also has left us an example. Peter had been with Him almost continually, yet, when the test came at the trial of his Lord, he denied even to cursing and swearing. Mark 14:68-71. But his conscience was not yet seared so that he could not repent. “He went out and wept bitterly.” Luke 22:62. And again when Jesus met him He tested him as to his love for Him, and again Peter showed him that he really did love Him and was grieved because He tested him so strongly. Jesus did not cast him off. Instead he said, “Feed my lambs, Feed my sheep, Follow me.” John 21:15-22.

It was a wonderful and complete example that our Lord, in the flesh, set before us. Peter said, “He hath given us an example that we might follow his steps.” A common entreaty of Jesus was, “Follow me.” He said, “I am the way, the truth, and the life; no one cometh unto the Father, but by me. John 14:6. “He goeth before them, and the sheep follow him.” John 10:4.

Before Jesus began His ministry He went to John, who was baptizing in the water of the Jordan and asked to be baptized. And, “Being baptized and praying the heaven was opened,” and the Spirit descended, like a dove, and lighted on Him. Then a voice from heaven said, “This is my beloved Son, in whom I am well pleased.” Matt. 3:14-17. When John hesitated to administer baptism to Jesus, he said, “Suffer it to be so now, for thus it becometh us to fulfill all righteousness.” He was not a Sinner. He did not need to be born again. Apparently it was just an example of the right way.

Not long after this event there was a marriage to which Jesus and his disciples were invited. And the mother of Jesus was there. She said to her son, “They have no wine.” She knew some things about her boy she had told no one. She had only pondered them in her own heart. Luke 2:19. She commanded the servants, “Whatsoever he saith unto you do it.” And by doing as He commanded, then they had the opportunity of witnessing His first miracle. The water was made wine. John 2:1-11.

This miracle was the beginning of His miracles and perhaps pictured the transition from the faulty, “First covenant” to a second, which was a “Better covenant,” which was established on better promises. This second covenant was “The perfect law of liberty.” Heb. 8:6. James 1:25.

If men would just obey the injunction of Mary,—“Whatsoever He saith unto you do it,”—as did the servants at the feast, how much richer would be the lives of every one!

Nicodemus, a ruler of the Jews, seems to have heard about Christ. He went to him by night saying, "Rabbi, we know that thou art a teacher sent from God." He was an honest seeker. Jesus told him, "Except a man be born again, he cannot see the kingdom of God." This, Nicodemus could not understand. Perhaps he had not witnessed the baptism of Christ in the Jordan. It is not likely he had seen the Holy Ghost immediately resting on him, after the water baptism. Luke 3:22. If he had seen Christ's exemplary baptism with the water and the Spirit, and heard the voice from heaven expressing the pleasure of his Father with this work of his Son; he might have understood. So Jesus had to explain to him that he must be born of water and the spirit. John 3:5.

"After these things, came his disciples into the land of Judaea; and there he tarried with them, and baptized." John 3:22. "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John"—"He left Judaea, and departed again to Galilee." John 4:1-3.

Baptism was so important and so common in the time of Christ that it seems to have been universally regarded as necessary in his plan of salvation. He said of it, "He that believeth and is baptized, shall be saved and he that believeth not shall be damned." Mark 16:16. In His final commission before His ascension, He said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you." Matt. 28:18-20. First teach. Then baptize. This being done, teach again the "All things" of Christ's teachings. In other words "Feed my lambs." John 21:15.

Christ's words are surely authoritative and final. Ages before the coming of the Babe of Bethlehem, the purpose of His coming was told to Moses by the Lord. He said, "I will raise them up a Prophet from among their brethren like unto thee, (Moses) I will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not harken unto my words which he shall speak in my name I will require it of him." Deut. 18:18-19.

That Prophet came. He spoke words His Father had given Him. John 17:8. He revealed His Father's commandment. John 12:49. And He said, "He that rejecteth me and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." John 12:48. "If a man love me he will keep my words." John 14:23.

The story is all so plain that it does not seem possible there should be a doubt about it. It is the gospel of our Lord. But as early as Paul's time he saw a drifting away of the people from "Sound doctrine." 2 Tim. 4:3. He also said, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel, which is not another; but there be some that trouble you and pervert the gospel of Christ." Gal. 1:6-7.

It hurt Paul to find that the people were inclined to follow men rather than Christ. 1 Cor. 1:11-13. He tried to impress on them that he was only a minister trying to point them to Christ. 1 Cor. 3:5.

We know some quote Eph. 2:8-9—"By grace are you saved through faith." And Romans 3:20—"By the deeds of the law there shall no flesh be justified in his sight." We agree with the thought in both. We know, "By the works of the law shall no flesh be saved." Gal. 2:16. We must be saved by Christ. We should remember that following the above quotation from Romans there is another: "Where is boasting then? It is ex-

cluded. By what law? Of works? Nay: but by the law of faith." Rom. 3:27. The law of works is the "First covenant." It was faulty. But we have a new, "And better covenant, established on better promises." Heb. 8:6-7.

The Jews still hold to the "First covenant." Our law is the "Law of faith,"—the "Perfect law of liberty," the terms of which, we must obey in order that our faith coupled with works, may be made perfect. James 2:21. Baptism is not in the law of Moses. It is a Christian ordinance. It is one of the fundamental teachings in the Gospel revealed through the incarnate Lord.

We do not contradict that we are saved by grace, through faith. Nor do we think anyone should deny that we are saved by baptism. For Christ said, "He that believeth and is baptized shall be saved." And Peter said, "Even baptism doth also now save us." 1 Peter 3:21.

We are saved by grace, because without grace there would have been no Incarnate Christ to bring us that new and better covenant. We must also have faith and believe or we could not be saved. Christ plainly says so, "He that believeth not shall be damned." But we are also saved by baptism. Neither baptism nor grace, nor hope, nor faith, in themselves save us.

James saw the danger of confusion about this matter. And he illustrated by referring to the use of faith and works by Abraham. He said, "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with works, and by works was faith made perfect." James 2:21-22. By the two welded into each other, faith working with works, and works working with faith, makes perfect faith, as well as perfect works. Either without the other is dead. If we call baptism works then baptism is just as essential to salvation as was the placing of Isaac on the altar in order that Abraham might receive the promise. Remember that the Lord said to Abraham "Because thou hast done this thing," (Ex. 22:16) the blessing should come to him.

We should remember that, "The law was given by Moses, but grace and truth came by Jesus Christ." John 1:16. The Word of God (John 12:49), which was delivered by Jesus, is truth. John 17:17. Of it, he said, "Ye shall know the truth and the Truth shall make you free." John 8:32. So our freedom from sin must come from a knowledge of, and obedience to, the very words sent from the Father by that Prophet. Deut. 18:18-19. That Prophet was none other than our Lord and Savior Jesus Christ. He delivered, with his human lips, the words His Father had given Him. John 17:8. God told Moses, "Whosoever will not harken unto the words which he shall speak in my name, I will require it of him." Jesus said, "He that rejecteth me, and receiveth not my words hath one that judgeth him, the word that I have spoken shall judge him in the last day." John 12:48. Some of these words are, "Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Others are, "He that believeth and is baptized shall be saved."

After our Lord had finished His work on earth (John 17:4); after He had ascended unto His Father (John 20:17); and after numerous churches had been organized, and grown to great numbers; it seems that He saw the need of renewing, in the minds of the people, the importance of strict obedience to the message he had delivered; and as a climax in a special message which He commanded John to write, He said, "Blessed are they that do his commandments, that they may have the right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.



## Christian Endeavor Topics for Young People

REV. W. ST. CLAIRE BENSHOFF, TOPIC EDITOR

Topic for October 5, 1941

### "A SEVEN DAY CHRISTIAN"

Scripture Lesson: Proverbs 21:3; Hosca 6:6; Mark 12:28-34.

#### For the Leader

There has been one day of each week set aside for a day of rest. God intended that man should rest on this day, and to use it to worship Him. God knew what man was like, for God made man. And God knew that man would need a day of rest from the labors of the week. Too, God wanted man to bring praise unto His Name. So God combined the day of rest with a day of worship. This was at the end of the week. When Christ came from the Tomb on the first day of the week He established the custom of using that day as the one for rest and worship. The true Christian Churches observe Sunday as the day of worship and rest.

Tonight we want to think about the kind of worship we should give to God, and whether or not we are required to carry the atmosphere of Sunday worship into the days of the week. We want to discover in God's Word just how we are to conduct ourselves during the days of the week.

#### Discussion of the Topic

IS FORMAL WORSHIP SUFFICIENT? There is a danger that we may make a profession of following Jesus Christ, and still not have faith in Him. We are then content to be present at the Sunday services. Here we will sing and listen, paying close attention to the Minister, but not hearing much of what he has to say. We thus go away with a feeling that we have done our duty towards God for another week. We cannot say that our spirit was in the services. What we have done is to worship in body and reputation.

Christ warns against this practice. (Matt. 7:21-23). He warns that "not every one that calls Him 'Lord' is going to go to heaven." This warning is directed to all those who make a nice profession of goodness on Sunday, but who do not have a spiritual faith in the saving of Christ. These same people are those who do not think of the Church or the Christian life except on Sunday.

Formal Sunday worship is not enough. In Proverbs 21:3 we are told that a practice of Christian principles in daily living is far better and acceptable to God than any amount of Sunday profession. The true Christian will come to Church on Sunday, enter into the services with the heart, and then go forth to live "with Christ" every day of the week. Let us learn the difference between "just being in Church" and actually being in the spirit of the service.

(Question. In what ways can we make the Sunday services become of more personal meaning to us? In what ways can the Sunday Service aid us to live more Christ-like lives through the week?)

WHAT IS THE BASIS OF TRUE RELIGION? The first main basis of true religion is our Christian conduct. It is essential that we have a definite faith in Christ and an acceptance of Him as our Redeemer from Sin. Without this, any further profession or effect on our part is but vain-glory. Then next comes our participation in the services of God's house.

Every Christian should have a real desire to be present and take part in the Church services.

Perhaps the best basis on which to judge true religion is the effect of our lives on other people, especially the last six days of every week. James is our source of Bible information on this point for he says, (James 1:26) that "If any man... seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain." We have too often seen a fine profession of Christianity by word and act on the part of certain people. They made a fine impression on us. But then their acts when out in business or in their homes were not in keeping with their profession. First, let us make a profession of Christianity, but then let us learn to live as we profess.

A word of caution. Many people are so vitally interested in helping others and in seeing that the Church is run all right, and in doing good works, that they are failing to keep themselves refreshed and renewed spiritually. As we endeavor to live our lives among men as examples of Christ, we must take times of devotion in which we must strengthen our own Christian character. Let us live daily through help and inspiration received from the Word of God.

(Question. How critical should we be of another person's profession of Christianity? What source should we use as a basis for our conduct in life?)

IS "SUNDAY CONDUCT" POSSIBLE THROUGHOUT THE WEEK? Often times we find it very easy to live the Christian life on Sunday when we can go to Church and Christian Endeavor. It is easy because our friends are doing the same things. The school and our work is closed on Sunday, and we are more or less free from the associations of those who do not have an interest in our Christ. Thus we are able to live in the spirit of Christ and Church worship all day Sunday. But the question arises as to the possibility of living each day of the week in the spirit of Sunday.

Our Christian profession demands that we live always according to the laws of the Christ-life. Daily living, away from the minister and the Church, among non-Christian people, is the real test of our faith. We are required by God to act as if Christ were by our side every moment.

In the lives of each of us Christian young people there are virtues of Christianity which are lying idle, much like unused furniture in a storeroom. We have a belief in Christ, we know of His love, we understand His promises, and we trust in Him for help. But we never bring these things out into the open. Sunday night we clamp our mouths shut on our testimony of Christ and do not open up until the next Sunday morning. The world doesn't know the happiness of the Christian life unless we tell them. We should be willing to bring these beautiful virtues of Christianity out into the open through the week so that others can taste of the love of God which we have in our lives. Yes, with God's help, it is possible to live a "Sunday life" each day of the week.

(Question. What is the meaning of Galatians 5:25? What relation does it bear to our daily task of Christian living? Is it a compulsory command?)

WHICH IS MORE IMPORTANT SUNDAY CONDUCT OR WEEK DAY CONDUCT? This question should make us think very definitely about the kind of life we are living each of the seven days of the week. It is equally important that each week day be lived as near to Christ as possible, as it is that we live a definite example of Christ on Sunday. There is no moment of time for the Christian when he dare lay down on his profession of Christ, for that means failure. The world is watching us. We are to let our "lights so shine before men, (at all times) that they may see our good works, and glorify our Father which is in heaven."

Tonight we should take the words of Peter, (II Peter 3:14) and strive to conduct ourselves EACH DAY in such a way

that we will always be examples of Christianity. Let us be diligent that we may be found of Him in peace, without spot, and blameless.

How pure that soul must be,  
Which, placed within Thy piercing sight,  
Shall shrink not, but with calm delight  
Can live, and look on Thee

(Question. Should our basis for conduct each day be according to our standards, or according to the wisdom of Christ in these matters? Why?)

(Note: Where Bible verses are referred to, have them read along with the topics. This is essential, if the full meaning of the topics is to be learned.)



## Our Children's Department

MRS. LORETTA CARRITHERS,

SUPERINTENDENT



Dear Children:

We hope you arrived home safely from Conference. The weather was very pleasant during that week, and the Brethren enjoyed being together again in Christian fellowship. I am sure that none of them had a better time than the fine group of children who met each morning.

The children were attentive during the Bible stories and object lessons. They worked earnestly on the songs, too, and went over to the gymnasium on Friday and sang for our parents and friends.

The college campus, out in front of the Library building, made an excellent play ground, where we spent some enjoyable time. We had our pictures taken too. So really, you boys and girls who were not there missed a great deal. We hope more of you may come to Conference next year, with your parents.

Some of the boys and girls told me that they had been reading my letters each week, others said they did not know there were any letters written to them at all. We hope the parents will tell their children about these letters and help them to become real Brethren boys and girls, loyal to Christ, His church, and His work.

I would like to receive at least a post card from each boy and girl who read these letters, and your name will be printed in the Evangelist. This will help me to know whether you are reading these letters and also if you wish them to continue being written.

Now, here is a little story before I close my letter—

We will use the Bible verse "Thou God seest me." Genesis 16:13.

One of the most difficult things for any boy or girl to realize is the fact that God can see us, no matter where we are, and hear our conversation and even read our thoughts.

Once a bunch of boys, walking along a country road, chanced upon a deserted farm. The windows of the house were broken, the yard overgrown with weeds, and the gate was hanging on one hinge. There was no sign of life any where. On one side

of the house was a tree, laden with apples. Oh, my, what a temptation the boys had! One of them suggested that they fill their pockets with apples. Others, however, expressed their fear that some one might chance to pass that way and see them. Finally one of them hit upon the idea that they visit the orchard that evening.

They did so. One boy climbed the tree and shook down the apples, while the others gathered them in little bags they had brought with them. All of a sudden a man appeared on horseback, and jumping off at the gate, made for the apple tree. This he did so quickly that the boys did not know of his presence until he stood before them.

Now, how did that man know about the boys? Did he overhear their conversation? No. Seven miles away an astronomer, sweeping the heavens with his telescope, saw what was going on under that apple tree. He thereupon telephoned the news to the owner of the farm, whom he knew well, and he, mounting a horse, galloped to the scene a mile and a half away.

If an astronomer, (a man who studies the stars) by the aid of his telescope, could see those boys seven miles away, surely God can see us any where. Let us, therefore, never do evil, for "Thou God seest me!"

What comfort these words are to those who do good. Remember God has seen the good deeds and He will never forget them.

There are so many ways in which we can do good. We can be kind and courteous at all times. We can help our parents with little tasks. We can be faithful to our Church and Sunday School. We can invite other boys and girls to go to Sunday School with us. Let the words of the text be ever present in your minds, and they will keep you from doing wrong and help you to do right. Surely, "Thou God seest me!"

Now, please do not forget to write me a post card.

With love, in Christ's Name,

Aunt Loretta  
513 Bowman St.  
Mansfield, Ohio

## A REMINDER

The Ohio Pastors are reminded that they should be preparing to attend the Ohio District Ministerial Retreat, which will be held in Ashland at the Park Street Brethren Church on Monday and Tuesday, October 20 and 21.

There will be sessions on Monday afternoon and evening, with a "breakfast" session on Tuesday morning, followed by the morning session.

A full digest of the program will appear in the next issue of **The Evangelist**

G. C. Carpenter,  
President Ohio District Ministerium



## Among the Churches

### Post Card Publicity

#### FAREWELL AT OAKVILLE

It was our privilege to spend almost five years as the pastor of the Oakville Brethren Church. These were indeed happy years. We believe we spent the most harmonious and enjoyable years in our Ministry with these good people. Sixty-five were added to the Church during this time. Most of them have been and are now a rich blessing to the Church. We also made an average gain of some over 40 in the Sunday School attendance. The prayer meeting was well attended during the five years.

During this time some splendid improvements were added to the Church property which increases the usefulness of the Church in the community. The large Church lot which was purchased under the Ministry of Rev. J. Ray Klingensmith was laid for and landscaped, until it is now one of the loveliest Church lawns I have ever seen. There are about 75 Evergreen trees, 100 different kinds of flowers and plants and 50 different kind of shrubbery on the lawn itself. Also ample trees to give the shade desired for outdoor meetings. There is also an outdoor furnace and place for camp fire services.

The Church has also been redecorated both inside and out and a new furnace installed. Candelabrum and 3 lovely pictures were presented to the Church during the past year. Some needed improvements were also made at the parsonage.

We found Oakville one of the hardest places to leave because of the many wonderful gifts given and the fine entertainment in the homes and in public gatherings. We wish to thank the Church through the pages of **The Evangelist** for the fine Christian spirit shown us not only in our leaving, but throughout our ministry. We bespeak for Rev. Whetstone an even greater ministry. We shall always remember our years at Oakville with delight.

#### RECEPTION AT ASHLAND

We assumed our new duties with the Ashland Church September 1st. On September 7th. we were officially installed as Pastor and brought our first sermon to a large and appreciative audience.

The following Friday Evening the Church gave a reception for the family. Never before have we had such a wonderful welcome. We were first greeted by about 185 people and then led to the basement where a wonderful meal was enjoyed by

all. The basement was filled with members and friends. The reception was indeed unique. Programs, with a picture of the entire family appeared on the front page. Mrs. L. E. Lindower prepared a special song in our honor. Welcomes were extended from the Church, the various auxiliaries of the Church, the College, the Chamber of Commerce of the city and the city Ministerial Association. We shall long remember this reception.

The attendance has taken on an increased interest, and the people seem to have a mind to work. We trust we may at least in part be worthy of such a fine reception and response at the beginning of our Ministry. We desire that the Ashland Church shall be a challenge to the entire denomination in leadership and activity. Nine have been received into the membership of the Church during this brief time with many others desiring to come as soon as they may be able to receive their Church letters.

We have had many visitors since the beginning of school. When you are in Ashland or are driving through be sure and stop at the Church and at 909 College Blvd. as well as at the College and Publishing Company. You will always be welcome. Pray that our ministry may prove a rich blessing to the Church here.

L. V. King

The Brethren Berean Band enjoyed a very successful institute, held at the Manteca Brethren Church, August 1st, 1941.

A splendid group of young people were gathered.

The meeting was in charge of our vice-president, Alvin Mathews, in the absence of the president, Harold Detting, who although not with us in body, was with us in spirit and prayer.

Song service was conducted by song leader, Harold Crum. The happy voices joined prayerfully in the Congregational singing was indeed most inspiring.

Following the Scripture and prayer many special numbers were sung. We were favored with special music sung in Spanish, by the main speaker of the evening, Paul Hubbard, from Stockton, pastor at the Free Methodist Church, Stone Correl.

We were then led through a most interesting and instructive sermon, in which Mr. Hubbard urged us to walk the High road and not the Low Road.

Our brother Frank Gehman then offered prayer. The group again united for light refreshments, which filled all present, with good Fellowship and spiritual food, inspiring us all to return home to endeavor to lead a more consecrated life.

Respectfully submitted,  
Cor. Secretary,  
Nora Liddicoat

#### HAGERSTOWN, MD.

#### Picnic Supper Held By Berean Class

The Berean Class of the First Brethren Church, taught by Mrs. Braden Ridenour, held its meeting at Pangborn Park when a picnic supper was served by the hostesses, Ethel Geaslen, Florence Harner, Mary Johnston, Mabel Martin, Edna Martin and Henrietta Palmer.

A novel and interesting program patterned on "Information Please," was presented in four parts by Olive Stouffer and Dorothea Myers. Scriptures were read preceding each topic by Lila Minnich, Sara Lindsay and Gaynell Keplinger. The quiz carried questions on religion, music, poetry and science. Freda Johns, Lila Minnich, Edna Martin and Lois Stouffer were the winning experts on the respective subjects with Freda Johns



closing grand expert. Other games were played, being conducted by Evelyn Wolfe.

Gay Ovelman presided during the business session when the following officers were elected: President, Charlotte Minnich; vice president, Dorothea Myers; secretary, Gaynell Keplinger; assistant secretary, Mary Johnston; treasurer, Ruth Hungate; assistant treasurer, Freda Johns; class secretary, Gay Ovelman; assistant class secretary, Mabel Martin; corresponding secretary, Sara Lindsay; assistant corresponding secretary, Edna Martin.

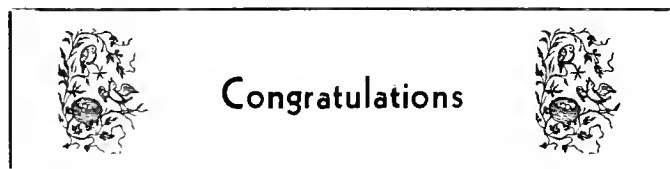
Others present were: Etta Snyder, Hattie Metz, Laverne Rudisill, Dorothy Minnich, Ethel Myers, Katherine Adams and Mrs. M. Braden Ridenour.

#### Waterloo, Iowa

We had our second of eleven Family Nights last evening, (September 17th). There were about 100 in attendance, which is about the average for each week.

We have a pot-luck supper and then divide the attendants into various groups. Rev. W. C. Benshoff has the adult group and they are studying The Dispensations. The young people have an accredited class studying the Book of Genesis. This group is taught by Dr. L. O. McCartneysmith. Mrs. McCartneysmith has charge of the juniors.

Mrs. B. F. Puterbaugh



PRICE-REED. A beautiful invitational Church wedding took place when Miss Betty Reed, daughter of Mr. and Mrs. Arno Reed became the bride of Mr. Jasper Price, son of Mr. and Mrs. Arthur Price. The wedding was solemnized in the North Liberty, Indiana, Brethren Church, by the Rev. G. L. Maus, pastor of the church.

The single ring ceremony was used in the presence of two hundred and fifty guests.

Mr. and Mrs. Price are both very loyal and active members of the North Liberty Church.

G. L. Maus



CARLTON—Mrs. Margaret Cecelia Carlton, widow of Harvey B. Carlton, died at the home of her son, Clarence C. Carlton, 426 Mitchell avenue, Sunday morning at 5:00 o'clock of complications, after an illness of one day. She resided with her son, Homer B. Carlton at Park Heights, Cumberland, but had been visiting in this city for the past week. She was the daughter of the late Daniel and Susan Fry Carbaugh and was a member of The First Brethren Church of Hagerstown, Md.

Surviving sons: Clarence, Hagerstown and Homer, Cumberland; 3 grandchildren; brothers Samuel E. and Zacharia, Hagerstown. The body was removed to the A. K. Coffman Funeral Home where services were held Tuesday afternoon at 2:00 o'clock with the Rev. Dr. W. D. Furry officiating. Interment in Church of God cemetery, Broadfording.

BEACHLER—On September 11th. 1941 Mary Louise Beachler entered into rest. Thus came to a close an earthly pilgrimage which began on April 12th. 1913 in Waterloo, Iowa when Mary Louise was born to Dr. William H. Beachler and Mabel Garber Beachler. In the very first year of her life Mary Louise was stricken with a devastating fever which drew its toll in physical illness and handicap through the rest of her life. To live a courageous, helpful, kindly and Christian life through the succeeding years of her experience became the grand achievement of this young life and when the last step of the pilgrim took her around the bend and out of sight of her friends and loved ones the conviction was ours that the Master's benediction—"Well done, good and faithful servant" would be her portion.

Mary Louise became a believing member of the Brethren Church at the early age of seven years so that her sturdy, quiet testimony to faith in Christ and love for his Kingdom sounded throughout three fourths of her entire life.

Funeral services were held in the Brethren Church, New Lebanon, O. on Monday afternoon September 15th. 1941 at 2:30 o'clock with Rev. C. C. Grisso and the writer having part in the service. Interment was in Mound Hill Cemetery, Eaton, Ohio.

Mary Louise leaves to mourn her passing, her mother, Mrs. Mabel G. Beachler; a brother; J. Russell Beachler; a sister, Mrs. Lorene Kiracofe and a host of relatives and friends. Her father, Dr. Wm. H. Beachler, preceded her in death on June 8th. 1941.

Edwin Boardman Jr.  
Minister, First Brethren Church  
Hagerstown, Md.

HALL—Miss Lucy Margaret Hall, 76, died at her home September 11. She had been in ill health since the latter part of April but had recently been somewhat improved.

Miss Hall was the daughter of the late George Gordon and Elizabeth Hall. She was born November 1, 1864 in Rockingham County, Virginia, where she lived practically her entire life.

She was a well known and greatly loved practical nurse. The large concourse of friends and neighbors which attended her last rites were profuse in their praise of her life of good deeds and kindness.

Especially outstanding in her life is her Christian profession and loyalty and strength of character. She was a charter member of the Bethlehem Church and for over 50 years she loved her church and worked for its advancement. She was interested and well informed on the affairs of the denomination. She had been a subscriber to *The Evangelist* for practically all of her Christian life with the exception of the period of controversy when for a while, she deemed it unwise to read it. She was the dependable, consecrated, praying kind of Christian that really puts the Kingdom first. Some weeks ago she requested the anointing service which was administered by the writer and brother William F. Flory of the Church of the Brethren. She was improved in health thereafter and was able to be up and about the house.

Miss Hall is survived by her sister Mrs. G. C. Dowell with whom she made her home and by her brother, Professor J. H. Hall and by a number of nieces and nephews.

The funeral was conducted from the Bethlehem Church by the writer assisted by Rev. B. S. Landes and Rev. William F. Flory. Her body was laid to rest in the Dayton Cemetery.

John F. Locke





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## CONTENTS

|                                                          |     |
|----------------------------------------------------------|-----|
| Interesting Items .....                                  | 2   |
| Our Publishing Interests—Editorial—                      |     |
| Rev. Frank Gehman .....                                  | 3   |
| The Bible—Rev. George E. Drushal .....                   | 4   |
| The South Bend Church Celebrates Its Victory Drive ..... | 6-8 |
| What You Have in Mine—Rev. J. G. Dodds .....             | 9   |
| Ashland College and Seminary News—                       |     |
| Dr. E. G. Mason .....                                    | 10  |
| Ohio Minister's Retreat Program .....                    | 11  |
| The Swift and Sudden Event—H. R. Garland .....           | 11  |
| Christian Endeavor Topic for Young People .....          | 12  |
| The Borrowed Axe—J. M. Bowman .....                      | 12  |
| Worshipping Day by Day (Family Altar) .....              | 13  |
| Children's Department .....                              | 14  |
| Yearly Program of the Smithville, Ohio Church .....      | 15  |
| Among the Churches .....                                 | 15  |

## INTERESTING ITEMS

A UNIQUE CARD comes from Brother Floyd Sibert, pastor of our Pittsburgh, Pa., Church. It is an announcement of their Rally Day which will be held on Sunday, October 5th. It very definitely suggests the idea of "Pulling Together" in this great effort. We trust that the Pittsburgh Brethren will have a great day.

WE ARE GLAD TO PRESENT the program of the Smithville, Ohio, Church, pastored by our good Brother Dodds. It is a far-reaching, forward-looking program and covers the time from October 1, 1941 to September 30, 1942. Other churches may find some suggestive helps in this program, which, we are sure, is not a copyright feature of the Smithville Church, but one which they will gladly share with any church desiring to use any or all of it.

FOR THE NEXT THREE WEEKS we will present a series of three Editorial articles from the pen of Rev. J. G. Dodds, editorial contributor to The Evangelist. They will bear close reading and study. They will do you good.

WE NOTE FROM THE OAKVILLE BULLETINS that Brother S. M. Whetstone is getting well established in the pastorate of that church. He announces that "twenty-six people greeted us at our first mid-week service last week." The mid-week service is the spiritual thermometer of the church life. Every church ought to keep it high.

FROM A DAYTON CIRCULATING LETTER: A paragraph in this letter is very interesting. It is labeled "CASH DAY." We quote it below.

"For the week of September 14-21 every member of the church, young and old, is going to lay back one-tenth of their total income, which is their tithe unto God. On Sunday, September 21, all are going to bring that tithe to the church service and lay it upon the altar before Him. This Sunday, the 21st, will be "CASH DAY." We want to see what our church can do for the Lord if we are all doing our share. This will be both fun and of great interest to know our ability. Ten per cent for the Lord—Ninety per cent for you."

We will be much interested to know the results of this day of giving and consecration, for one cannot give his material wealth in this manner and not give also more of himself.

THE JOHNSTOWN THIRD Bulletin of September 14th gives a comprehensive resume of the goals and objectives of the "lay" work of the church, as Brother Crick sets forth the goals and objectives of both the W. M. S. and the Layman's organization. The church has set a goal of 50 men as members of the Laymans Group.

AN ARRESTING SENTENCE FROM the Dayton bulletin of September 21: "The tithe is Mightier than the Drive." Think it over.

A RALLY DAY BULLETIN from Brother C. A. Stewart, pastor at Bryan, Ohio announces the plans for their Rally Day on October 5th. "Each One Bring One" is their slogan. As usual, surrounding Brethren and friends of the church are urged to attend.



# EDITORIALS



Rev.

Frank

Gehman

## OUR PUBLISHING INTERESTS

Our Lord set the Church the largest task ever committed to any group of people or institution. The responsibility to carry out that commission is proportionately great. If wise, the Church will use every legitimate device available to prosper its work. Vital-important to that end is the use of the printed page. Very naturally, then, the publishing interests of the Brethren Church are of primary concern to the Church. If, as Brethren people, we have ever tended to overlook that fact, we ought to do so no more.

Church publications serve as a nerve center to the Church which they represent. The nerves of the human body keep the mind informed of the state of all parts of the body. Likewise every part of the body prospers only if the nerves emanating from the brain, center of the nervous system, function rightly. The health and happiness of every part of the body depends in a large way upon the health and happiness of every other part. The more highly developed the nervous system, the higher the order of the body. By analogy we may successfully argue that the higher we desire the Brethren Church to rank in the Christian system, the greater care we will take to make our publishing interests, as the nervous system of the body, of a higher order. Unless and until we do, what we hope for from them will not be realized.

### Exchange of Ideas

Our publications provide opportunity for an exchange of ideas. Many a pastor and worker often feels desperately the need of ideas that are new to him and to the field in which he works. These ideas may not be actually new, but when previously un-

known they can come to one with a freshness and stimulation that will do much to lift a possible burden of uncertainty over method or procedure. Many ideas that may be as old as the generation can give a new courage to one who has never heard of them before by providing him with a plan of action sorely needed. Also we would want our publishing interests to be awake to any really new ideas that might put in their appearance and to be ready to pass them on to those who are at the places where fresh ideas are sometimes more important than plants and equipment. The experience of many a pastor or worker may be of valued assistance to others. Our publications ought to be fitted and equipped and aided to get fresh and useful ideas before the Church.

### Inspiration and Teaching

There is, too, the matter of inspiration and teaching that Church publications are rightly expected to provide. We can be inspired by truth as it is taught us and the uplifting inspirations that come to us to teach in a gentle but fervid way. There is much that is primarily inspiring and which derives its chief value from that fact, but teaching can also inspire, for its really the apprehension of truth that inspires. Both by inspiration and teaching it is the Church's business not only to lead its people to a real and living Christian experience but also to send them forth equipped for and encouraged to the missionizing task of the Church. There are many ways in which this responsibility may be carried out. All of them ought to be used, but amongst the most useful of them all are Church publications—Christian magazines, lesson helps, Christian Endeavor aids, tracts and whatever else can be used advantageously to that end. We cannot spare our publications here where their service is indispensable.

### News and Information

Church organs are necessary for the dissemination of news and information of interest to the Church body. One marked characteristic of the true Christian body is the community of interest; each wants to know that the other is faring well, and, if not, they wish to know that there is something which may be done about it. The Church is indeed "in the world"

and sometimes there are thousands of miles intervening between various parts of the body, but interest in the other's welfare is not done away with by that fact. The mere fact that five feet or so of distance intervenes between my brain and my toes only make my brain the more concerned about those toes because of their exposed position, and all of their prosperity depends upon their maintaining a happy relationship to the rest of the body. So it should be in the Church, and the more exposed to dangers—spiritual or otherwise—any of our Brethren may be, the greater the need to know how they fare. And without a Church paper spreading news and information of interest to the whole body, how could that be done?

### Coordination of Effort

For there to be coordination of Church efforts there has to be Church publications. Conferences can lay plans and outline procedures designed to coordinate the activities of the Church, but they only meet annually. Conferences lay the plans and the attending delegates know about them, but no plan has any real value until it is worked. It usually isn't conference machinery that effects the carrying out of the plans which it has devised, but it is the regular institutions which are on the scenes the year around that do that part of the job. All the good planning of the one week would go begging except for something to carry it over the succeeding fifty-one weeks. And here Church publications constitute a major support to the whole structure. Properly effective publications, given their proper place, will coordinate the efforts and activities of the Church. The difference without them would be the difference between the well trained and disciplined athlete with muscles moving in smooth and rhythmic coordination and the drunken and diseased lout stricken with locomotor ataxia.

The Brethren denominations exists because it upholds certain ideals, propagates distinguishing doctrines. Lay these aside and its separate existence would be only a selfish gesture. If these ideals and doctrines justify a separate denomination, they deserve dissemination and propagation. Billions of printed advertisements, bales and bales of hand bills and miles of roadside sign boards all demonstrate that high confidence commerce and industry have in the right use of printer's ink for the selling of their products to the public. Nations at war bombard each other's soldiers and civilians alike with printed propaganda. If false cults can't sell their books and leaflets, they give them away. Is it to be said in this connection that "the sons of this world are for their own generation wiser than the sons of the light?" And shall it be said that the Brethren Church does not learn by what it sees? Putting across the Brethren message and Brethren institutions will call for amongst other things, more printer's ink than we have ever used before, but it will be well worth it.

It is up to Brethren churches and Brethren people to make our publication interests a wider success than ever before. With a new building for the publishing plant, let us pray that there will also be new attainments. Appreciating their efforts and encouraging them to greater accomplishments will help our publishers on to larger successes. Why not endeavor to have every Brethren home taking **The Evangelist**? Every Sunday School using Brethren supplies? Every church sending in a generous Publication Day offering? Every pastor or church providing material for publication? Every worker distributing Brethren tracts? And the publication interests on every Brethren prayer list? When that comes to pass what do you think will happen in the Brethren Church, not only to its publishing interests but to all its interests? I would like to see it happen.



## The Bible

Rev. G. E. Drushal

Lost Creek, Kentucky

"Holy Bible, Book divine, precious treasure, thou art mine; Mine to tell me whence I came, mine to tell me what I am." Wonderful Book, consisting of a real library on Christian religion, written by about thirty-eight men, over a period of some sixteen hundred

years. It has a single theme, and that is Redemption in Jesus Christ, "Jesus Christ the Lamb of God slain before the foundation of the world." Rev. 13:8.

It is interesting to note how different was the training, the talents and the capabilities of these men. Moses was a man trained in all the knowledge of the Egyptians, what we would doubtless call today a talented man. Passing along down the line we note Amos, "Who was of the herdmen of Tekoa," as a man of the soil, not having the advantages of some of the others, though this is not intended as any argument against education. Then we note Saul of Tarsus, or of the brainiest and best educated men of his time. And thus we go on noting the wide range of differences among these men, and yet their messages all bore on one main theme as stated above.

As these men wrote their messages, at different times and different places, over a period of some sixteen hundred years it was absolutely impossible for them to have collaborated in the subject matter before them. And yet they wrote on this on theme of Redemption in Christ, without a single contradiction in the original language in which they wrote. Isn't that a wonderful thing, and how they have done it as we now have it, the Bible? This Book so wonderfully harmonious and so lofty in its ideals, and the more we read it the more we see this beautiful harmony, the music of God.

Shall we let the Bible answer the question for itself? In 2 Tim. 3:16 we read, "All scripture is given by inspiration of God." In Peter 1:21 we have, "For prophecy came not in olden time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." Thus this Book was not a natural production, BUT A SUPERNATURALLY GIVEN BOOK, inspired by the Lord Himself. And it is because the Book was given in this supernatural way that men in different walks of life did write as they did. It was because God who gave the Book put into their minds the things He would have kept or recorded for our upbuilding in His righteousness. God the Master, yes, the super-mind, knowing all things from the beginning to the end, or rather He who had not beginning and nor ending, directed in the production of this great Book.

We like to illustrate this, though, with the watch. I have often offered my watch to anyone in the audience, who was not a jeweler or watch repairer if they would put it together and make it run after I had taken it apart and laid out each piece. Of course in Elgin many there could do it. Now the wheels, jewels, pinions and mainspring could not put themselves together. It required the mind of man brooding over these things to assemble the parts and put them in such order that they would run, keep time and tell us the time of day, actually talk to us. Without mind working on matter, no watch. Without God brooding over and inspiring men to write there would be no Bible, no Book with one main theme and without contradictions.

What a wonderful Book what a wonderful message and a wonderful program laid down therein. And this program is working out in spite of all that man may do to hinder it, or change it. There is so much that one may say about this great Book and not begin to exhaust its resources, for they are inexhaustible and eternal. But the thing that we here wish to emphasize is how this Book brings God into the human consciousness, and thus bringing great comfort to all such.

We are quite certain the real born-again of God comes to the Bible as to a very extraordinary Book,

with nothing else like it. And what a comfort this consciousness of God with them is to those in sorrow, loneliness, or distress, as well as to those in peace and comfort. The writer never forgets the incident when he heard Mrs. Howard Taylor tell what the Bible meant to her when she was captured in China by the Chinese brigands. She said she just laid her hand on the blessed Book and did not get scared at all because she felt that God was with her, as He was, for those brigands never molested her in any way. Her deliverance was supernatural.

One other illustration, and I shall ask you pardon for this personal reference here, but it illustrates the point so well. My father and mother were both members of The Brethren Church and its forerunner (Dunkard Church) also. Father preceeded mother to the Glory World some eight years. Mother then went to stay with our sister who did all she could to make mother happy and contented. But there were times when she was very lonely, husband gone, home gone, just waiting for her own Homegoing. One Sunday evening when the shadows were growing long over the landscape, the time when the human heart so longs for companionship, my brother and his wife drove over to see mother. As they entered the room where mother was seated in her old arm chair, apparently alone with the open Bible in her lap, one of them remarked, "Why mother are you here alone?" Mother replied, "No children, God is here with me."





## South Bend Rejoices

Rev. E. A. Duker

We, of the South Bend First Brethren Church, want the other Brethren to know of the happiness that is the portion of the Church here. And we know that there is no better place to tell Brethren News that through **The Evangelist**, for those who are interested look to **The Brethren Evangelist** for the thing in which they are interested.

For the past several years, it has been our extreme good pleasure to have had as our pastor, Dr. Charles A. Bame. His work has never been anything but stable. The building of a vigorous membership was his task and it was well done. However long ere

urgent repairs were needed. It was thought that this amount ought to be made a matter of history and the only way was to pay that amount.

Early in the summer, Prof. Stuckey offered the idea of eliminating this debt during his incumbency. The response was almost electric. At once a committee of finance was appointed under the direction of Chairman Charles Colip. This committee met every two weeks on Saturday night and laid their plan and then worked the plans. A financial thermometer was made and erected on the church wall by Brother Harold Haenes. Each week, the indicator moved as the reports came in, and was always farther ahead than scheduled. This unusual thermometer was without doubt one of the finest methods we have yet seen to stimulate interest in such a movement.

When it became evident that our goal would be attained, September 7th was set for the mortgage burn

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# The South Bend Brethren Church

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his period of work was done, ill health came to him and long after the date when he should have ceased his work, he plodded on and only when it was absolutely impossible to go further did he surrender the work to another. This was early in the present year.

In supplying the pulpit until a permanent pastor could be called, the committee sought and obtained the help of Prof. M. A. Stuckey from our beloved college. It was but a brief period until the church asked Prof. Stuckey to continue the work indefinitely until a permanent pastor could be obtained. This he consented to do and the local Church shall be eternally grateful to him, for it is no small task for any man to travel each week end from Ashland, Ohio to South Bend, Indiana and give what is necessary to a Church whose demands are as heavy as this Church.

The response to Prof. Stuckey's leadership was most splendid. The acquaintance of the brotherhood with Prof. Stuckey's ability to preach makes unnecessary any comment on that phase of the work other than to say that the attendance grew constantly throughout the entire period, even during the summer months when many of the city churches closed, (even as we ourselves did last year), the attendance increased each week. His use of pictures on Sunday evening proved both attractive and instructive.

Some twenty years ago, this congregation built a very splendid church building and parsonage. The total cost, plus interest charges, has totaled only a few dollars less than \$100,000.00. This year yet remained some \$2800.00 indebtedness. Also some very

and victory celebration. On the previous Sunday when all the dollars were counted the goal was reached and there was found a very handsome balance beyond the needed amount. In fact about \$700.00 yet remained, and other amounts previously promised are yet arriving this week.

Of the special Services on September 7th, we shall not write, as we believe that is being cared for elsewhere in this issue. However, we feel this report would not be complete without mentioning with deep gratefulness, the untiring labors, and devotions of men and women of the earlier portions of this twenty years. Men like Dr. Rench, Dr. Beechler, Deacons Urey, Bachtel, Jackson and their good wives.

Prof. Stuckey will continue as supply minister until such time as Rev. Claud Studebaker, the new incoming pastor, takes over on or before November 1st, this year.

The South Bend Brethren Church will ever be grateful and indebted to Prof. and Mrs. Stuckey for the splendid work they have accomplished here in so short a time. They will ever find the door open here to bid them welcome in our midst. This is also true of every other minister who has served here, for each in his own way has made everlasting contribution to the building of a fine Christian congregation in this city. May the spirit of happiness always be theirs as they recall their attainments in His work here.

We believe that the Brethren throughout THE BROTHERHOOD are rejoicing today with us.



## A Brief History of the South Bend Church

### Mrs. Ruth Meinke

In the winter of 1886 the first building housing the new congregation of the First Brethren Church of South Bend, was dedicated. The lot and building was given by that kindly Christian gentleman, D. C. Ullery. Mr. Ullery lived on the adjoining property south, in a red brick house which is still standing at the corner of Pennsylvania Avenue and Michigan Street. Although blind for many years, Mr. Ullery was always found in his reserved pew with the red cushion, with a number of older men seated with him. For many years he contributed much to the support of the congregation and bequeathed a goodly sum to the work, but due to the contesting of the will, the church was not benefitted.

Rev. H. R. Holsinger, an outstanding leader of the denomination was the first pastor. Among the charter members were Grace Kline Rensch and Minnie Kline Jackson.

A revival was held by S. H. Bashor, and among the converts were Clarissa Rupel Siegel, Diantha Rupel and Mrs. Alice Whiteman.

Jesse Calvert was one of the early pastors and his daughter, Anna Calvert Shorb, is a regular attendant of the church.

November 25, 1906 by Dr. Gillen, then President of Ashland College, assisted by A. H. Lichty. This building, though small was finished and furnished beautifully.

Following Rev. Eikenberry, A. T. Wirick was called to the pastorate and with his evangelistic efforts the church grew spiritually and numerically.

During the pastorate of A. E. Thomas the "Billy Sunday revival" was held and 100 members were added to the church. These were also years of calling preachers to the ministry. Among those ordained from this congregation were C. A. Stewart, C. D. Whitmer, Martin Garrison, Homer Anderson, Thomas Howell and John Clark.

After a good many years the remodeled church was paid for and the congregation needed more room for Sunday School and also a parsonage. Miss Lily Jester and Mrs. M. V. Bachtel banded themselves together to pray that the adjoining property on the north might be bought for a parsonage. In 1918 this purchase was made, and then these two women began to pray that we might reach a little farther and buy the corner lot. And as these women worked and prayed toward that Goal, God worked in mysterious ways His wonders to perform, and on Friday evening, November 12, 1920, following a revival service, the church was badly damaged by fire. It was a stunned and sorrow-stricken congregation that met in the Elder School the following Sunday morning.

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## Celebrates It's Victory Drive

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Dr. W. D. Furry was one of the outstanding pastors of the congregation. Under his fine leadership the church grew and became well known in the city. Among the leaders of that day were the G. M. Ureys, John Frames, Frank Fields, Will Augustines and M. V. Bachtels.

Under the pastorate of F. B. Yoder, the young people's work was started with the organization of a Senior and Junior Christian Endeavor. On the membership list of the Junior C. E. were found the names of Richard Obenchain, C. A. Sholly, Lily Garwood and Charles Colip. Two young men, Delbert Whitmer and Will Garwood, acted as sponsors of this organization.

The congregation was now planning for a remodeled church building and the Junior C. E. earned enough to buy the organ and the choir chairs.

The remodeling was completed during the ministry of D. F. Eikenberry and the church was dedicated on

Plans were made to repair the building at once and on Thanksgiving day the men cleared the church of the wreckage. On November 28th, \$16,000.00 was raised in cash and pledges to proceed with the work and now the corner lot was purchased and plans were under way for a new building.

Under the fine business-like leadership of Dr. G. W. Rensch, the congregation cooperated and worked to the best of its ability. The corner-stone was laid on April 16, 1922, with the moderator, Roland Obenchain, presiding and Rev. A. T. Wirick delivering the address.

The building was completed and dedicated April 28, 1923, with Dr. G. W. Rensch in charge and the late Dr. W. H. Beachler delivering the address of the day.

The work of the congregation has grown and been far-reaching in the community and in the past few months, under the splendid leadership of Prof. M. A.

Stuckey, has taken on new life and zeal and today we rejoice in the complete payment of our indebtedness.

Throughout the years of this congregation many men and women have served long and faithfully in various offices of the church, and many in continuous service in their special work. Mr. Obenchain served most efficiently as moderator of the congregation through the busiest years of our history. Miss Maude Wingard served many years as Financial Secretary, handling the greater part of the funds for the building. Mr. and Mrs. M. V. Bachtel served for 43 years on the Board of Deacons, and Mr. and Mrs. H. H. Firestone have served many years in this capacity. C. D. Whitmer has given years of service as director of music. Mr. and Mrs. Clem Garwood and Miss Lily Garwood have been faithful members of the choir. Sumner Jackson and William Meinke have given

twenty-five or more years of service on the Board of Trustees. Miss Lily Garwood has worked in the Children's Department of the Sunday School since its establishment.

The roll of ministers through the fifty-five years of the history of the church include the names of Dr. H. R. Holsinger, Jesse Calvert, I. N. Miller, Dr. W. D. Furry, W. Braker, Dr. G. C. Carpenter, F. B. Yoder, Dr. C. F. Yoder, D. F. Eikenberry, Dr. George S. Baer, A. T. Wirick, A. E. Thomas, Dr. G. W. Rench, Dr. W. H. Beachler, N. V. Leatherman, Dr. R. F. Porte, Dr. C. A. Bame and Prof. M. A. Stuckey

Many who have helped to make the history of this congregation have gone to their long home, and we, who remain, must carry the torch a little farther and raise the standard higher in faithful memory to those whom we have "loved long since and lost awhile."

South Bend, Indiana

## As Reported by The South Bend Tribune



The happiness that accompanies a long-hoped-for achievement filled services all day Sunday in First Brethren church where in the evening the note and mortgage covering the church's debt was burned in an impressive ceremony.

Rev. Claude Studebaker, of Goshen, Ind., who will become the new pastor of the church sometime after Nov. 1 when his release from his present pastorate is officially granted by the Goshen congregation, delivered the evening sermon preceding the mortgage burning. The scripture was read and prayer given by Rev. E. A. Duker a member of the church; the church quartet sang, and honors were paid to the church's finance committee and to donors who have made the payment of the debt possible.

The present church building program was launched in 1921. With the church structure and the adjoining parsonage the total cost was \$99,956. From 1921 till the present each payment was met on time. Three months ago a special campaign was begun to

raise the \$3,000 balance of the debt. In that period the \$3,000 was gathered, with a substantial over-subscription which now goes into the church treasury. Dr. Charles Colip, chairman of the finance committee, presided during the note-burning ceremony. He was assisted by Harold Haenes, a member of the committee.

As the notes were burned the church was darkened and the choir sang the day's "theme song," the hymn, "Jesus Never Fails."

Special programs marked the entire day, beginning with the Sunday school in the forenoon when musical numbers added interest to the opening assembly ceremonies. In the morning worship service the sermon was given by Prof. M. A. Stuckey, of Ashland College, Ashland, Ohio, the present supply pastor of the church. Prof. and Mrs. Reid Thompson, of Ashland College, provided music and C. A. Sholly, moderator, gave the prayer. Mrs. Thompson is the former Dorothy Colip, of South Bend. Reminiscences of early days were given by C. D. Whitmer.

Dinner was served at noon for about 300 persons. An afternoon program featured greetings from a group of visiting clergymen, the installation of church and church school officers, a historical resume of the church by Mrs. William Meinke; piano music by Mrs. Stuckey; an anthem by the choir, directed by Mrs. Richard Snyder; trombone numbers by Mr. Thompson, and a sermon by Rev. A. T. Wirick, a former pastor, now residing at Shipshewana, Ind. Organ music was played by Mrs. John Riedel.

Visiting clergymen included Rev. Charles A. Bame, D.D., of Cleveland, O., pastor of the church until a few months ago when poor health forced his temporary retirement; Rev. Delbert Flora, Elkhart, Ind.; Rev. I. D. Bowman, of Cumberland Md.; Rev. J. Milton Bowman, of Nappanee, Ind.; Dr. W. I. Duker, of Shipshewana, pastor of the church at Milford, Ind.; Dr. C. G. Carpenter, of Ashland, O., and Rev. Grant McDonald, of Compton, Calif.

—South Bend Tribune

"In union there is strength." What mighty power could be exerted throughout the earth if all Christians were "in one place," God's house, each Lord's Day, praying and planning to win the world for Christ. "There are more things wrought by prayer than this world dreams of." The Holy Spirit came in mighty power at Pentecost when the disciples met "in dead earnest," intent upon knowing Christ's mind and doing His will.

What weather is ahead? Look at the clouds. Shade from scorching rays; rain for thirsty fields and flesh; rainbows with colorful promise, or tornadoes with black threats. A "bright cloud" enveloped Sinai and the Mount of Transfiguration where God's chosen met. But the Olivet cloud was the Lord's chariot to His throne whence, likewise "in a cloud," Jesus shall return.

## The Editors Speak



Rev.

J. G.

Dodds

*TEXT: "A certain man went down from Jerusalem to Jericho and fell among thieves."—Luke 10:30.  
(Four philosophies are embodied in this text.)*

all the nations of the world. My bank vaults are overladen with Gold. My security is impregnable. I have more than I need. It is impossible for me to be in want. All people of the world stand and live in dread of my overwhelming power—yet I am not satisfied with what I have. I want more; therefore because of my rapacious greed and inveterate thirst for excessive power I shall strip you of your raiment, rob you of your possessions, unmercifully wound you and leave you in desolation and misery—then I shall make sure that you are dead. I will not make any pretensions about this; I shall consider myself wholly justified in overthrowing you—for what you have is mine!

### 1. WHAT YOU HAVE IS MINE.

This philosophy is represented by the situation depicted in the words under consideration. A certain man went down from Jerusalem to Jericho and fell among thieves, which stripped him of his raiment, and wounded him, and departed leaving him half-dead.

The city of Jerusalem is about 2,500 feet above sea level. That means that Jericho is about 4,000 feet lower than Jerusalem. That is a drop of about one mile in the eighteen miles between the two cities. And the road to Jericho is a road of rocks, and rattlesnakes, and robbers.

There we have a picture of the fall of man. He did not only go down to sea level, but he went a thousand feet below sea level. You have sometimes heard the remark that some men are lower than the brutes. The unpalatable fact is that man has fallen below the brutes. The beasts of the field live at sea level or above, but man went down lower than sea level—a thousand feet lower than the brutes.

That is the sinister philosophy of modern times—what you have is mine! You have a country of your own. You do not know what to do with it. You are always fighting among yourselves. Your country is valuable in that it abounds in precious minerals,—diamonds, gold, silver, platinum, vast supply of oil, iron, rubber, and raw materials. It occupies a strategic position for the erection and operation of a naval base. You do not know how to develop it. I have more than I can control. My territory extends from pole to pole. My giant warships patrol the high seas. My airplanes out-number the combined air-fleets of

You talk about the sufferings of defenseless women and innocent children. That's nothing. I delight myself in shedding human blood. I pay no attention to the death-wail of infants. In fact, I laugh when your women shriek in pain. I make mock of their weeping. It is wonderful to hear them screaming, shrieking, agonizing, praying for approaching death. More wonderful still to see them dying by the thousands. The more they suffer the greater will be my influence. It is with a sense of pride, dignity and triumph that I rain deadly bombs upon them—for all that you have is mine.

You talk about injustice. You have forgotten that only Might is right! Force is the only god I adore. Monstrous machine guns belching their rain of death. Crushing tanks devastating everything within their path. Roaring squadrons of the air; massive anti-aircraft guns; poisonous gasses, deadly germs, implements of annihilation, pressure, force oppression, inhumanity, tyranny and rapine—these are the gods I worship,—for what is yours is mine!

I will not only be content to lay claim to your possessions by force and plunder, but when I have realized my expectations I shall make sure that your souls are imprisoned. Slavery shall be your lot. My slave ships are anchored in the harbor to receive a cargo of human derelicts—victims of my exploitation. There you will be packed together like sardines, amid unsanitary conditions. Your feet shall be chained like animals. My daring soldiers shall chastise you without fear. Streams of blood will flow from your lacerated bodies, and when you cry for mercy they will reply with vengeance and brute force. It will be futile for you to retrieve yourselves. Every-

thing will be lost to you: country, property, prestige and influence, family and friends, reason, self-respect, everything—for all that is yours is mine!

This is the selfish philosophy that is acting like a cancer in the heart of the world. It is the result of jealousy, greed, covetousness and ungodliness. It confirms the dictum that the strong must oppress the weak. It is the devil's way of viewing things, that the reign of terror must forever mark the path of man.

Against this deadly, vicious and devitalizing philosophy the Brethren Church should sound its sternest protest, disapproval and righteous indignation. Against its menacing onslaught may our Brethren Church launch out as a unit and go forward as one under the leadership of the Holy Spirit with great and eager zeal to exalt the Christ, and to proclaim and establish the principles of our heavenly citizenship.

The end of tyranny must come. Righteousness shall triumph over the earth. The Church of which Jesus said, "I will build my Church, and the gates of hell shall not prevail against it," will ultimately be victorious, for when He shall come again "the dead in Christ shall rise first, and they which are living shall be changed in a moment, in the twinkling of an eye and they shall be caught up together to be forever with Him." Until that time shall come it is our great privilege and responsibility to "not be ashamed of the Gospel of Christ which is the power of God unto salvation," and to "preach the gospel unto every creature, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever He has commanded you."

(To be continued)



## Ashland College and Seminary News

Dr. E. G. Mason



Reference has been made from time to time in these pages to the close relationship between the Brethren Church and its one and only institution of higher learning. This brief article is intended to re-emphasize this relationship and to clarify any misunderstanding that may exist.

The term "higher learning" could be expressed as easily as "higher education." The word "higher" is used to distinguish college education from elementary and secondary education. In other words, elementary refers to the lower grades of our public school program, the first eight grades ordinarily; and higher education to the college and university.

The question of ownership and control of Ashland College and Seminary has been raised from time to time. A brief re-statement may make the matter clearer in the minds of some of our people. The ownership of Ashland College by the Brethren Church is as well defined as the ownership of any church property by a congregation. Because money is given to build a church building for the use of a congregation, the laws of a state govern its control and provide a special legal arrangement for its conduct. No other arrangements could be made unless the deed for the church property be made out to one or several individuals in the congregation. This arrange-

ment would not prove satisfactory because a deed to one or more individuals would offer no legal protection to the other members of the congregation. It would further complicate matters if a death should occur on the part of the individual or individuals who held the deed. So to avoid all of this, the state requires the chartering of a church and the vesting of the church property in the hands of a board of church trustees elected and maintained by the congregation.

In the same way, a college is owned by a church body with the authority of ownership vested in the College Board of Trustees. In a congregation the members elect the church board of trustees and therefore, control the church property as well as own it. In a college, where endowment funds as well as property is involved, the laws governing the ownership and control of the funds and property is more rigid and specific. Since larger holdings are affected the Board of Trustees must be made more secure. In a congregation, a factional division may leave the deed in the hands of a church board of trustees of one faction and then legal action is necessary to define which faction really represents the original purpose for which the church was founded. These are the items of importance in the Dayton Case now pending in the Circuit Court of Appeals.

To avoid the sudden change of the attitudes and interests of a Board of Trustees of a college, the law requires that the Board shall be a stable body not subject to the whims and caprices of factional strife. Therefore it must be self-perpetuating in order to provide stability and protection. But the self-perpetuating feature of the Board of Trustees of Ashland College and Seminary is limited by the constitutional provision that the cooperating district conferences shall nominate two members for each position on the Board from which the Board is bound to select one. Any other constitutional provision would not guarantee the stability of the Board and provide the protection to the Brethren Church that it must have. The Board of Trustees can not sell or in any way dispose of any of the funds or property of the College without the specific consent of the Church at large and how to secure that consent is not now clearly known, nor it these reason to know.

From this standpoint alone all doubts should be removed so that when support is sought, it shall be known that the money given is given to a Brethren cause and is therefore Brethren.

## Ohio Minister's Retreat

At Ashland, Ohio

October 20 and 21, 1941

Monday afternoon

- 2:00 Devotions ..... Clayton Berkshire  
 Sermon Construction ..... Willis E. Ronk  
 Discussion led by Clarence Fairbanks  
 A Typical Topical Sermon ..... E. M. Riddle  
 Discussion led by Eugene Beekley  
**Monday Evening (Public Invited)**

- 7:00 Devotions ..... James Ault  
 Special Music ..... Ashland  
 Address: "Worship" ..... C. A. Stewart  
 Offering and offertory  
 Duet ..... Rev. and Mrs. Samuel Adams  
 A Typical Brethren Doctrinal Sermon  
 ..... M. A. Stuckey

**Tuesday Breakfast Session**

- 8:00 Devotions ..... Gilbert Dodds  
 A Laymen's Advice to Preachers  
 ..... Allen Thompson  
 A Preacher's Advice to Preachers  
 ..... F. C. Vanator  
 Reading ..... Mrs. Marjorie Grisso

**Tuesday Forenoon**

- 9:00 Devotions ..... Elmer Carruthers  
 Business  
 A Typical Evangelistic Sermon  
 ..... Vernon Grisso  
 Discussion led by Lester King

A Typical Expository Sermon

..... J. G. Dodds

Discussion led by Samuel Adams

The Challenge of the Hour ... L. E. Lindower

G. C. Carpenter, President

J. G. Dodds, Vice-President

Eugene Beekley, Secretary-Treasurer

## The Swift and Sudden Event

H. R. Garland

"Behold, I come as a thief." Rev. 16:15. These are words especially for the last days. With eighteen hundred years behind us now, we may take them home most solemnly to ourselves. 1. They warn. 2. They quicken. 3. They rouse. 4. They comfort.

**1.—The Coming.** It is the long-promised advent. He comes—1. As Avenger. 2. As Judge. 3. As King. 4. As Bridegroom. Like lightning; like a thief; like a snare. Like lightning to the world, but the Sun of morning to His Church; like a thief to the world, but like a Bridegroom to the Church; likely a snare to the world, but like the cloud of glory to his own.

**2.—The Watching.** Not believing nor hoping, nor waiting merely; but watching—as men do against some event, whether terrible or joyful, of which they know not the time. Watch, for ye know neither the day nor the hour of His Arrival. Watch, for that day is great and glorious. Watch, for Satan tries to lull you asleep. Watch, for the world, with its riches and vanities and pleasures, is trying to throw you off your guard.

**3.—The Keeping of the Garments.** Be like Nehemiah, who, when watching against the Ammonites, did not put off his clothes night nor day. Keep your garments all about you, that when the Lord comes He may find you not naked, but robed and ready.

**4.—The Blessedness.** Blessed is the watcher; blessed is the keeper of his garments. Many are the blessed ones; here is one class specially for the last days. It is blessed, for it cherishes our love. It is blessed, for it is the posture through which He has appointed blessing to come, in His absence, to His waiting Church.

**5.—The Warning.** Lest ye walk naked, and men see your shame. "Shame has three meanings. 1. The shameful thing or object. 2. The feeling of shame produced by the consciousness of the shameful thing. 3. The exposure to shame, and scorn from others. The first of these is specially referred to here. But all the three are connected.

Cumberland, Md.

(Brother Garland has been recently licensed to preach in The Brethren Church—Editor)





## C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

Topic for October 12, 1941

### "OTHER CHURCHES IN OUR COMMUNITY"

Scripture Lesson: Romans 12:4-13.

For the Leader

Perhaps many times we have wondered just why there are so many different churches in each community which profess to be preaching of the same Christ and of the same heaven. We have often wondered why a number of smaller churches of a community could not combine and make one strong church. What has made so many different denominations, and what is keeping them apart? To rightly answer these questions we must understand the viewpoint of the other churches of our community.

#### Discussion

**DIVISION BECAUSE OF DISAGREEMENT.** To look back into the history of most of the protestant denominations we will find that they were organized because a small group of people could not agree with those of a church already established, or they could not sanction certain steps taken by the established church. So they broke off and became another denomination. Most of these have occurred before our time, and we are not responsible for them. Investigation will disclose that the disagreements occurred mostly over minor items, and that basically the church doctrines are almost identical. This is not true in every case, however.

**BEING KEPT APART.** As far as we are concerned, we get along splendidly with young people of other churches. They come to ours and we go to theirs. And yet, because of established differences of other years, it is not possible to combine the churches. There is a tendency today to ignore the doctrines of the church and center the efforts of the churches on social enterprises. This is dangerous, because we will soon find that the important beliefs of the churches are neglected. We young people must learn what our church believes and strive to keep these doctrines alive, even if there are other churches which do not see the importance of the Biblical doctrines.

**DENOMINATIONS NOT CHRIST'S CHURCH.** Jesus spoke of His Church as His Bride. By this He meant not each specific denomination, but that out of all Christian churches He was taking those members who are truly Christian. These members constitute the true Church for which Christ gave His life. There will be no denominational barriers in heaven. Regardless of the number of denominations or earthly churches, the true church of Christ will continue to exist, and only those members who profess a sincere belief in Christ as Savior will be included in that true Church.

**MANY MEMBERS.** Our text tonight tells us that we are many members, and yet there is one body. That one body is Christ's Church. As believers we are parts of that Church, or body. Each of us has his work to do. If we are idle, we are useless. So today we hear the plea to work for Christ, in our own particular Church, and with the members of other churches, holding true to the precious doctrines of salvation as taught in the Scriptures. It is possible to co-operate, and work with other churches (and we should) and yet still hold fast to the teachings of The Brethren Church on Bible doctrines. We must do this if we are to continue to exist as a denomination.

**Suggestion:** Enlist some of your members to investigate the founding of other churches of your community, finding out why their denomination was formed, and what denominational doctrines are stressed by that church today.

## The Borrowed Axe

J. M. BOWMAN

"Let us go we pray thee into Jordan and take every man a beam." (1 Kings 6:2-11). "Ye shall receive Power." "I will go with thee." Every church member should be a worker. Some are wiser than others. "Be content to go with us." "I will go with thee."

Lukewarm churches are without fellowship of Jesus Christ. The one that prayed for the Master's **Presence**, did more for the work. If he had not been there when the axe head fell into Jordan, the work would have been seriously hindered. Moses prayed "If thy **Presence** go not with us, carry us not up hence." (Ex. 33:14-15) "My **Presence** shall go up with thee. I will give thee rest."

The Christian worker may lose his power in service for God. The child of God must have that like the axe head, or his work will be a mere formality. "The Holy Spirit," (axe head), must be present. Loss of power may not be just idleness or indifference. He has a mind to work, but not to watch, and did not see the axe head was slipping off the handle. It is good to be willing to work; safe to be anxious to pray; possible to be able to do; yet forget the true spirit in which it should be done.

We must live the yielded life; watch and pray in the Holy Spirit, Satan is satisfied if work is done without praying. Pride and indifference, selfishness in doing service for God, will cause a slipping of the axe head (the Holy Spirit), and will end in separation if not regained. The Lord gives to his servants in order that they may trade in His Name, until He comes. (Luke 19:30) The man lost that which was borrowed, and was serious about it.

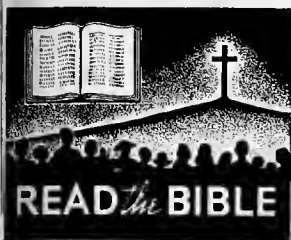
Christian worker, this applies to you. All Power for service is borrowed. We must be watching that we do not lose this wonder-working Power. We must be watching for the break is ahead. In ourselves we have nothing to lose. "In me, that is in my own flesh dwelleth no good thing" (Rom. 7:15). Some preachers and Bible School teachers fail by permitting the Gospel axe head fall into the Jordan of false doctrine and worldliness attempting to fell trees with the sunken axe head of truth.

"Tarry until ye be endued from on high." (Luke 24:49). If the Power in service is lost while working, take it to the Lord in prayer and petition Him to restore this lost Power to win souls. The axe head was restored, brought to the surface by a miracle. Elisha cut a stick and cast it in, and the iron did swim. He said, "Take it up to thee," and he found where he lost it; restored by a miracle.

A man did not go to church one Sunday; it was a windy day. His wife went and he kept the baby.

(Continued on page 15)





## Worshipping Day by Day

(Family Altar)

### SUNDAY LOSING ONE'S SELF

Luke 20:9-19

If we reject Christ for this world, we are lost in this world. Those who reject Christ from their plans and their lives, in order that they may keep possession of themselves, their pleasures and hopes, have taken the shortest and surest way to lose themselves.

### MONDAY AS OFT AS YE EAT AND DRINK

Luke 22:7-20

The simplest and most common things of daily life are employed to teach us of Christ, so that all may understand, so that everything may remind us of him, and the whole of daily life be sanctified and transfigured.

The symbols that remind us of Christ's death contain in them also a hope and promise of victory and heaven.

### TUESDAY THE SPIRIT OF TRUE SERVICE

Luke 22:24-37

The self-seeking spirit leads to Satan's kingdom, not to Christ's.

How wonderful that we have one who says to us, even as he said to Peter, "I have prayed for thee, that thy faith fail not."

Real service is not found merely in the doing, but in the inmost desiring.

### WEDNESDAY AT THE MIDNIGHT HOUR

Luke 22:39-53

Suppose that our Saviour had not gone to the Garden to pray. Just suppose that he had seen fit to meet the trial before Him without the guidance of the Father. How different it might have been.

But at that mid-night hour He prayed, "Not My will, but Thine be done." And He went to the Cross, our sacrifice.

### THURSDAY WOUNDED FOR OUR TRANSGRESSIONS

Luke 22:54-71

How deeply we ought to think on the words of Isaiah when he says, "He was wounded for our transgressions, he was bruised for our iniquities." How personal we ought to make that thought. It was for me that he suffered all these things. And I... What have I done in return?

### FRIDAY I FIND NO FAULT IN HIM

Luke 23:1-12

After our examination of all the claims of Jesus, all that He said about Himself, even though it did not agree with the ideas of mankind here on earth—we, who know and love Him, can say with more emphasis than Pilate ever could use, "I find no fault in Him."

Let us neither be "fault-finders" nor those who "find fault."

## SATURDAY

### THE FIRST FRUITS OF THEM THAT SLEPT

How wonderful is thought found in the words of I Cor. 15: 20, "Now in Christ risen from the dead, and become the first fruits of them that slept." Because He lives, we too shall live.

The resurrection of Jesus is the crowning proof that He IS the Son of God. He only slept and then arose. Man may kill the body, but they cannot kill the soul. Is your soul risen with His?

## *Assumes Hagerstown Pastorate*



Dr. Edwin Boardwin, Jr. is assuming the pastorate of the Hagerstown, Maryland, Church. For a number of years Brother Boardman has been associated with the Presbyterian Church in the east and this fall decided to again cast his lot with the Brethren Church. We welcome him back into the work of the church, realizing that during these years of absence from our pulpits his spirit and his desire has been with our denomination.

Brother Boardman is receiving his S. T. D. from Temple University in the very near future, having completed his residence work.

In taking over the work of the Hagerstown Church, he succeeds the late Dr. W. H. Beachler who passed to his reward during the summer. Dr. W. D. Furry, who was President of Ashland College for a number of years, has been pastoring the flock since the retirement of Brother Beachler, when ill health overtook him.

Be bespeak for Brother Boardman a fine and successful pastorate. He began his ministry there on September 28th.



## Our Children's Department

MRS. LORETTA CARRITHERS,

SUPERINTENDENT



Dear Children:

Yesterday, Sunday or the Sabbath, was such a busy day of merry making and going here and there, that it made me think of how differently God had intended that the day should be. After God had finished making the heavens and the earth, the Bible tells us that He rested from all His work. He knew that the people could not be busy day after day with out getting very tired, so He planned a day for rest for them. To show just what He meant for them to do, He, Himself, rested. Then He blessed and hallowed this rest day, which means He made it a Holy day, when no work was to be done. For six days people might labor and do all their work, but when the seventh day came they were to take a rest.

What do we call this rest day? Yes, Sunday, or the Sabbath. Where do we go on Sunday? To church, where we can hear about God and thank and praise Him for all He has done for us. At first, people had no churches, so they piled up stones, which they called altars, and by them they stood and thanked God. But after a while when they began to build houses for themselves, they wanted to build houses for God also, and these they called temples or churches.

Across the ocean, in other countries, these churches are often even more beautiful than they are with us.

There is a wonderful church, called a cathedral, in Italy, a country far away. It has beautiful towers which rise toward the sky and it is all of pure white marble, or stone. There are lovely carvings and glass windows in rich colors. Large pictures are painted on the walls. The pulpits are of gold and two organs give wonderful music, while the boys who sing are dressed in white, and look like angels as you see them from a distance.

If one were to stand on the roof of the cathedral the people walking down on the streets below would look like dolls. As the great bells ring out they seem to say, "Praise God! Praise God!"

There are many other beautiful churches in all parts of the world. We each have a nice church in our town or somewhere in the city not far from us. And whether it is such a great and lovely building or not, if we go there to find God and talk with Him, He is ever willing and ready to talk to us. He will guide us if we will stop our so called "business" long enough to listen to Him.

It rests people to be in church where they can sing and pray and listen to the minister as he tells about God, and His love for them. Little children, also, like to go, even though they may be quite small. There is a sweet sacredness about God's house that the children learn to love very soon.

God said that if people would do no work on Sunday but would try to please Him in every way, He would surely bless them. Instead of playing with the usual every day toys, on Sunday it would be a fine thing for the boys and girls to play "Guess Who," a Bible character game that we played at Con-

ference, play Noah's Ark, Bible Verse Railroad or some other Bible game. Then perhaps with mamma's help, you might take a basket of fruit or some flowers to some one who is ill, or to a poor person. Indeed, it would please the Father in heaven if we would try to make some one happy on His day.

Perhaps there is a new neighbor just down the road who would to come to Sunday School, if you would invite them, and make them feel welcome.

Oh, how much more pleased God would be to have people spending the Sabbath day in this manner rather than to use it for their own selfish pleasure. I am sure that people would be happier too. The greatest joy that one can have is to win some one for Christ. You children are not too small to do that, for Christ has said that "a little child shall lead them." So if you know of some one who is not in Sunday School and Church, you just pray that God will make them willing to go, and then go and ask them. You will be very glad that you did.

We should thank our Heavenly Father for making this day of rest for us. It is indeed the happiest day of all the week.

With love, in Christ's Name,

Aunt Loretta



(Continued from Page 12)

ayed, and the wind made the window sash rattle. Baby cried, and he took out his knife, and wedged the sash. All was quiet and baby slept. Monday morning he wanted to use his knife but could not find it. He searched every where. Finally he said, "I will find it. I will try a new method." He sat in a chair, and began to soliloquize; "Wife went to church, wind blew, window rattled, there is my knife." What did he do? He walked to the window, took up his knife like the man with the axe, and used it.

We need not look for lost power in long prayers, better sermons and much serving. We must find it where we lost it. Every miracle of grace, wrought by the stick called the cross is a gift of power from God in a miraculous way, if made to swim before your eyes. Then "PUT OUT YOUR HAND AND TAKE IT."

There are some that do not want this Power. The Early Church desired it; were eager to attain it; determined to have it; willing to pay the price; prayed earnestly for it, and graciously received it. We must have this to win Christ. (Philip. 3:8) **THIS BORROWED AXE.**

The charge to the Early Church, and down through the age is, "Go into all the world, and teach all nations." They had this wonder working Power,—the Holy Spirit. The Early Church was a God glorifying, Spiritual Church. The Holy Spirit was their guide. Father, Son and Holy Ghost, **THEIR TRIUNE GOD.**

Harrisonburg, Va.

## *The Yearly Program of the Smithville, Ohio, Church*

### CHURCH PROGRAM FOR THE YEAR

(Oct. 1, 1941 to Sept. 30, 1942).

#### EVANGELISTIC

1. Twenty-five new members added to the church.
2. Decision Day observed in the Sunday School.
3. Special meetings for at least two weeks.

#### MISSIONARY

1. Every member contributing to the various benevolent enterprises of the church.
2. Missionary information given regularly by a Missionary superintendent.
3. \$1,000 raised for Missions by the Smithville Church.
4. Program of Missionary Giving sponsored by the Sunday School.

#### FINANCIAL

1. Every member contributing regularly to current expenses.
2. Every bill paid every month.
3. Parsonage and Furnace Obligations liquidated.
4. Special Tithing Instruction sponsored by the W. M. S.

#### IV. EDUCATIONAL

1. Subscribers to "THE BRETHREN EVANGELIST" increased 100 per cent.
2. Leadership Training Classes sponsored by the Sunday School.

#### V. PROMOTING SERVICES

1. Attendance at Sunday Services increased 50 per cent with particular emphasis upon the attendance of Sunday School scholars.
2. A midweek service with attendance equal to or greater than 25 percent of the attendance at Sunday morning services.
3. Sunday School attendance to be 75 per cent of enrollment and enrollment increased by 25 new members.
4. A young People's Choir for the Sunday Evening services.

#### VI. METHOD

1. Everybody at work somewhere in the church.
2. Members urged to give their tithe.
3. Family worship in every home.
4. Bible study by every Christian.

#### VII. AIM

Jesus Christ for Every Life and All of Life.

#### VIII. MOTTO

The Lord being our Helper, We Will.



## Among the Churches

### Post Card Publicity

#### MATHIAS, WEST VIRGINIA

Sunday night, September 7, we began our second meeting with the Mathias Brethren Church. Two years ago we had been with them in an effort along the evangelistic line. We were to go back last summer, but a conflict prevented, and the late Brother Beachler held their meetings. This is the last evangelistic meeting he was privileged to hold.

The Masontown folks granted us permission to begin on Sunday night, instead of the regular Monday night start. After our morning services we drove some 153 miles to Mathias, where we were met at the church by a large and appreciative audience. It was very much like getting back home again, as we met these hospitable people.

Brother Guy Ludwig, one of our newer men in the ministry, and a son-in-law of the late Brother Arthur Snider, is in charge of the work. Arthur Snider was, for a long time, father of the Mathias Church. He not only supplied the pulpit, but much of the cash to run the work.

Brother Ludwig is a very busy man, and much in demand for numerous tasks. He and his brother-in-law Preston Emswiler now own the former Arthur Snider store. The weather was ideal for the meeting. The attendance was exceedingly good for the times in which we live. We brought a sketch in colored chalk each evening before the sermon. These sketches were given away each night to some one present and were much in demand. Mathias is located in a beautiful valley just across the mountain west from Shenandoah County Virginia. This is a great broiler country and men number their chickens by the thousand and the turkeys by the hundreds. The last

link in the North and South state highway is now being connected and by Christmas they should be freed from much dust which now plagues them.

We had our home with Brother and Sister Silas Mathias, and nothing was left to be desired. His father was co-founder of the church along with Arthur Snider.

The meeting closed with a communion service Sunday night, Sept. 21. There were seven confessions, all were baptized and took part in the Communion Service. An interesting thing was observed at the service. There was a difference of 83 years between the ages of the oldest and the youngest who took part in the service.

There are numerous churches in and around Mathias. The prospects for membership are not so numerous, as the most are aligned with some church. Mathias is the community from which Rev. P. B. Fitzwater came. Some of his relatives are in the church.

The meeting was so pleasant that when we came to say good bye to them Sunday night it seemed as though we were just starting the meeting. Being human we were very appreciative of the many nice things said to us, and felt complimented at the numerous requests to come back next year for their next meeting. The folks were hospitable in every way and for all they did for us we are truly thankful. We wish for Brother Ludwig and his splendid people continued success in their work at Mathias.

Freeman Ankrum

#### MILLEDGEVILLE, ILLINOIS

The meetings in the Milledgeville Brethren Church with Rev. John F. Locke, Maurertown, Va. as Evangelist, got off to a good start with Rally services Sunday and Monday evenings. Rev. Locke drove from his home to Milledgeville on Monday and Tuesday arriving in plenty of time for the evening service. These services are being conducted under the sponsorship of our church and the Church of the Brethren here. Rev. Paul E. Miller, pastor of that Church brought the message Sunday evening.

Following the Sunday evening service we had a very impressive camp fire service on the drive at the rear of our Church. The program was under the direction of Mrs. Benshoff and her 25 Intermediate C. E.'s they presented a program of organ music, and quartet and group singing. Poems and thoughts were read by the C. E. members. The writer gave a short talk on the subject "Back of it All God" leading to the thought that back of all world events and our lives, it is God that controls and governs. As such we owe allegiance to Him in all things. While the quartet sang, each of the C. E. members took a fagot and walked up and placed it on the fire as a consecration of his or her life to the service of Christ. The adults in attendance also stood as a symbol of their consecration to Christ's service, specifically during the coming Campaign.

The night was perfect for the camp fire. The air was very still and the sky clear. Many of the adults were deeply impressed with the program and the inspiration they received from the camp fire. About 50 adults, plus the C. E. members were present. Chairs and benches were provided. At the close of the fagot service, one of the C. E.'ers played taps as the benediction.

The sermon at Monday evening's Rally service was brought by Rev. Thomas Doyle, pastor of the Methodist Church of Lanark. His message was evangelistic and aided in setting the theme of the series of services for the two weeks.

Wednesday evening we were privileged to have a large delegation from the Lanark Brethren Church. Rev. and Mrs. Clay-

ton Berkshire were present and favored us with a well-received vocal duet.

Rev. Locke began Tuesday evening, showing pictures and bringing messages from the word of God. Each night the interest and attendance have been increasing. We are anticipating definite results in this meeting. We ask for the prayers of the brotherhood in this behalf. A further report will be sent to the Evangelist at a later date. Meetings will continue until Oct. 7th.

W. St. Claire Benshoff

#### ELKHART, INDIANA

On Sunday, September 28, special installation services were conducted at the Elkhart Church, when the new officers for the church year, beginning October 1st, were inducted into their positions. At the same time the committees were announced and installed.

We are expecting a great day on October 12th, when we will observe our Rally Day, Cash Day, and Home Coming. A full house of both new and old friends is expected for these services. The noonday meal will be served in the dining room.

Brother W. I. Duker will speak at the afternoon service. We send out an urgent invitation to all who can to come and enjoy the day with us.

The Evangelistic Committee is preparing workers just now for a far-reaching visitation campaign.

Edna Nicholas

#### New Paris, Indiana, Revival

Brother E. M. Riddle stopped briefly in Ashland on his homeward journey from New Paris, and gave a very brief but comprehensive report of the revival which closed on Sunday night.

He reports that a fine period of fellowship and inspiration was experienced and that the services were well attended. An interesting part of his report is found in the material results. Eight made the good confession, and, the remarkable thing was that four of these came in the last few minutes of the meeting. It makes us think of the full meaning of the word "Almost," in that oft used song, "Almost Persuaded."

We will look for a full report of that meeting in the near future from the hand of Brother Riddle.



Laid  
to Rest

**FREELAND**—Funeral services for Mrs. Mary Freeland were conducted at the family home in Terra Alta, West Virginia, by the Rev. N. V. Leatherman, pastor of the Berlin Pa., Brethren Church. The services were conducted on Wednesday, September 17, 1941. Mrs. Freeland died on Sunday night, September 14th, after several weeks illness.

The deceased was eighty-eight years of age. She was the daughter of the late John and Elizabeth Bucklew Cassada and the widow of the late John M. Freeland, Civil War veteran, who was an elder of The Brethren Church.

She was a faithful member of the Woman's Missionary Society and one of its oldest.

Mrs. D. S. Crane



# THE Brethren Evangelist

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October 11, 1941



May we have  
The wisdom of Solomon;  
The love of David;  
The faith of Daniel;  
The zeal of Paul,  
and  
The self-sacrificing  
spirit of our Lord.

Official Organ  
of The Brethren Church

ASHLAND, OHIO

Ashtand Theological Seminary  
ASHLAND, OHIO

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## CONTENTS

|                                                 |    |
|-------------------------------------------------|----|
| Interesting Items .....                         | 2  |
| Out of Circulation—Editorial—F. C. V. ....      | 3  |
| The Missionary Urge—Rev. C. A. Stewart .....    | 4  |
| Special Notice to Ohio Pastors .....            | 6  |
| Ashland College and Seminary News—              |    |
| Dr. E. G. Mason .....                           | 7  |
| What I Have is Mine—Rev. J. G. Dodds .....      | 8  |
| Some Outstanding Experiences in a Ministry of   |    |
| Fifty-five Years—(Ninth in Series)              |    |
| Dr. Martin Shively .....                        | 9  |
| Our Task—Miss Margaret E. Lowery .....          | 10 |
| Christian Endeavor Topic for Young People ..... | 12 |
| Our Children's Department .....                 | 13 |
| With the Laymen—Constructive Peacemakers—       |    |
| Dr. L. L. Garber .....                          | 14 |
| Worshipping Day by Day (Family Altar) .....     | 16 |
| Among the Churches .....                        | 16 |

## INTERESTING ITEMS

WE ARE IN RECEIPT OF the fine new monthly paper of the Elkhart, Indiana, Brethren Church, of which Brother Delbert Flora is the pastor. It is called "Paper and Ink" and presents not only a very attractive appearance, but is filled full to overflowing with news of the church and its activities. Practically every phase of the local work is covered. We want to congratulate Brother Flora and the Elkhart Church on this new departure.

WHILE WE MAY NOT AGREE with all that is found in the paper written by Dr. L. L. Garber and presented in this issue, it is one that will bear study and thought. This paper was to have been delivered at our late General Conference but because of misunderstanding concerning the program time it was not so delivered.

FROM THE ELKHART "PAPER AND INK." We quote the following from Elkhart's new paper:

"This is Loyalty Month for us. The keynote we desire to sound and stress is Loyalty—loyalty to self, home, church, country and Christ. The dictionary says that loyalty is devoted allegiance. Further, that to be loyal is to be constant and faithful in any relation implying trust or confidence. Addison says that "without constancy there is neither love, friendship, nor virtue in the world." Loyalty is the opposite of disloyalty, infidelity, treachery, treason and all fifth column ideas and tactics."

HERE IS THAT REPORT FROM THE DAYTON "CASH DAY." It comes from the Calendar of September 28th. We quote:

"Cash Day was a success. Our church took in a total of \$239.11 last Sunday. There was \$172.91 tithe money and \$66.20 in regular pledge envelopes."

The announcement also calls attention to another "Cash Day" in the month of October.

THE THIRD CHURCH OF JOHNSTOWN announces Communion Service as of October 12th and Rally Day as of October 19th.

### THE FIRST BRETHREN CHURCH OF

WARSAW, INDIANA

Announces their Rally Day and

Home Coming

On Sunday, October 19th.

Dr. R. F. Porte will assume charge of  
the pastorate there that day.

The usual invitation goes out to the  
neighboring churches.





# EDITORIALS



## OUT OF CIRCULATION

I listened to a sermon on this subject last Sunday. It set me to thinking. The speaker made an impassioned appeal to the leaders of the church to prepare for a coming Evangelistic effort. He called attention to the fact that the coin of the woman in the parable of the "lost coin" had an intrinsic worth, but it could not be of use to the woman or any other individual when it was lost and "out of circulation."

There are several things that will put the average Christian out of circulation. And he is out of circulation when he is not meeting the requirements for which he was "coined" and for which he received the "stamp" of the Master of the Divine mint.

### Calling

There is one element in an evangelistic meeting that dare not be neglected. That element is the contacting of prospects, not alone by the pastor and evangelist, but also by the laity at large. The general results of each and every evangelistic effort depends largely on just how well the Christian workers use this method of "circulating" for the Master. It goes without saying that the more we make the non-church-going individual feel that he or she is wanted, yes, even needed, the more speedily that individual will begin to realize his need of Christ.

### Testimony

Testimony means witnessing. Witnessing, not alone by word, but by life as well. The Lord said, "Ye shall be my witnesses." The very word used there carries even the idea of martyrdom, if need be.

The Lord very definitely put His followers in "circulation" very early in His ministry, for He organized His disciples into a band which went forth "two and two" with the avowed purpose and intent of carrying His message into individual homes.

Has the purpose and intent of the Lord changed? Will not the same plans laid down by the Lord then still "work?"

Too long has definite Christian testimony been "out of circulation."

### Blood Circulation

It is a known fact that when the circulatory system of a heating plant becomes clogged, that there is a great waste of fuel. It is also definitely known that when the circulatory system of the body does not function there is very grave danger ahead.

One of the gravest dangers that faces the church today is that the blood stream may fail to function. There is nothing that will take the place of "the fountain filled with blood, flowing from Emmanuel's veins" and it is still true that "sinners plunged beneath that flood lose all their guilty stains."

There is far too much "blood" out of "circulation." The blood is the life.

### Air Conditioning

The present system of air conditioning used in our buildings depends largely on the proper "circulation" of the air. Even after it is conditioned it must be circulated to be of value. Impurities are removed and it becomes the medium of life-giving breath.

There is a necessity of "air-conditioning" our spiritual lives. We find that the Spirit is the very breath of the Christian. We find that our spiritual food, the Word of God, is God-given—Spirit-breathed. All impurities are taken out. But to be effective it must be put in "circulation."

### Frozen Assets

Dollars out of "circulation" very often cause panics. Taken out of circulation money becomes more of a liability than an asset. To be effective God's money must be put in circulation. And, since He only asks that His money be used, He is not requiring anything that is not within His rights. He says, "The cattle on a thousand hills are mine; the silver and the gold is mine." All He asks is the use of that which belongs to Him.

Were the churches of this world to take Him at His word, and put in circulation even that which He asks, there would be sufficient funds to missionize the entire world without taking a single missionary offering, or evangelistic offering. Why not put His money into circulation?

### Constant Reaping

By putting the real purpose of Christianity back into "circulation" there would come an abundant harvest. For, since God has not changed since the time of the early church, He stands ready to "add to the church daily, such as are being saved." Why not try it out?

F. C. V.



Delivered at the Ohio District Conference at  
New Lebanon, Ohio

# The Missionary Urge

Rev. C. A. Stewart

In the light of the history of the Brethren Church it seems almost trite to quote a text to strengthen our position as missionaries and to stimulate a greater activity in this field. From our early history we learn that the early church was missionary in spirit for its members went everywhere preaching the Word. Had it not been for the persecutions that drove them across the water, and the zeal which they possessed to preach a Whole Gospel to those whom they contacted, we would not have a Brethren Church today.

Every Brethren knows that the Gospel is the foundation upon which The Brethren Church rests, and, if we know anything about the Word of God, we know that the plan of salvation is for the whole world, and that it is the work of the church to evangelize the world. And so as a basis for this address we will turn to the Word of God, where we not only have the command to evangelize, but also the method which we should use.

In the last commission that Jesus gave to the disciples after his resurrection and before his ascension, he said. "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Acts 1:8. When we study the Word there can be no doubt in the mind of any honest person that the Lord intended us to preach The Word everywhere. In the text we are told to preach it at home and in the adjoining territories and to the farthest corner of the earth.

First, I want to impress upon our minds that we have a duty to perform from which we cannot get away without openly violating the Word of God and

the commands of Jesus Himself. The mission of Jesus was a world wide mission, and we cannot claim to be doing His work and His will and refuse to do anything about spreading the Gospel over the whole earth. This Gospel is a universal Gospel, for Jesus said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. And in the great commission Jesus said, "Go ye therefore and teach all nations." And in Mark 13:10 Jesus said, "And the gospel shall first be published among all nations." Again in Luke 24:47, we read, "And that repentance and remission of sins should be preached among all the nations beginning at Jerusalem."

We not only have the authority to go and preach the Gospel, but we have the command of Jesus Himself. As members of the body of Christ we are to be labourers in his vineyard which is the world. If the Lord would treat us as we would treat a hired labourer we would be dismissed from His service because of laziness or failure or from some other cause of failure to do His work. If a labourer would work for us as we some times work for the Lord in spreading of His Gospel, we would not tolerate it at all and would discharge him from our service.

We talk about mission work when we come together at conference, but how much of it do we do? When we get back to our home church and an offering is taken we look back over the year and want to measure up to what we gave the last time. If we would take our eyes away from what we did give the last time and take an inventory to find **how much we can give**, we would do more missionary work. We must not forget that we are required to do the work, and will be held responsible for it. We cannot excuse ourselves on the ground that some one, or some other church is doing a lot of missionary work. The question is not what **they** are doing, but **what are we doing?** Each individual and every church must answer for themselves.

The early church was a missionary church. Every follower of Christ felt it his duty to carry the Gospel to some one else. They really took their religion seriously. This zeal drove Paul across the stormy waters time after time, and into peril of the sea, and the dangers that awaited him on land when he was imprisoned and when his life was in danger at the hands of the Jews, yet never once did he ever think of turning back and giving up the job. Every place he went he preached Christ and established a church. He was always seeking an opportunity to do missionary work. These early followers of Christ felt that it was imperative that they preach the Gospel of Christ. They did not feel that it was something they **might** do, and that the Lord would let them do if they wanted to, but something they **must** do. We can sense something of their feeling along this line when we read how Paul felt about it. He said, "Woe is me if I preach not the gospel." They felt the pressure of duty, and that pressure drove them on in the service of the Lord, and when the brethren in one part of the world were financially embarrassed and in need of funds they took up an offering among the other brethren to help them. As a result of their zeal and obedience to their Lord, the Gospel was spread over the entire known world in about forty years. But when the need arose they did not lay awake at night trying to find some way to get away from their responsibility, but if they lost any sleep over it, it was because they were planning how to do the work.

Jesus gave the church its marching orders and if we do not march, and march under His orders we are disobedient to Him. He told the early church that they should witness for Him. "He said unto them, thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." Luke 24:46-48.

Here they were told to witness and what they were to witness. I fear that the membership of the church forgets that they have a work to do as well as the preacher. They are to be witnesses to the world to the fact of the death, resurrection and repentance and remission of sin. How much has our church grown in the last year? and why did it not grow more than it did? The answer to these questions can be found upon observation. How many members of our churches went out this year and definitely tried to win some one to Christ? How many people did you consult and ask to accept Christ in the last year?

But some will say that foreign missionary work is all right, but I don't believe in home and district missions. This scripture tells they were to begin at Jerusalem. This was home and not some out of the

way place in the world where we cannot go. It may be the next town or in the same city where we live or over in the next county. The Word of God makes it plain that the church is to preach the Gospel in all the world. One of the last things He said to the church was, "As my Father hath sent me, even so send I you."

How many of the members of the Brethren Church have felt the urge to go to some one this last year and try to get them to see their need of Christ? It is a serious thing when the official boards and the membership of the church can feel at ease when no one is being saved. And it is just as serious when the churches become self-satisfied and have no desire to see The Brethren Church expand because it will cause us to loosen up on our purse strings. When we stifle the missionary spirit we are closing one of the arteries through which the life blood of the church flows, and it won't be long till it will begin to dwindle and die.

There is room in our own district for the Brethren message and Brethren Churches. In fact the district board has calls from groups that would like to establish a Brethren Church, and who are not financially able to build or carry on their work without the help of the board. When we stop to think, the membership of the church only gave about ninety-three cents per member for missions in 1939 and 1940. What the figures are this year I do not know. But I think perhaps it was more. It ought make us stop and wonder what the Lord thinks of us. One district only gave 31 1-2 cents per capita for General missions this year. Our district did much better than that. Yet I am quite sure if we had the figures for our own district, it would not be any thing to shout about. We live on the fat of the land while others are dying for the bread from heaven.

We sometimes hear it said that there is no room for another church in this or that community, and that it is overchurched now. But if you were to make a survey of that community, you would find that only a very small percent of its population is attending church at all. If you will investigate the churches that are making progress, you will find that they believe their message and are inspired to proclaim it to others.

Does the Brethren Church have a message, and do we believe that message? If we believe in our own church and her message we will not hesitate to do all within our power to tell it to others. If we have no different message than any other, then we need not go to bother and expense of going into any other community. But as long as there are as many unchurched people in the state of Ohio as there are, there is plenty of room for a Brethren Church.

We must not lose sight of the missionary imperatives of Christ. He said, "Say ye not, there are yet four months, and then cometh the harvest? Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest." John 4:35. They were doing just what so many are doing today, they were saying, don't be in any hurry, there is plenty of time. Jesus said, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Matt. 9:38.

We should have some good old fashioned prayer meetings and pray that the Lord would give us open fields where we could send men to preach the Gospel and then dig down and give of our substance to support them. There is no good reason why the Brethren Church should not have more churches all over this district. The field is white and ready to harvest and what are we doing about it or what are we going to do about it? There are thousands of people in our state that are unchurched, and we cannot clear our hands of their blood by saying, "They have churches in their community and they have an opportunity to go to church and to accept Christ." If Jesus had taken that view He would never have come to earth and given us Christianity. There was religion in the world before the coming of Christ. But he set the example by going into a far country. "For God so loved the world," and "Being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 2:6-8. He left the glory of His Father and came into the world and suffered at the hands of men and died." He was found in fashion as a man," which means that he became a man, and thus was a missionary to man in a far country. Then he gave instructions to his disciples to "preach the Gospel to every creature," and there are no instructions anywhere in the Word of God that we should quit, but instead he said, "Occupy till I come."

Some times we hear it said that Jesus preached to great crowds and if we could get such crowds together to preach to, then it would pay to invest our money and time to go to them.

Yes, Jesus did preach to crowds and at times he was crowded and had to step into a boat and push away from the shore to get away from them. Sometimes he had thousands in his audience, but there were times when he had only one. He spent a great deal of time one night just to preach to one Pharisee, Nicodemus, to convince him that he must experience the second birth in order to be saved. Even in his dying moments He preached to one soul. He did not even hesitate to go to a city that was despised by his disciples and when they had gone into the

city to buy food He sat on the curb at the well and preached to one woman.

Brethren if we can lead only one soul into the kingdom it is worth all our efforts and time and money spent.

We must not forget that there are three universal Missionary facts. **First, man's universal condition.** All are lost, and it makes no difference where man is found, in his natural state he is lost, he is without God and without hope.

Our second universal fact, and Universal requirement. **All need to be born from above.** But while man in himself is helpless and he is universally lost, God has made a universal provision for all mankind, and that is the third universal missionary fact. All may be saved. John 3:16 and Romans 10:13 set forth the fact that all may be saved. "For whosoever shall call upon the name of the Lord shall be saved."

If these universal facts were burned into our hearts until it was impossible for us to get away from them, and every time we looked upon a soul as they plunged forward into sin, and we realized that that soul was lost, and yet God had provided a way of salvation for him, and we felt that the Lord was depending upon us to reach that soul and bring them to Him, and that we were held responsible for that soul at least until we made an effort to save him, there would be more efforts put forth in missionary work, not only in foreign lands but in our own district.

Bryan, Ohio

### OHIO PASTORS PLEASE NOTE

Because of the desire of a number of the Ohio pastors to attend the Home Coming festivities of Ashland College and Seminary, it has been deemed best to change the date of the Ohio Pastor's Retreat to **Friday and Saturday, October 24 and 25.**

The same program which was published in **The Evangelist** last week will be in effect. The only change will be the days of meeting.

**Remember—Friday afternoon and evening, October 24, and Saturday morning, October 25.**

Every minister and wife should be present. It is an opportunity to have a time of ministerial fellowship and at the same time attend the Home Coming events of our College.

The Friday evening services will be an open service and the general public is cordially invited to attend. Also visiting ministers from our neighboring Districts are urged to come.

G. C. Carpenter, President.



## Ashland College and Seminary News

Dr. E. G. Mason



The sixty-third year of service to the Brethren Church and the local area has opened for Ashland College and Seminary. Although the student attendance is about eleven percent less than it was last year, the quality of the student is much better. Reasons for the universal decrease in college attendance are found in the drain of young men of college age through selective service and the lure of good paying jobs open for college men and high school graduates. To this must be added the general feeling of uncertainty about the future which influences many to defer going to college until times are more certain. Although we firmly believe to defer one's education is a great mistake in life, we are unable to convince everyone that it is.

The work of the college and seminary has started off well. The staff is now intact with the exception of a man to take Brother H. H. Rowsey's position. Brother Rowsey has been serving as Alumni Secretary, Publicity director and Field Representative. He has served us very well indeed and we regret that he feels called to return to a pastorate. He has accepted the work at Goshen, Indiana, and will leave us about the middle of October. It will be very difficult to fill his position, but his return to the ministry will help to fill one of the many gaps in the brotherhood. We have a definite shortage of ministers. The need of ministers is the crying appeal of the Church. The local congregation must recognize this need and exert considerable influence upon young men and women to enter the ministry and to plan for the training that it requires. There is one encouraging response in that five of the entering freshmen this year have signified their intention of preparing for the ministry.

The percentage of Brethren students has increased slightly this year over last, but it is yet far too low. Let us put it this way: if the students from Brethren homes over the Brotherhood actually going to college somewhere, were to come to Ashland College, we would need but few non-Brethren students to supply our full quota of students. We have no data except scattered cases, but this is how it appears. Brethren people should think about their own church College first and find out just how much work it gives and what the quality of work is, before deciding against it.

The faculty members are rendering their usual services both on and off campus. This is the season for the district conferences held in the fall of the year. The Pennsylvania and Mid-West District Conferences meet during the week of October 6. Dean Ronk will represent the College and Seminary at the Pennsylvania Conference and the writer will represent the educational interests at the Mid-West and Central District Conferences. The Mid-West Conference meets at Mulvane, Kansas, and the Central at Lanark, Illinois, October 13, 14, 15. Prof. Stuckey will represent the Seminary and deliver the Bible Lectures at the Central District meeting and will probably deliver a series of Bible Lectures at Waterloo, Iowa the days following.

Plans are going forward for the financial campaign for the College and Seminary. More detailed announcements will soon appear. The College and Seminary is a distinctive part of the organization of the Brethren Church. In fact, it is fundamental to the life and growth of the Church. Therefore, if the Brethren Church is to render its full service in the work of building the Kingdom of God, it must not allow the work of its one and only educational institution to weaken or falter.

### The Home of Ashland College



Department of Music



## —≡— The Editors Speak —≡—

### II. WHAT I HAVE IS MINE

TEXT: Luke 10:30.

REV. J. G. DODDS

(Second in Series)

The second philosophy is represented by verse 31 and. 32. "And by chance there came down a certain priest that way, and when he saw him he passed by on the other side. And likewise a certain Levite, when he was at that place, came and looked on him and passed by on the other side."

Another selfish philosophy based upon greed and inhumanity. My ground has brought forth plentifully. What shall I do with the enormous surplus? I have no more room to bestow my fruits. This will I do. I will pull down my barns, and build greater, and there will I bestow all my fruits and goods. And I will say to my soul, "Soul thou hast much goods laid up for many years; take thine ease, eat, drink and be merry." What do I care about the suffering, oppressed and suppressed millions in other parts of the world? Why should I worry about the misinformed and unenlightened, misled millions in South America? Tis true they are human beings and have souls to be saved, but that is immaterial to me, though I love my own country with an imperishable love. Why so much noise, preaching and publicity about establishing churches in the Home Land? What if the people hear not the Gospel, their children die in ignorance of the Light of the World, their little ones unable to attend Sunday School, and their sons and daughters prodigals, fugitives and vagabonds on the face of the earth?

I have not the time nor the interest to give them my support, for all that I have is mine. I have toiled unceasingly for my possessions. Blood is the price I have paid. While I was toiling, they were sleeping and enjoying themselves in worldly pleasures or frittering away their time in riotous living. No! I cannot afford to be kind to them, for all that I have is mine.

Dame Fortune has placed me on the pedestal of honor. I stand upon the apex of renown. I enjoy a unique position of trust and responsibility. It behooves me, therefore, to make my position secure. I must protect myself. I cannot afford to fail, for should I descend to the level of my victims—what a catastrophe! What an opportunity would be afforded them for mockery and derision! They would terrorise me. They would ruin my career forever—and then they would take my place. No! I dare not give them the chance. I must throw conscience to the

wind. I must remain deaf to the entreaty of reason. I must be indifferent to the pleading of my Maker, careless of the voice of mourning—for all that I have is mine.

All of intellect, all power, all treasures, all the lands I have stolen, all the souls I have bought for nothing, all will and understanding, all human reason—all are mine. My right, there is none to dispute. Very little goods have I inherited, still less earned honorably. The major portion of my incalculable fortune does not rightfully belong to me. All that I have was but placed in my care to be used to the glory of God, but I no longer admit—for all that I have is mine. What matter if people work in fields like cattle—under the blazing sun, weary and sad, worn, bruised, hopeless, discouraged, with no shining goal upheld before them—ever toiling to make me rich. When they cried for mercy, I gave them the lash. When they pleaded for water, I gave them vinegar. When they groaned for rest, I gave them the yoke. When they asked for bread, I gave them scorpions. I did it. I did it to safeguard my interests for—don't you understand—all that I have is mine!

In Hawthorne's wonderful story, "Rappacini's Daughter," he describes a chemist who, in the study of poisons, had a garden full of lovely but poisonous flowers, to whose breath, in fiendish experiment, he exposed for years his beautiful daughter. The girl became so filled with the poison that her own breath was deadly to any living thing. This is a true picture of those who breathe the selfish atmosphere of the world, for they are poisoned by it and become poisonous in their turn.

I cannot maintain a position of security when I remain on the hill and disown my brethren who are suffering in the valley. In God's own time my downfall will be imminent, but what do I care, for I'm determined that all I have shall be mine.

This second philosophy, too, must come to an end. It is entirely at enmity to the eternal mandates of Him who said. "I will build my church, and the gates of hell shall not prevail against it." May the Brethren Church arouse to enthusiastic activity unto a greater and more zealous emphasis upon the Great Commission of Him who loved us so much that He gave Himself to redeem us from sin. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

(To be continued)





*Dr.  
Martin  
Shively*

### Resumption of work in Ohio

After serving eight years on the Pacific Coast, the last two of these years having been spent at what was then Lordsburg, now Laverne, we received a call to take up the work in Dayton, and after a prayerful consideration of the matter, we decided to accept that call. I secured Bro. A. J. Hixson to succeed me there, and later sent Bro. A. V. Kimmel to serve as pastor there, and returned to the Miami Valley from which I had gone to what was then commonly called the far west.

Dayton was to be our home, and while we had never lived in that city, we were not wholly strangers there. There were the Holdermans and Kimmels and Bro. Kiehl, whom I knew more or less intimately, so that we did not come as entirely strangers. The Dayton group had been served by Bro. J. L. Kimmel, who served also at Gratis and the congregation, numbering about one hundred persons, had purchased a property on Conover Street, but was in debt for a considerable part of the purchase price. The congregation was not strong either financially or numerically, so that the Ohio Mission Board had furnished the cash with which to make the purchase, and held the deed as guarantee for payment of the loan. And the congregation could only agree to pay two-thirds of the pastor's salary, the Mission Board furnishing the balance, for one year, and partially for the second year. The salary was by no means large, and I will only say that that first year in Dayton was the hardest I have ever had. But the Lord added to our numbers from time to time, and the church grew both numerically as well as in ability to take care of its financial obligations, so that after having added considerable space to our building, the debt was paid and the Mission Board gave the local trustees a deed for the property.

During the second year of my service there, I attended a meeting of the City Ministerial Association, the meeting being addressed by a Mr. White, a Y. M. C. A. worker in India. I have forgotten everything

## *Some Outstanding Experiences in a Ministry of Fifty-five Years*

(Ninth in the series.)

the gentleman said except this.—“If every man and woman who belongs to the church would contribute to its program the price of one two-cent postage stamp per week, the world could be evangelized in a single generation.” I was greatly impressed by the statement, and resolved that I would do everything possible to bring about a better financial system in the church.

A few weeks later the annual all-day business meeting of the congregation was held, and I made one of the most impassioned pleas of my life, in behalf of a weekly pledge and play plan, saying that I did not feel that any was too poor to be unable to contribute an average of at least one penny a day for the support of the church. I was ready, too, to put the matter to the test, for I had in my pocket a book prepared for that purpose, and passed it from one to another until all present had made their pledge. The largest pledge received was for 25 cents per week and, after the meeting, I visited every member not present at the meeting, and none refused, the largest contribution promised being 50 cents per week.

On the Sunday evening following, brethren Kimmel and Stutz were at the table in front counting the receipts for the day, and Brother Kiehl came down to ask them what had been received. They replied,—“Something more than \$20.00.” Tears filled his eyes and with quavering voice he said, “Thank God; that that means the salvation of the Dayton Church.” And it did. For from that day to the end of my six years of service there, there was not one Sunday evening when the pastor did not receive his pay.

This was only one of the so called high spots in my whole pastoral career. The church grew from day to day, and many names were added to the list of its membership.

Some occasions associated with the church will never be forgotten by those who participated in them. One of these occurred on August 9, 1908 when Dr. Miller, of lamented memory, was the guest preacher. At the close of the sermon, the pastor extended the invitation to any who cared to become members of the congregation, and Brother G. W. Brumbaugh arose and read the names of 31 persons who desired membership with us and Joe Parker of West Carrolton came forward to confess Christ as Savior and Lord, making a total of 32 additions that day.

Because I knew something of what was to take place that day. I had asked a newspaper reporter to be present. Next day he said in his report that it would be impossible to describe the scene. No one could do it and do justice to it. The group represented by Brother Brumbaugh came to us from a sister church, and because of the promise of many in that group, it was felt that more than ordinary recognition should be given to them. So at a meeting held soon thereafter, all the elected officers in the congregation tendered their resignations, asking that their places should be filled by a new election from the larger group. Of course there were protests, but while most of the old officers were reelected, some of the members of the new group were chosen to fill places on the official register.

Another of the splendid happenings there occurred during the winter following, when Dr. Bell was called to hold evangelistic services, which resulted in fifty-one additions to the church. And again the Lord added daily to the number from those who would accept salvation on the simple terms of the Gospel.

After many years of service since then, I still believe that the most wonderful communion services in which I have ever participated, were some of the communion services held in the Conover Street Brethren Church. I asked a grocer friend, whose place of business was near by, if he would care to come one Sunday evening to witness the service. He came and next day I asked him what his impressions were, and he said it was the most wonderful service he had ever witnessed. The Lord was present in mighty power, not only once, but many times as we met to participate in such services.

The Dayton Brethren Church had a splendid group of men and women even when the number of total membership was small, and these constituted the personal foundation of the church, both then and now. There was Brother Samuel Kiehl and Aunt Lizzie. And there were Julius Kimmel and Cle. Dan Holderman and his good wife, and Uncle Geo. Kimmel and Irene, George Kunkleman and Rachel, A. V. Kimmel and Pearl, Ed Musselman and wife and her parents, the Norris family, Oscar Stutz and Minnie. Among the early additions to the congregation was Wesely Rutledge and wife, the W. A. Gearharts and many others.

Most of the early members of this group have been transplanted to the Church Triumphant, but the work to which they made their contribution in devotion, time and money, goes on, and I hope that though they meet no more with those who have succeeded them, they may still be enshrined in the hearts of those who have succeeded them. The workers may and do pass, but the work goes on.

In my next I want to speak of the church at Clayton and the one at New Lebanon, both of which are children of the Dayton church as a result of my humble ministry then and there.

### Bindery of British and Foreign Bible Society Bombed

Word has just come from the British and Foreign Bible Society that premises of their bindery in the south of London had been almost destroyed through enemy action. Only a little of the machinery was left and the stock of Scriptures to the value of 20,000 pounds (about \$100,000) was lost. To replace the damage it is not only necessary to secure licenses to buy new machinery and also a license to rebuild the building, but after the licenses are obtained it is still a serious problem to find the machinery.

As a result of this unfortunate loss the American Bible Society has been requested by the British and Foreign Bible Society to care for the supply of Spanish Scriptures in Central and South America. Most of the books used there formerly came from London and will now be supplied as far as possible from New York.

The American Bible Society is surveying the possibility of producing the needed machines in this country, if they cannot be obtained in England, and of securing the export permits required to forward them to London.

Hitherto the British and Foreign Bible Society has been the greatest publisher and distributor of the Scriptures in the world. This latest problem is only one of many which the American Bible Society is attempting to solve through its War Emergency Fund of \$165,000 that there may be no blackout of the Bible.

—American Bible Society.

### It Seems to Me

Too frequently the Church gets the social emphasis of the Gospel ahead of the evangelistic. Christian ideals permeating it improve society but do not save its members. Salvation is a matter of personal relationship to God and so must be a personal rather than a social experience. The social connotation of the Gospel turns upon the personal transformation, experience and responsibility of the Christian members of society. Or so it seems to me.

The Mentor.

DR. W. I. DUKER  
President

DR. L. E. LINDOWER  
Treasurer.

## The National Sunday School Association of the Brethren Church

REV. E. L. MILLER  
Vice-President

REV. N. V. LEATHERMAN  
General Secretary

### OUR TASK

Miss Margaret E. Lowery

As leaders and teachers in our church schools there rests upon our shoulders a great responsibility for the training and development of those with whom we work. Do we possess the fine qualities that the great teacher, Jesus Christ, possessed? Are we willing to submit ourselves to the Father's will as he did in the Garden of Gethsemane? Do we always render His example of service to others? Have we humility like His to stoop and minister unto our fellowmen? Do we possess His courage, His love, His devotion, and His sacrificial spirit so that we may never escape their influence? Beware, if we lack these virtues the seed we try to sow will not produce good fruit. Gal. 6:7 "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

Putting Christian purpose into life should certainly be the aim of everyone of us. Life without a purpose is apt to be life lived uselessly, and life without Christian purpose is sure to be life lived selfishly. So to properly perform our tasks and truly live Christ's principles we must do as St. Paul teaches in Romans 12:1-2, "I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God."

The daily study of the Scriptures is a thing that each of us needs. We can do nothing better than to read our Bibles daily. As we read we will grow into stronger, more beautiful Christian characters. Jesus said in John 5:39 "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Christ reproves us for not knowing the Scriptures. Matt. 22:29. "Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God."

We must believe that prayer is vital to the progress of our individual life. We must use it as a holy privilege granted to working. The cultivation of a deep prayer life is not optional with us, it is an obligation. In Phil. 4:6 we find: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." The following Scriptures tell us how often we should pray:

Ephesians 6:18

"Praying always with all prayer and supplication

in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

I Thessalonians 5:17

"Pray without ceasing."

As Christians we should attend church for our sakes as well as for others. We need the instruction in the word of God, we need the fellowship with other believers, we need the opportunities for devotional expression in worship through singing hymns and otherwise joining in the service and most of all, we need the special fellowship with the Lord Jesus Christ which is to be had only in an assembly with other believers.

Luke tells us that the Lord Jesus went into the synagogue on the Sabbath Day. And we are certainly not following very closely in the footsteps of our Savior if we do not have the habit of going to the place of worship whenever services are being held there. We should acquire this habit for the sake of others. By our attendance at the church services we encourage others to attend. The testimony we give as we go to and from the services makes its impression the lives of others in the community. In God's Word we read where David was glad to go into the house of the Lord. Ps. 122:1 "I was glad when they said unto me, Let us go into the house of the Lord." Ps. 84:2 "My soul longeth yea even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God." Ps. 84:10 "For a day in Thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."

Before we can render acceptable service to Christ and His Church, we must prepare our hearts and minds to do His Holy Will. Except our hearts are first changed, there is little or nothing we can do in helping to change the hearts of others for Christ's service. There is but one source of heart cleansing. I John 1:7 "But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." It is utterly impossible for us to live the Christian life without the Christian's heart. Too, we must prepare our minds for the highest possible service for God and man. It means study, diligence of application, self denial, and sacrifice. II Timothy 2:15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the Word of Truth." It is not required that we must be brilliant, especially talented, or do great things—but that we be found faithful. Therefore, whether we have much

talent or little, great gifts or small it is our responsibility to God and man to use them faithfully. I Cor. 4 :2 "Moreover it is required in stewards, that a man be found faithful."

The supreme purpose of all our work is to exalt and magnify our Lord and Savior Jesus Christ. Col. 1:18 "And He is the head of the body, the church: who is the beginning, the first born from the dead; that in all things he might have the preeminence." Shall He not have the preeminence with us? Let our every purpose and motive, let every bit of our talent and ability be devoted to His glory then shall we fill all the highest ideals of a Christian life. Col 3:12 "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him."

St. James Brethren Church,  
Lydia, Md.

## SPECIAL APPEAL for the Brethren Home

Since the Treasurer of the Benevolent Board closed his books on July 31st, only a few checks have come to him to carry on the work for the new year. Having been in debt to the amount of \$400 for coal and \$120 for funeral expenses for the past year, and with \$125 going out each month for salary and some over \$100 each month for Ministerial Appropriation it does not take long to see that it will soon be impossible for the Treasurer to meet the bills as they come due.

It is true that we received a very lovely gift from the National W. M. S. to the amount of \$520 for the Home and \$320 for the Ministers Fund. And we appreciate this gift greatly coming at this time. But the \$520 will only pay the old bill. This leaves us nothing in the Home fund to carry on until the special offering comes in during February.

**Hence, it becomes necessary for us to make a very urgent and special appeal for added funds at this time.** Especially in the Brethren Home Fund. So if any individual has some extra Tithe money which they would like to use for a good cause, or if any Society, Sunday School Class or Church would like to do a good deed in the Master's Name, send immediately such a check to the Treasurer of your Brethren Home Board.

Especially, now, since we are throwing open the doors of the Home to any worthy member of the Brethren Church regardless of the amount of funds they may be able to turn over to the Board upon entering the Home as a life member. The Conference heartily endorsed this plan, and the Board is in favor of the plan. But surely it will not be a success

unless the Church gets back of the proposition with some real cash gifts.

We had some very splendid gifts from some of the Churches last year. And those who gave thus were happy to have received special recognition for such gifts. So IF you want to be thus recognized again this year, what ever you give now will be added to the amount of your special offering during February and will help to classify you as one of the leading Churches supporting this, your Home. Your response, at least in part, to this appeal will reveal your interest for the Brethren Home at Flora, Indiana.

You were informed at National Conference that it became necessary for us to put a new roof on the building. This will cost us some over \$200. The Executive Board has already made plans for this roof. And soon the bill will come to the Treasurer. But he will not be able to pay it without funds. Perhaps some individual, Sunday School, or some Class or Church would like to take care of this entire amount. So we are wondering who or what group will come to our assistance at this time.

Hurry now, and get busy and let the checks roll in one after another and we will feel assured that you are back of the Board's work whole-heartedly.

L. V. King, Treasurer,  
909 College Blvd.  
Ashland, Ohio



### C. E. Topic for Young People

W. St Claire Benschhoff

Topic Editor

Topic for October 19, 1941

### MEETING OUR COMMUNITY'S NEEDS

Scripture Lesson: Luke 4:16-20.

For the Leader

In meeting our community's needs, we should first get a conception of that need. Next, we should learn what we have to give. Then we should consider ourselves in the light of being able to help. And last, we should understand the work we are to do. The greatest need our community has is that of the knowledge of Jesus Christ in its hearts. The average High School student cannot name the four Gospels of the New Testament. Most adults are pitifully ignorant of Bible facts. In this condition they are totally ignorant of the saving power of Christ. Our message, first, last and always, is that of Salvation from sin through Christ. Our community has no greater need. We have the only answer to that need.

Discussion

**WE ARE EXAMPLES.** Jesus, when He returned to His home town, went to the synagogue. He set the example of Church attendance. If we are to be able to help our community in giving them the Gospel of Christ, we must be first class examples of New Testament teachings ourselves. It would be folly for us to try to win others to Christ if we make no effort

follow Christ's teachings ourselves. This is one reason why churches find it hard to win souls for Christ.

**SEEING OUR COMMUNITY'S NEEDS.** To be helpful we must see the lives of those who are in need. Maclaren says, "No man will ever do much for the world whose ears have not been opened to hear its sad music." There is no room for these per-steamed reformers who tell much, but say nothing about the actual needs of the people of the community. A far better way is to understand in a sympathetic way what the people need, and then try to help them. If we are to lift the burden from our own heart.

**THE GREATEST NEED OF THE COMMUNITY.** Under this heading we might list a number of needs, such as food, clothing, housing, work, medical aid, books, educational, etc. All these are important, but we dare not overlook the fact that a community's greatest need is that of Christ. We may furnish people with food and clothing; build them good houses in which to live; furnish medical aid, and educational facilities;

but unless we teach them about Christ, we are "helping" in a way which will not endure. It is our job to tell others about Christ. Christ is the only way to eternal salvation. No amount of "social reform" or "improvement" is going to save a man's soul now or after death. Only the salvation of Christ can do this. This is our community's greatest need.

**OUR GIFT FOR THE COMMUNITY.** The greatest wealth we can give a community is that of Jesus Christ. No man, however poor he may be in this world's good, is poor if he has Christ in his heart. We should look about us and see on every hand the impoverishment of sin. We should see, even on the street on which we live, the results of sinful living. The gift we have is that of eternal salvation. It is a treasure which every person can have. We should be thankful that we have this gift—so thankful that we will meet the greatest need of our community by sharing that gift with others. It is an undying challenge to our mission as Christian Endeavorers.



## Our Children's Department

MRS. LORETTA CARRITHERS,  
SUPERINTENDENT



Dear Children:

What makes this world in which we live so beautiful, children? The sunshine, the rivers and lakes, the trees and flowers, the birds and butterflies—oh, I am sure you could tell me of every thing that makes it so attractive.

I have a very wonderful story for you today, but I want you to help me to tell it. Where do we get our clothes? Yes, some one made them. And how did we get our houses? Some one made them. And how did we get our churches? Some one made them too. Do you think some one made everything you have to eat and to wear and to play with? Yes, that is true. And now how do you suppose the grass and the bushes, the mountains and brooks, the birds and animals came here? Why, they too were made. But do you know of any man who could make all these wonderful things? No, indeed, I am sure there is only One who is wise enough to do it, and that is God.

It seems very strange but there was a time when there were no lovely flowers nor tall trees, no animals and no people. 'Twas a long, long, long time ago and even this great world had not been made, but God our dear heavenly Father, wanted some people who would love Him and whom He could love and make happy.

There must first be a home prepared in which they could live, so God made this great round world. It was very strange at first, for water was all over it. But people could not have lived in the water, could they?

God said, therefore, "Let the waters be gathered together and let the dry land appear."

Then the waters separated so the land was seen upon which they could live. Did the land all look alike? Oh, no, in some places it was flat and in some other little hills arose or great mountains lifted their heads up towards the sky. The waters,

too, were different; some were very large, and these were the oceans, seas and great lakes, while the smaller ones were the rivers, streams and brooks.

Have you ever watched the great waves of the ocean dash against some rocky coast, as if they would break the rocks in pieces and flow over the land? But in that far away time God said, "Hitherto shalt thou come, but no farther, and here shall thy proud waves be stayed."

We know, therefore, that, in spite of their loud roar and great power, they can only come just so far and then they must roll back again.

Do you know how the ocean or a great lake changes at different times? On some days we only hear the soft rippling of the waters, as if they loved to be quiet and peaceful. Again they are so wild and rough we are almost afraid to look at them and we are very glad the dear heavenly Father rules them and that they obey Him.

Then they are so beautiful when the sunlight dances upon them or when the soft moon beams make a silvery pathway across them. Can you tell me what colors the waters have? Yea, at times they are a deep, beautiful blue or a lovely green; sometimes they are so dark they are almost black, and again violet tints are seen, while at sunset other lovely colors appear.

Over the earth God stretched the beautiful blue sky, across which the fleecy white clouds float and where, at night, we see the bright stars twinkle. We love to look up and know that somewhere above the sky is heaven, which is God's home and where we shall some day go live with Him, if we accept Jesus as our Savior and live for Him. Now I am sure you can understand the story just as it is written in the Bible and I want to read it to you. "In the beginning God created the heaven



and the earth. And God said, 'Let the waters under the heaven be gathered together unto one place, and let the dry land appear': and so it was. And God called the dry land Earth, and the gathering together of waters called He Seas: And God saw that it was good." I know that God loves to do good and so I am sure it made Him happy to make these beautiful things—the land and the water—for us to enjoy.

With love, in Christ's Name,

Aunt Loretta

## With The Laymen

### Constructive Peacemakers

Dr. L. L. Garber

The following paper was prepared for delivery at our late General Conference, being programed for one of the Laymen's services, but due to some change in hours Dr. Garber did not bring the message. Therefore we deem it wise to present it through the columns of *The Evangelist* in order that the laymen through the Brotherhood may have the opportunity of reading it.—Editor.

"Blessed are the peacemakers." Matthew 5:9

"Move upward, working out the beast.

And let the ape and tiger die."—Tennyson

"What fools we mortals be," was the motto which the most intellectual satirical humorous magazine of America paraded on its front page for long years. The magazine finally died, perhaps because humanity became so steeped in folly that it no longer found interest in recognizing itself. Could the immortal poet who penned this fadeless motto look down on the sad earth today, he would doubtless find more striking evidence of the truth of his sentiment than existed three centuries ago. The past may have exhibited more painful, sporadic patches of misery, massacres, pillage, spoilation and hunger, but hardly a scene so wide-spread and hideous as that folly of follies—the modern World War.

Two years ago, we hoped, we prayed, that this sequential scourge might not fall upon us, but now we must face the sorry business of acknowledging our large contribution to it, and formulate a way out.

The only hope for a better future has been and is that men may through punishment, in times of adversity, learn to embrace the religious principles, the moral idealism, they flout and neglect in easy times. It is the inadequacy, the insufficiency, the ineptitude of our best, rather than the lingering of our worst that leads to tragedy and ruin.

We Brethren have been proud to be members of a religious group with an unbroken record of centuries of pacifism. In the main, we have loved peace, hated war, and have been conscientious objectors and non-combatants. But this very devotion to a reclusive peace has, in many cases, prevented our rising to the higher levels of good Christian citizenship. We have thus permitted our good to become the enemy of our better. We have thus failed to play the roll of "I am my brother's keeper" in the larger relations of citizenship, and have unwittingly added our influence to such unchristian slogans and sentiments as, "The War in China and in Europe is no affair of ours,"—"It is not my duty to police the world," etc.

We have thus become "peace keepers" rather than "Peace m-a-k-e-r-s."

This denial of the essential gospel-duty of universal helpfulness and universal responsibility unconsciously leads to the subtle psychological process of self-excuse and self-justification through the adoption of certain defeatist attitudes and beliefs as, "War and the fighting spirit are parts or expressions of an unchangable human nature."—"You cannot stop war until you have killed the Devil," and other false theories and illogical conclusions. These attitudes are reinforced with some classes by that ostrich-headed optimism which will neither see nor consider and by those illusions of fancy which obscure painful facts in rose-colored clouds of mystification rather than courageously and constructively face the truth and rise to higher levels of constructive achievement and moral control.

"Why worry?" "There is a tide in the affairs of men, which taken its flood, leads on to fortune." One of the great challenging cries of the age is upon us. Shall we meet it with wisdom and courage, and rise to new levels of social amelioration, of moral personality and religious achievement, or shall we supinely submit to a new barbarism dominated by a supercrust of despotic war lords? We are not in the hands of an inscrutable fate, nor yet the putetts of a race of super-gods "who kill us in their sport." "The fault, dear Brutus, is not in our stars, but in ourselves, that we are underlings." If we will give to an effort to save and improve civilization the same wise adaption of means to ends, the same all-out, cold blooded, scientific, unstinted, enthusiastic devotion of our resources, wealth, time, energy and intelligence that Hitler and his fellow conspirators gave to the creation of the greatest collection of barbarian armaments of all time, we can create a civilization that will far surpass in materialistic products, in artistic perfection, and in moral grandeur anything so far achieved or dreamed of.

True it is that the innate force or drives of human nature cannot be changed in "amount," but the "forms" which they may take in motivating action are immensely variable and changable. "There is hardly a drive in human nature for which there are not hundreds of methods of expression." So far as human nature is concerned, war can be eliminated and must be if man is to attain his highest possibilities in the development of personality.

So far we have developed hardly half of the power of human personality. Personalities equal to the greatest of men and women ought to be the rule rather than the exception. We are just beginning scientific character development, and the future is bright with promise. Nineteen centuries have fallen short of realizing the vision Jesus had for human personality. But 5,000 years of history saw less change in natural law than the last hundred. "Scientific method has increased enormously our ability to do great things with nature. Is it a dream that we may make as great changes in personality during the next fifty years as in natural science during the past fifty?" ask Prof. Lignon in a recent book.

However, let it be clearly understood by peacemakers as well as by all others interested in their own selfish or economic welfare, that the making of a warless world need not depend upon the complete development of the higher moral personality. We have, as history proves beyond a doubt, at present both the "facilities" and the "model" for the consummation of this long-hoped-for and prayed-for social-political achievement.

Nineteen hundred years ago, "when Rome sat on her seven hills and in her glory ruled the world," she achieved "A universal peace through sea and land." Milton depicts the era thus:



"No war or battle sound was heard the world around:  
The idle spear and shield were high up hung;  
The hooked chariot stood unstained with human blood;  
The trumpet spake not to the armed throng."

What Rome did for the world at the time of the birth of Jesus in the way of creating a warless world through organization, our American forefathers did for the American colonies shortly after the close of the Revolution. The colonies were breaking away from the loosely constructed confederation, each demanding its "rights" as a sovereign (anarchistic) nation. What terrible consequences would have certainly followed if this movement had been permitted to further extend, one hesitates to contemplate: ten or thirty different nations, each building up its own military equipment, each making alliances with others to take unjust advantages of weaker members, each waging war with others upon occasion: Europe in America, with its Poland, its Germany, its Holland, its Belgium, Bulgaria, and what not, with campaigns, victories, defeats, despoilations, hates, hungers, mass murders, peace and death. Happily, our American ancestors avoided these unspeakable calamities and gained immense advantages through organization, by organizing a democratic super-state, the United States of America. They gave up something; they gave up something of sovereignty, independence, liberty, the right to play the anarchist, to wage war upon their neighbors, etc., etc. But they gained incalculably and immeasurably more.

The larger liberties, the enduring, the more worth while liberties, are secured only at the price of giving up lesser liberties. You cannot become a citizen of a city, state or nation without surrendering some advantages to gain others. The new freedom" is secured only at the abandonment of old freedoms. If the opponents of Hitler should win the present world war, the nations of the world will have the choice of turning to the old sovereign anarchy, with its costly armaments, tyrannies, and frequent wars, or the choice of helping to create a super-state, a United States of Man" which will set up political machinery for an enduring world peace, make navies, navies and military training, in the old sense, unnecessary, and vastly enlarge the sum of human security, human happiness and moral progress.

Be assured, Brethren, that this "United States of Man" is not childish Eutopia or exotic fancy. Its program is based upon actual data, universal experience and inescapable logic. The methods, the processes, the technique to be employed have been successfully employed in thousands of circumstances where the material opportunities have been immeasurably greater than at present.

Every enlargement in the possibilities of human contact, in the facilities for the transmissions and recording of human motion and human intelligence, creates and implies an increase in the tempo and rapidity of social-political-moral change. In many respects time and distances have been annihilated, the work of years crowded in hours, and vast new forces developed and unleashed to supplement and amplify the efforts of men. The world is fast becoming one world, one neighborhood, one community. Shall this community continue to be divided, selfish, anarchistic, warring groups, or a unified community under law and God,

"Where the war drums throb no longer,  
And the battle flags are furled,  
In the United States of Man,  
The federation of the world;  
Where the common sense of most  
Shall hold a fretful realm in awe,  
And the kindly earth shall burgeon,  
Lapt in universal law."

The organization of The United States of Man will be the greatest political achievement in human history. It will be the crowning master step in the long struggle for the establishment of international justice and enduring peace. Here is the pressing opportunity and imperative duty of the Christian layman to serve his Christ, his country and all humanity, by giving the weight of his power and influence to perfecting this organization at this most opportune time.

When one catches a vision of the superlative intellectual, material, artistic, moral and humanitarian possibilities of the future under this organization, he is filled with an immense enthusiasm for it. That it will be an answer in a large way to the prayers of millions of suffering, hungering, starving, enslaved, military-burdened, tax-ridden, war-bedecked, day-haunted, fear-benighted men and women, and of countless numbers of homeless orphans, fleeing refugees and lonely wanderers, it is an equally appealing prospect to all those who "deal justly and love mercy."

"Blessed are the peacemakers." Become a "constructive" peacemaker. Note the wise and timely persuasive admonition of Justice Owen D. Roberts:

"Without relaxing our efforts to prevent the destruction of existing democracies, we should be searching for the kind of world union necessary to perpetuate world peace. We know that treaties have failed, that leagues have failed to assume tranquillity. The democracies must adopt a more perfect union of the free men and women of the world if we are to accomplish the unquestioned hope of men and women throughout the world that they, their children and their children's children shall not be threatened and harassed, starved and slain to feed the lust of race-pride or selfish aims of nationality...."

Ashland, Ohio

### It Seems to Me

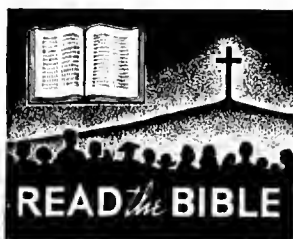
The organized Church largely surrendered her spiritual leadership by first admitting to and then espousing in her thinking and teaching the essential elements of the pagan philosophy that arose out of the mechanical theories of the universe. Only a bold, a vigorous and an early repronouncement of the evangelical truths of the Gospel can save the organized Church to her true mission. Or so it seems to me.

The Mentor.

We do not raise the missionary collection by bemoaning the fact that we are behind in our apportionment. . . .

It is dangerous to judge of a candidate's religious interests by the way he attends church just before election. . . .

Some finance committees work at their job, and others just worry about it. . . .



## Worshipping Day by Day

(Family Altar)

### SUNDAY

#### THE PROMISE OF THE FATHER

John 14:12-21

There is something wonderful in the words of Jesus when He says, "I will pray the Father and He shall give you another Comforter."

And this is one of the promises of the Father, that He will answer the prayer of His Son. And remember the answer is for you.

### MONDAY

#### THE RIGHT WAY TO LIVE

Deuteronomy 5:28-33

The plan and purpose of "the right way to live," is found in the words of verses 32 and 33.

No turning aside from the right path, nor walking in any other path than that which He has laid before you. And this that it may be well with you.

### TUESDAY

#### PRIDE BEFORE DESTRUCTION

Isaiah 28:1-6

Mistaken pride will cause man to do many things which under ordinary circumstances he would not do.

The Scriptures say, "The crown of pride. . . shall be trodden under feet." Remember that Jesus exemplified the very opposite—humility.

### WEDNESDAY

#### SINNING AGAINST ONE'S SOUL

Habakkuk 2:9-17

How prone we are to sin against our own souls. How easily we do that which we would consider evil in the life of another.

But I must remember that my own soul is my most treasured possession. It is the one thing that I dare not lose.

### THURSDAY

#### A KING'S FOLLY

Daniel 5:22-28

How terrible the words, "Thou art weighed and art found wanting." These words always follow even a king's folly.

We need to be thinking of the future and what it holds in store for us. Is there handwriting on the wall for you?

### FRIDAY

#### CIVIC RESPONSIBILITIES

Romans 13:5-14

Civic responsibilities begin when we are born into this world. We never come to the place where we may say, "I can now live for myself alone." The Word says, "No man liveth to himself."

### SATURDAY

#### HEAVENLY CITIZENSHIP

Philippians 3:17-21

We are told that we are "strangers and sojourners here" on this earth. Our "citizenship is in heaven."

But we should conduct ourselves as if we know where our citizenship is, and as visitors in a strange land, honor our own country.

## Among the Churches

### NEW PARIS, INDIANA

Just yesterday, September 28, Rev. E. M. Riddle closed a very fine meeting in the Brethren Church at this place. It was Homecoming and Rally Day also, an annual affair, and there were four great services, with large and attentive audiences. Two former pastors, Rev. J. W. Brower and Dr. W. Duker, had part in the services. Rev. Claud Studebaker, Rev. George Pontius, and Rev. Milton Bowman, looked in just to see how it was done.

A new voice, strong, yet well modulated, such as Brother Riddle possesses, with a new emphasis on many scriptures, a once delighted our people, and the general public, so that every service was permeated with a very pleasing atmosphere. The splendid hearing he received at every service was an honor to this church, and to the Lord who was so ably represented by this preaching servant of God.

There are already many wishes expressed that he might return to us next year for a meeting, for as usual many friends were left for future efforts.

Mrs. Riddle added happiness to the occasion by being present the last day of the services, and their presence among us will ever be remembered as most gracious.

There were eight additions, an entire family responding the last night.

G. W. Rensch, Minister.

The following Evangelistic Campaign plans were set up and completed for the meetings at the Milledgeville, Illinois Brethren Church. We found this outline of their program in their Calendar and we are sure that they will be glad if we pass it on to the readers of *The Evangelistic*.

As suggested in Brother Frank Gehman's recent editorial we feel that the general church will profit by the interchange of ideas. So if you have some plan that has worked or is working in your church we are sure that because of the desire of every church to have new plans and purposes, many will appreciate a glimpse at the outline, at least, of these workable plans:

The following is the Milledgeville outline:

#### FOR THE EVANGELISTIC CAMPAIGN

##### 1. What has been done?

###### A. Advertised by

1. Bulletins (one in each home in town)
2. Newspapers
3. Advertising cards.

###### B. Committees appointed.

1. Advertising
2. Transportation
3. Prayer
4. Auditorium
5. Meals
6. Finance

###### C. A Capable Evangelist Obtained.

###### D. Music arranged.

###### E. Prayers have been made.

###### F. Calling has been done.

##### 2. What more Can be done?

###### A. CHURCH PRIORITY ON OUR TIME

###### B. Personal Work

###### C. Further Advertising by us.

###### D. Prayer (definite)

###### E. Invite other people.

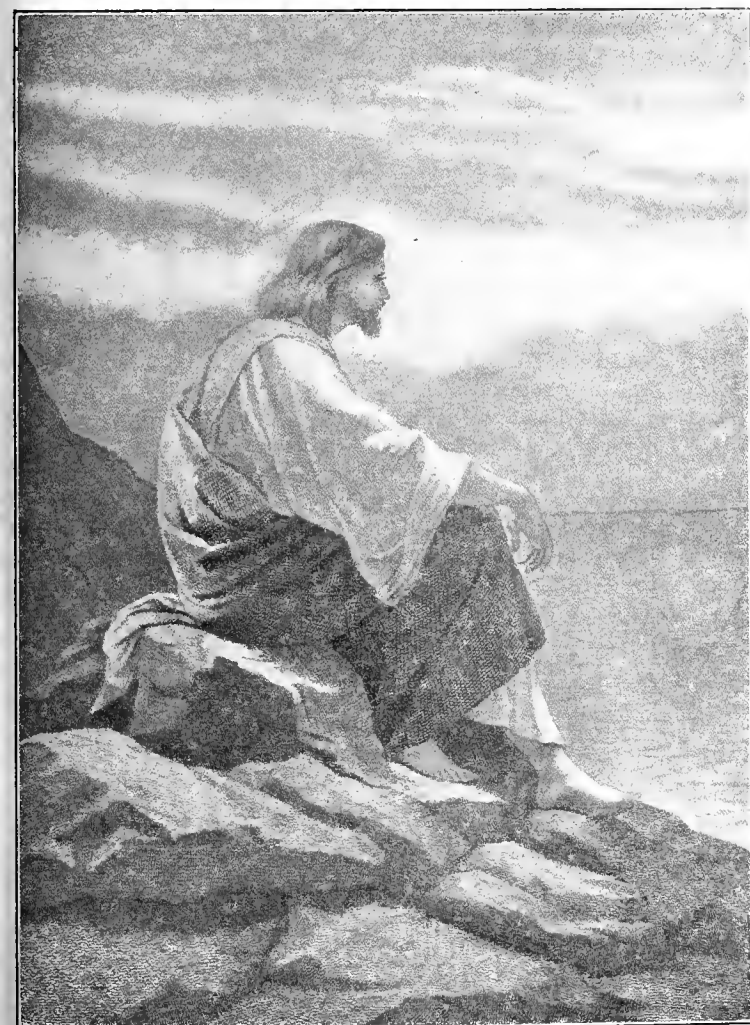
###### F. DEFINITE TIME OF DAY FOR PRAYER.



# THE Brethren Evangelist

Vol. XLIII, No. 41

October 18, 1941



—Bida

He sits on a stone  
By the side of the sea,  
And waits there the coming  
Of those who would be  
His disciples. How sad  
Is His face, and how  
Thoughtful He seems—  
I wonder—Could He be there  
Waiting for me?

How long will He wait  
There beside the still sea?  
Can it be He has waited  
This long time for me?  
Have I, in my carelessness,  
Caused Him to lose  
So many long hours—  
As He sits there and waits  
For me—there by the sea?

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ASHTAND, OHIO

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## CONTENTS

|                                                                                                                 |    |
|-----------------------------------------------------------------------------------------------------------------|----|
| Interesting Items .....                                                                                         | 2  |
| Faith is the Victory—Editorial—F. C. V. ....                                                                    | 3  |
| When We Pray—Rev. S. E. Christiansen .....                                                                      | 4  |
| Some Outstanding Experiences in a Ministry of<br>Fifty-five Years—(Tenth in Series)<br>Dr. Martin Shively ..... | 6  |
| All that I Have is Yours—(Third of Series)<br>Rev. J. G. Dodds .....                                            | 8  |
| Worshipping Day by Day (Family Altar) .....                                                                     | 9  |
| With the Laymen—Arthur R. Baer .....                                                                            | 10 |
| The Gospel Still Stands—Dr. W. D. Furry .....                                                                   | 11 |
| Christian Endeavor Topic for Young People .....                                                                 | 12 |
| Our Children's Department .....                                                                                 | 13 |
| A Preacher's Page—That the Laymen Should Read .....                                                             | 14 |
| Among the Churches .....                                                                                        | 15 |
| Laid to Rest .....                                                                                              | 16 |

## INTERESTING ITEMS

WE ARE MORE THAN GLAD to welcome a new church correspondent into our reporters in the person of Mrs. Ruth Rahn of the Lanark Church. Let other churches follow the example of the Lanark Church if you are not already reporting your "doings." There are many churches which have not been heard from for a long time. Let's hear from you.

WE NOTE THAT BROTHER E. D. BURNWORTH has accepted a call to the Lanark Brethren Church. He takes the place made vacant by Rev. Chester Zimmerman who since conference has had charge of our New Kensington, Pa., work. We welcome Brother Burnworth back into the active ministry.

THE NEWLY DRESSED UP BULLETINS of the North Vandergrift Church make a fine appearance. They are put up in two colors and meet the eye in fine shape. Congratulations, Brother Keck.

In one of these bulletins we find that the average attendance of the Sunday School for the month of September was 105. They were out for Rally Day, (October 12) after 150 to 175 attendance. We trust that they reached their goal.

FROM THE OAKVILLE, INDIANA BULLETIN of October 5th we see that there are three important announcements: Home coming on October 26th; Revival services beginning on the evening of the same day, and, the observance of Holy Communion on Monday evening, November 11th.

GLEANED FROM THE DAYTON BULLETIN of October 5th. We quote:

"Last Sunday (September 28th), was a rich day for all those who took advantage of it. Two very fine messages were brought to us by J. Ray Klingensmith and a very impressive service was enjoyed by many of our people in the afternoon at the New Lebanon Church when Clayton Berkshire was ordained to the Christian ministry." These services will, no doubt, be more fully reported later by those who were present.

WE HEAR THAT THE NEW LEBANON church had a fine farewell for Brother C. C. Grisso and wife and a reception for Brother Clayton Berkshire and wife on Monday evening, September 29th. This affair was held at the church. Suitable gifts were presented: silverware for the Grisso family and a food shower for the Berkshires.

NORTH MANCHESTER, INDIANA

HOMECOMING

SUNDAY, OCTOBER 26

All former members and friends  
are cordially invited

J. Raymond Schultz, pastor



# EDITORIALS



## FAITH IS THE VICTORY

These days we are hearing and reading much about the "V" drives for "Victory." These "V's" are scattered everywhere, reminding those who view them of the purpose which underlies their exhibition. But these principles are all laid that mere physical forces may be victorious.

But "V" may stand for more than mere physical victory.

### "V" may stand for Violence

Violence to all that is precious in the eyes of the Christian. It may take an atheistic turn and attempt to stamp out all that is near and dear to the follower of the Lord. Definite attempts are being made day after day to instil in the minds of youth a feeling that there is no God and that that which we hold as the foundation of all life is a figment of imagination. Satan still works for what he would like to call "Victory," and his "V" is prominently displayed everywhere.

### "V" may stand for Violation

Violation of every principle of right and humanity the world has ever known. Dealers in those things which stultify and stupify the individual life. They care not for humanity, as such, except as they can make it their pawn in the game which they play. A game which is more deadly than war—the results more horrible than its aftermath—for it leaves a trail of broken homes and bleeding hearts. And what is the church doing about it?

### But "V" may stand for Values

We think of a thing being valuable when it has a worth to us as individuals. There are certain values in this world which cannot be changed. But these values are spiritual and everlasting. Monetary values are fluctuating; stocks and bonds rise and fall; property depreciates in worth as years set upon it; material possessions are not stable—today, one value; tomorrow, another.

But there is one certainty for the Christian, and that is that regardless of the change in material values, there is never a change in the eternal spiritual values of our Christ. For "He is the same, yesterday, today, yea, and forever."

## And "V" may stand for Vengeance

We are not thinking of that word "vengeance" as it may be used in the sense of this world. We are thinking of that "vengeance of the Lord" which is stored up for those who display a definite disobedience to His will. "Vengeance is mine, saith the Lord: I will repay." We wonder how many people today pause to think that there is a day of reckoning coming? A day when the Lord will put His plan in purpose into action and the wheels begin to "grind out justice" to good and bad alike. And it will come whether we like to think about it or not.

### But, better yet, "V" may stand for Vision

We read in the Word, "Where there is no vision, the people perish." Some time ago I stood on an elevation and looked off into the distance. I could not distinguish with the naked eye the objects this far away. But lifting a pair of glasses to my eyes I was able to make out the various objects and mark their number and activity.

It is thus with the vision of the future in the mind's eye of the individual. Unless he seeks to look through the telescope of the Word, and see that which is in store for him, he fails to reach the ultimate goal for which he is striving.

We ought to have a vision of those things which The Brethren Church can and ought to do. We ought to place ourselves in a position to discern the plans and purposes of God for our lives. We ought to find ourselves on the mountain top, looking toward that far country which is in preparation for "those who love Him."

## And "V" does stand for Victory

But we, as Christians, ought to be expending every energy in the direction of the work in hand. The Lord says, "Now is the accepted time; now is the day of salvation." He might have added to this the words, "Now is the day of Victory."

But victory will not come unless we expend every energy, sacrifice everything, give for "offence," not merely store up for defense, for the work of the Christian is to "fight the good fight; to finish the course; to keep the faith."

We truly sing, "Faith is the victory that overcomes the world." But faith alone will not do it. We must "Work and watch and pray" and in all things expend every energy that the ultimate victory may be won.

F. C. V.



# When We Pray

Rev. S. E. Christiansen

The disciples asked Jesus, "Lord, teach us to pray." Why did they ask Jesus to teach them to pray? They must have had a reason for this. Was it not that they had learned to believe in Him as a master of the art of prayer? They felt that no one could pray like He. He could pray. They understood that there was a close connection between His public life and His secret life of prayer.

They had faith in their teacher and were convinced that no one could pray like the Lord.

The whole desire in the thoughts of the disciples was to be like their Lord and Master as they saw Him in His intercession. They wanted a fellowship with the unseen and most Holy One, concerning whom Jesus spoke of as "My Father."

The disciples thought it needful to know HOW to pray. With them prayer was not alone words uttered, but sincere heart-searching requests to a mighty, yet loving God, who was anxious to hear and eager to help those trusting in Him. Oh, that we may be as much concerned about knowing how to pray as were the earthly disciples.

These followers of Jesus heard much about the Old Testament saints: how they prayed and accomplished great things for God among men. What they had heard concerning the Old Testament saints was much more fully demonstrated in and through their Lord and Master, the Lord Jesus Christ. Is it any wonder that they wanted to learn how to pray even as He prayed? Let us ask this same Jesus to teach us the way of prayer—effectual prayer. This kind of prayer will work for us as it did for Elias; for the apostles and the earthly church. One of the most needful things in our church today is to learn to pray. Who can teach us like Jesus? As we study the Scriptures we will learn of our need and this may bring us to feel our great lack of real prayer-communion with God.

The subject before us is, "When we pray." Prayer is not compulsory. But as food is essential to live the

natural life, so prayer is needful for spiritual food. For that is feeding on the Word, and that means feeding on God.

I said prayer is not compulsory. As a person has a chance of life or death by taking or rejecting nourishment, so it is in the spiritual life—we either partake of the Living Word of God and live, or reject this Living Word and die toward God. Jesus said, "When thou prayest," no matter when we pray—"enter into thy closet." That is, get alone with God. Remember that the great and important thing is to shut the world with all its glamour and attraction on the outside, in order that we may be alone with God. When we know we are in the presence of God—with Him in the throne room—there usually comes a searching within ourselves which may cause us to feel that we are the "one standing in the need of prayer, O Lord." "His eyes are a flame of fire" and I stand before Him. This helps to pray, even to plead with God: for we see ourselves with all our shortcomings and failures, and we may reason with ourselves as to how we can worship our great God and Father. How we can stretch out our hands before Him, who knows all about us. How we can express our heart's request to Him, who knows the many and varying thoughts in this heart of ours.

Deep-seated prayer-worship comes after knowledge of God and our stand before Him. He knows us and our need, but how glad He is to hear us when we pray. The Lord not only bestows upon us every good gift which we possess, but He instructs us how to get it and how to use it; how to increase it; how to avoid the obstacles which hinder its reception and enjoyment, and thus causes us to miss the real, true end of life.

When we are going in the wrong direction or doing the wrong thing, we must discover our error before we can change our course and reach the goal. Therefore, the Lord instructs us concerning our life, as to prayer, alms, fasting and forgiveness.



Our motive in prayer must not be selfish or worldly. When thou prayest, thou shalt not be as the hypocrites. They pray to be seen of men. They pretend to worship God, but the motive is self. The appearance seems to be seeking divine favors, when they seek the favors of men. They are seeking to gain a credit for a love and regard for the Lord which they do not possess. Their lips speak of and to the Lord, but their hearts are not on the Lord's side. The Lord has no praise, but warning for those who pray with this motive.

### The prayer of assurance.

Jesus said, "Therefore I say unto you, all things whatsoever ye pray and ask for, believe that ye have them and ye shall have them." Mark 11:24.

This may be called the prayer of faith. Faith cometh by hearing, as we hear as God bids us. "This is My beloved Son, in whom I am well pleased—hear ye Him." If we hear Him, we will live by Him for Him and in our everyday life set Him out among men. The prayer of faith is an effectual prayer; that is, a prayer that works to the receiving of things from God. May I say that when we pray we must direct our prayer to the right person. "Pray to thy Father who is in secret." "After this manner, therefore, pray ye, Our Father who art in heaven." This directs our mind to the Divine Person to whom we should direct our prayer and the words teach us how to regard Him. So closely related—Our Father. This is so simple that a little child can grasp it. He is our Father. Yet so deep and profound is the thought that the highest angel cannot fully fathom and exhaust it. In Him is set before us in One, all the parental qualities, all wise prudent care, all gentle and tender helps. Can we truly call Him "Our Father?"

This Father is found in our secret prayer-chamber. Have we met our Father? "The light of the world is Jesus," but the light that shines in our secret chamber is the light of the Father's countenance. In Him is found the fullest sympathy with us in all our sufferings and sorrows, help in our needs, forgiveness for our sins, and a love which changes not and which desires to give itself all its infinite riches to every human being. It is a conception of the Lord which commands respect, wins our confidence and tends to draw out our affection to Him. He is "our Father," not an inaccessible sovereign. The little child can go to Him with confidence and true affection; ask in its childlike way for the blessings needed, and pour out its little heart into the ears of a loving Father, who patiently bears with His child. The ignorant can seek wisdom, the forsaken and lonely can find comfort in a companionship, the widow and the fatherless find protection and help.

It is "Our Father" whose name we should hallow. Do we ever ask ourselves the question, "By my manner of living, do I hallow the name of my heaven-

ly Father? I pray hallowed be Thy name, and is it acted out in my life? If not, why am I praying it? This is the prayer for the true child of God; not by mouth alone, but by a holy, constant life to represent "Our heavenly Father" among men.

If the idea of God is clear in our minds, and the love which gives birth to its glowing, in our hearts—we will be prepared to act out in our own lives this. "Hallowed be Thy name." This should be the spontaneous expression of our hearts, not a dead formula. Since Jesus says, "I and My Father are One" and I am in the Father and the Father in Me," and "He that hath seen Me hath seen the Father," and, speaking to the Father says, "All Mine are Thine, and Thine are Mine"—How then may we

### Hallow Our Father's Name?

Would we not do so by truly living each day in obedience to Jesus Christ, the Divine Humanity which Jehovah assumed and by which He came into the world to be the Saviour of all mankind? He is the same who taught mankind to pray the "Our Father who art in heaven, Hallowed be Thy name." The Father said, "This is my beloved Son in whom I am well pleased: Hear ye him." Therefore we will hallow the name of the Father by reverence and obedience to His precious Son, while serving Him on earth. He is the coming King for whom we are praying. Nothing will please the Father more and lift His name higher in this world than when we, in the fullest submission, hear and do the bidding of His beloved Son.

May this Son of the living God be our teacher in the way of prayer today. May we, like the disciples of old, hallow the Father's name by doing His will.

Therefore, when we pray, may this be significant in our daily life among men. We will never be ashamed of presenting to others what we have learned from Jesus, neither will such presentation make Him ashamed of us.

Georgetown, Delaware





*Dr.  
Martin  
Shively*

## *Some Outstanding Experiences in a Ministry of Fifty-five Years*

(Tenth in Series)

During the month of May 1906, a man came to me in Dayton, asking if I remembered him, which I did not. He assured me that he had heard me preach a funeral sermon at Salem several years before, and then told me that there was an unused church in the village of Salem, the post office of Salem being Clayton. He said he felt sure that we could establish a church there, if I would come up and preach in that church. I told him that our Dayton communion would be held in a few weeks and Brother and Sister Fogle, who lived near there, would be present at the meeting, and that I would consult them about the advisability of preaching in that unused church. If they should approve, I assured him that I would be willing to preach the Word there. They did approve, and I made an appointment there, to preach on the following Sunday afternoon. I did so, and continued to go on alternate Sunday afternoons, reaching the village by trolley car, a distance of fourteen miles from Dayton.

The response in the matter of attendance at the services was encouraging enough to warrant the continuance of the effort. With the consent of the Dayton Church, I continued to go and break the Bread of Life to those who came. During the month of October of that year, we began an evangelistic meeting there, which continued for several weeks, and at its close I had the pleasure of administering Baptism to seven persons, all of whom were adults. These, in addition to Brother and Sister Fogle and Brother Walter Bucklew, made it seem advisable to continue the effort, and the unused church was purchased and repainted. But temporarily the work there was held to be a part of the Dayton church, until a year later, when the work had made sufficient progress to warrant an organization which was called the Clayton or Salem Brethren Church.

The Lord continued to bless the work, and in two years the congregation had grown to number 113 souls, when the work was given over to Brother W. C. Benshoff.

The congregation became a part of the Miami Circuit, consisting of the groups at Bear Creek, Miamisburg and New Lebanon. The thirty-five years which have passed since the launching of the work there, have laid heavy toll upon the original members, and practically none are left. The church continues to function, but has passed through experiences which have made rather heavy inroads on its membership. The original members of the church there were as splendid men and women as could be found anywhere, and I shall always hold them in loving remembrance. The Bucklews, the Kings and the Klingers are gone, as are the Kauffmans, but having gone, are lovingly remembered by the man who led them in the beginnings of the church there.

During the summer of 1907 there came to my home in Dayton four good women from New Lebanon, a village located ten miles west of Dayton. They told me that they, with another good woman, had been conducting a Sunday School there for several years, in which they tried to gather the children of the community together for such religious instruction as they could give them, and they expressed the belief that the time was ripe to put forth an effort to establish a Brethren Church there. They asked me to come over to help them, which I agreed to do. I told them to go home and announce that on the following Sunday afternoon I would be there to bring a Gospel message.

There was no church in the village, the one which had been there some years before, having been wrecked because it was unsafe. The place in which the preaching was done was an empty store room, which from the first service was comfortably filled, sixty persons being present. With the consent of the Dayton Church, I began at once an evangelistic meeting, and when I came out on the trolley car for the first Sunday evening service, I had to begin the service at 6:30, because there was not room in the meeting place in which to place even one more person.

The special meetings continued only ten days, because the preacher was dated for other services, and the meeting closed with the confessions and baptisms of five young women. We all knew that the meetings had only begun, but it was impossible then to go on. Brother Ashman who was serving several congregations in that section agreed to preach on

Saturday evening, every two weeks, until some better plans could be made. This he did until the following April, when the writer returned for another evangelistic effort. Again it was planned to continue only ten days, but from the very first meeting, the place was crowded to the limit. There were several confessions, but when the ten days were expired, the preacher had most reluctantly to stop for an appointment in Dayton for the following night.

The next day I was called to the telephone and told that after I had rushed out to catch the car for my home, Brother Austin Bowser had called a group of the men together to talk matters over. He told them that it was too bad not to have a church in the village, and while he was a member of a sister church, he challenged them to join with him in the determination to build up one, and that it be a Brethren church. I was told that fourteen men, who were leaders in the community had agreed to unite with the church if the meeting could be continued. I told my informant to announce that I would return on the following night and resume the effort to preach the Gospel.

When I returned the situation was tense with interest and excitement, and when at the close of the sermon an invitation was extended, not only the fourteen men came to accept it, but others with them, so that when the meetings came to an end, too soon, as is often the case, On April 18, 1908 I had the privilege of leading twenty-seven persons into the waters of Little Bear Creek, and there to administer the rite of Christian baptism in the presence of a crowd, estimated to number at least several thousand persons.

The youngest of these applicants was a girl of 16 years, and the oldest was her grandmother, whose age was above 70. Up to this time the members of this group were held as part of the Bear Creek church, but now it was seen that they must be organized into an independent group,—and this became the New Lebanon Brethren Church.

At once plans were launched to build a place of worship, and late during the summer of that year I threw out the first shovel full of soil on the location selected for the building. The splendid building which occupies the ground now, stands as a monument to the vision and devotion of the group which constituted the membership of that day. Of the four women who led to the effort which resulted in the founding of the church, only one is left—Mrs. Maggie Troutman, who waits to join Amanda Brooks and Ida Bowser who have gone before. Emma Weaver, was associated with them, and she survives also. Of that group of fourteen men whose decision led to that great revival, practically all are gone. Austin Bowser, Frank Weaver, Nathan Peters, Omar and Lyman Shock, Dan Apple, Rueben Stoner, Christ Snider—

all these have gone the way of all flesh, while others of the group are alive and faithful. The Lord has continued to bless the church and its workers, and New Lebanon still serves its Lord.

One more thing I feel that I must say about these two congregations. Not a penny of mission funds was expended to found them, nor has either of them since received a penny from such a source. They stand largely as a monument to the generosity of the Dayton Church which loaned its pastor to do the preaching that resulted in their organization. New Lebanon grows stronger with the passing years, and the writer's heart is deeply stirred whenever he finds it possible to be present there.

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(The following is an excerpt from an editorial under the above title appearing in the Alliance Weekly for Oct. 26, 1940)

"The channel of Christian writing peculiar to our age is the religious magazine. It has attained a remarkable influence during the past century over the spiritual thought of Christian people. Issued at frequent intervals, read by multitudes of eager minds, it sways the heart of the Church more than any other means of teaching. The voice of the preacher reaches at the most a few hundreds, whereas the magazine speaks to many thousands, and its messages are preserved for further study. The growing influence of the radio alone can compare with it."

Frank Gehman

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So—if you have subscribed and you have not received your paper we will be glad to know it. Kindly drop a card to the Publishing Office and tell us. We will make every possible effort to see that you do get it.

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Sincerely,

The Brethren Publishing Company

## The Editors Speak



### III. ALL THAT I HAVE IS YOURS.

TEXT: LUKE 10:30.

Rev. J. G. Dodds  
(Third of Series)

This third philosophy is portrayed by the good Samaritan, who, as he journeyed, came to the spot where lay the unfortunate man; he bound up his wounds, pouring in oil and wine, set him on his own beast, brought him to an inn, took care of him and left money with the innkeeper to supply his needs, pledging loyalty, support, devotion, interest. Giving the unfortunate all of his sympathy, all of his love, **for all that is mine is thine.**

I cannot rest at night when I think of the poor. Everything that is dear to my heart, the best of my treasures I give unto you. I give without fear of want for he who

"Bestows his goods upon the poor  
Shall have so much again and  
Ten times more."

**All that I have is thine.** He set him on his own beast and he, the good Samaritan, had to walk.

During the World War a French soldier was brought into the operating room of the hospital at Metz with a fearfully shattered hand. The chloroform had begun to give out, the surgeons could get no more. "My friend," said the surgeon, "we must have an operation. Would you like to be made insensible?" "Yes, I have suffered so much that I don't think I can stand it." "Are you particular about it?"

asked the surgeon. "Why, is that stuff that puts you to sleep scarce?" "We have scarcely any left," was the surgeon's reply. "Keep it for others." He stuffed his cravat into his mouth and held out his hand. When it was all over the surgeon asked: "Did it hurt much?" "Oh, yes, but we poor fellows must sacrifice for one another!" **for all that I have is thine.**

I block the onward march of human progress whenever I fail to honor this philosophy—"all that I have is thine." Many years ago a city situated in an arid region was supplied with water from a beautiful lake far up on the mountain. One day in the midst of the hot, dry season, the water supply gave out, and the word went from mouth to mouth "The lake is dry." Twenty-four hours passed by, the people were famishing for water, when one man declared his intention of climbing up to the lake, hoping to find a little water. Imagine his joy when he found the lake not dry but overflowing! All the water that supplied the city was forced to pass through a great leaden pipe. Into the mouth of this pipe a block of wood had floated, and had become so closely wedged as to stop the flow of the water. This is a fair illustration of what selfishness may do. It will stop the flow of water to quench the traveler's thirst.

I want you to be my guest. I want you to be happy. Satisfaction and contentment must predominate and reign supreme whenever you are in my company—**for all that I have is thine.**

"We share each other's woes,  
Each other's burdens bear  
And often for each other flows  
The sympathizing tear."

You will note that the good Samaritan stops here. He was very good to the distressed man, but he did not make a single effort to insure or protect the highway against successive robbers. His efforts were concentrated on one man, but he did not entertain a universal outlook.

This reveals the fourth philosophy embodied in our text:

**I must use what I have  
to safeguard what you have.**

Our church is getting along nicely. Should we be bothered about other people's churches? Should we be satisfied to think only of our own local organization? Should we be content to have about us only those who think our thoughts after us? Here in the United States we are safe and sound, why worry about the massacre of Jews, and the anti-Jewish policy in German controlled countries of Europe? Why concern ourselves about the efforts of Atheism

to destroy the Church in Russia? Why give much thought to the exploitation of the millions of South America from whom the Bible has been purposely withheld, that they might perish in darkness?

Brethren, we must go a step further. We must travel the second mile. This is the philosophy of Jesus Christ. He went to the limit and farther on, too. He gave everything He possessed for the good of all, everywhere. Filled He came into the world. Empty He departed from the world. He emptied Himself unto death that we (all of us) through His poverty might become rich. Neighborliness, the missionary zeal, international goodwill, the manifestation of Christian brotherhood, tolerance, justice, liberty, happiness and soul prosperity for all.

One God, one aim, one destiny—such was the philosophy of Jesus Christ in His triumphant effort to appropriate all His divine wisdom, knowledge, light and grace for insuring the future stability of mankind; that the City of God shall come down out of heaven, that the reign of peace and plenty may be heralded throughout the ends of the earth and the generations of men may be called "BLESSED."

Smithville, Ohio

## OUR CHURCH BUILDING

God builds churches! By his plan, that labor has been left to man.

No spires miraculously rise, no little mission from the skies falls on a bleak and barren place, to be a source of strength and grace.

The humblest church demands its price in human sacrifice.

Men call the church the house of God, toward which the toil-stained pilgrims trod in search of strength and rest and hope, as blindly through life's mist they grope and there God dwells.

But it is man who builds that house and draws its plan; pays for the mortar and the stone, that none need seek for God alone.

There is no church but what proclaims the gifts of countless generous names.

Ages before us spires were raised, neath which Almighty God was praised.

As proof that He was then, as now.

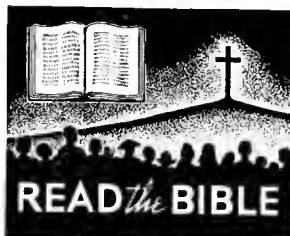
Those sacred altars where men bow their heads in prayer and sorrow lifts it weight, are Christian gifts.

The humblest spire in mortal ken, Where God abides was built by men,

And if the church is still to grow, Is still the light of hope to throw across the valley of despair, men still must build God's house of prayer.

God sends no churches from the skies  
Out of our hearts must they arise.

—Edgar A. Guest



## Worshipping Day by Day

(Family Altar)

### SUNDAY

#### THE MOUNTAIN OF THE LORD'S HOUSE

Isaiah 2:2-5

"Let us go up." It is easy to say, "Let us go," but it is far different when our passageway leads upward, and especially when it leads up to the Lord's House.

In this day when we need more and more help from the Master, it is important that we be faithful to His services. And, if we are, we will be able to say with renewed emphasis, "I was glad when they said unto me, let us go into the house of the Lord."

### MONDAY

#### WHAT SIN IS

Romans 14:13-23

From this Scripture we may get at least one view of what sin is. It is a desire for personal gratification, no matter what the results may be, either to self or to others.

How pointed are the words of verse 22. How they strike home: "Happy is he that condemneth not himself in that which he alloweth." And then the closing words of verse 23, "For whatsoever is not of faith is sin." And this most certainly must carry the idea of faith in God.

### TUESDAY

#### THE HARVEST OF SIN

Galatians 6:6-10

How those words fall on our ears—"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

If it be a sowing of evil seed, the harvest will be evil, and it must be reaped. It cannot be permitted to just grow and grow and then die. It must be reaped.

For the text says, "For he that soweth to his flesh shall of the flesh reap corruption."

But it also has its brighter side in the next words. Read them, then give thanks to God that it is possible for you.

### WEDNESDAY

#### CONFESSING SIN

I John 1:5-10

"If we confess!" These are the most important words in the text. For forgiveness never comes if we fail to confess.

It is difficult to bring one's self to the place where he is ready and willing to confess his faults. But once confessed, and then forsaken, it is with a brighter outlook that we view the future.

Then old things are passed away and all things have become new.

But the whole matter rests upon that one little word "IF."



**THURSDAY**  
**CLEANSING FROM SIN**

Isaiah 1:16-20

Note the phrases in this text. How fast they come—"Wash, make clean, put away evil, cease to do evil, learn to do well, seek judgment, relieve the oppressed, judge, plead." There is a whole series of sermons in these words.

Especially ought we to dwell on the words found in verse 19, "If ye be willing and obedient." The whole of the matter of cleansing depends on this attitude—willingness and obedience.

The Lord never forces anyone, but once under His care He expects us to be willing to act and instant to obey.

**FRIDAY**  
**THE BLESSEDNESS OF FORGIVENESS**

Psalm 32:1-7

The first two verses of this text begin with the word "Blessed." "Blessed is he"—"Blessed is the man." It will do us good today to pause and to meditate on the wideness and the scope of that word, "Blessed."

In the New Testament the word is interchangeable with the word "happy." This word opens the beatitudes; it fills an important place in John 13, where we read, "If ye know these things, happy are ye if ye do them."

Think over your blessings today.

**SATURDAY**  
**NEW CREATURES IN CHRIST**

II Cor. 5:14-19

Only a foolish man would refuse to exchange an old body for a new one. When we become Christians, Christ-followers, we become new creatures. The Revised Version says, we become "a new creation." "Old things past; all things becoming new."

But we cannot be this new creation and be in any other than Christ.

Read very carefully and prayerfully the 18th and 19th verses and thank God that He has brought about this ministry of "reconciliation."



# With The Laymen

## INDIANA LAYMEN

The following letter went out to the Laymen of the Indiana District and Brother Arthur Baer, district president, though it might be well for publicity to be given it in *The Evangelist*.

We commend the Indiana Laymen on their "get up and go" and we feel that the other districts of the Brotherhood may do well to follow in their steps. The letter follows:

Muncie, Ind.  
Sept. 23, 194

Dear Brother:

Enclosed is a copy of the goals adopted by the Indiana Laymen at District Conference. One of these, you will notice, is that we shall again observe "Laymen Sunday," with some laymen having charge of at least one regular Sunday Service and an offering taken for Indiana Laymen work. The result last year seemed to justify an attempt so far as possible to have all churches observe the same Sunday. Where local work or plans make this impossible, choose another which is convenient. We suggest that part-time Pastors arrange to use an off-Sunday so that there will be no interference with their work.

We are asking also that there shall be an organization in each church affiliated with both the District and the National Associations. The local organization may be a Sunday School Class or some other organization of working laymen. Send a list of your officers, with their addresses, together with 25 cents per member to your District Secretary-Treasurer, and also 25 cents to the National Secretary. The offering on Laymen's Sunday is, of course, not to be confused with this 25 cents per member district and national dues.

One of the goals has already been reached. A committee was appointed for the purpose of securing a lot upon which to build a place of meeting for laymen as they gather at Shipshewana. The committee reports that a lot has been secured and now we are ready to secure a fund looking forward to our building project. As no plans have been prepared, we have no estimates to suggest at this time. But it will be well if we secure funds until such a time as we are able to go forward with the building program. Later a building committee will be appointed to suggest plans and secure estimates to present to the Association for approval and further instructions. The idea in mind at present and suggested to the Association at Conference is a meeting house or Chapel with no provision made for sleeping rooms. Our experience in the Girl's Lodge make a combination of the two seem most practical.

There has been considerable favorable comment from the leaders of the Shipshewana project both as regards the location and the proposed building. The officers of the National Laymen's Association expressed approval and we have the right to believe that they will get behind us in this as the time approaches for definite action.

As we do our best in all our work we will merit and receive more encouragement and support. We hope this year find 100 per cent of the Indiana churches participating in "Laymen's Sunday." We are counting on your church.

Yours fraternally,  
Arthur R. Baer



DR. W. I. DUKER  
PresidentDR. L. E. LINDOWER  
TreasurerThe National Sunday School Association  
of the Brethren ChurchREV. E. L. MILLER  
Vice-PresidentREV. N. V. LEATHERMAN  
General Secretary*The Gospel  
Still Stands*

Dr. W. D. Furry

Just before the first World War, Harnack, a Prussian and the most learned theologian in Europe, said, "If darkness shall ever come over the world and God and every spiritual vision grow dim, it may be that the Personality of Jesus will save us." Darkness did come over the world as we well know—darkness and confusion and the face of God was hidden by the deep shadows of ignorance, racial hatred, religious bigotry and all those slimy things that crawl and breed in the dark—and the personality of Jesus alone saved us from either despair or defeat.

Again it is an hour of decision and destiny for the church. The words of Carlyle, "The world asks of its church in these times, more passionately than of any other of its institutions, the question, Canst thou teach us or not?" For the world has been following new and strange gods. The lure of new Eldorados has caused us to forget those elemental spiritual principles transmitted to us by the heroic fathers of our republic. Today our world is in its present plight because we have lost our clear focus of God. Clouds of materialism, racialism, political radicalism and religious bigotry have blinded the world to the experience of God. Our mad quest for pleasure, and insatiable passion for ease and indulgence; our excessive and expensive indulgence in luxuries which enervate our bodies and deaden our spiritual sensitivities; our abandonment of moral discipline and a life regulated by Christian ideals—these have made us susceptible to the vices and habits which have weakened and caused the disintegration and collapse of other strong and powerful nations. The persuasive voice of the prophet is seldom heard today. Moral theology which passes judgment upon the habits of individuals and the practices of society is lightly stressed.

Feeling deeply these conditions, both in the church and the world, we turn again to our Gospel, strong, bidding and challenging with the truth, that Jesus faced the cross, that through His uplifted life He might inspire His followers with courage to meet every issue of an expanding faith and to rise victor-

ious above imperiling conditions. "His body," writes Renan, "is an excellent cordial for drooping faith," and his observation finds its strongest confirmation in the history of our Christian faith; for in periods when the fires have burned low on the altar and human agencies have appeared to defeat our Gospel, there has come like a mighty, rushing wind, that which has cleansed and illuminated the Church and restored it to its place of leadership and power. We need to inform ourselves again that the greatest advances the Christian Church has made have been those periods in which its prophets, cruelly criticized and condemned, have risen above the contentions and confusions of the times to proclaim with inspired reemphasis the eternal truths of the Gospel. By its essential nature the Gospel of Christ is an expanding and unfolding power in the experience of man. As at Emmaus, so again in our day Christ would appear to us in another form. Only we must keep ever in mind the profound paradox of St. John, confirmed again and again in the history of the church, "Whoever advances and abideth not in the teachings of Christ hath not God."

What I am pleading for is a revival of apostolic power in our apostate and God-forgetting age. I appeal for renewed consecration and steadfast obedience to the one and only Gospel that has power still as in its beginning days to redeem sinful and sinning men and women; and I would identify this Gospel with what we hold of freedom as citizens of a great democracy.

Now this much and too long-neglected truth may save us from perils too terrible to be contemplated. If the Gospel containing the order of life given to mankind by Jesus Christ is to be held as the basis of our social, economic and political systems, then we must stress its affirmations with emphasis and insistence. It is precisely here and now that our responsibility as Christian disciples and as a fellowship of Christian believers must find its fullest and most uncompromising expression and application.

This is the Gospel that lays heavily and urgently its claims upon us today—the Gospel which holds the healing remedies for all our ills. High above all the ideologies and pompous systems of our age this Gospel as the power of God and the wisdom of God, still stands. The best and the most enduring in our way of living, now seriously threatened, finds authority and power in what it has received from this Gospel of the living Christ, who is at once the Son of God and the Son of man.

What other theme than this is worthy of our thought as we assemble in conferences to renew again the ties that bind us together in a sacred fellowship? Let us find time to look unto the Rock from which we were hewn. The Church has and must continue to hold a vital, creative and authoritative place in establishing an orderly and peaceful world. This is the challenge and the obligation which our Gospel lays upon us today. There is now no choice before us. Whatever there is of good, and gives any assurance of permanency in our civilization, is of Christian origin. Out of the dying embers of the Graeco-Roman world the Christian church created our modern civilization at its best. Today, once again, an old world is passing and a new one struggling to be born. Today there is no choice before us. We must produce a Christian world-order according to the pattern shown on the mount, or see the complete collapse of the upward striving of our race.

Hagerstown, Md.

### It Seems To Me

Men are often spiritually tested when they least suspect it. A weak purpose, a defective consecration, a worldly love, an evil desire can each be revealed by some innocent-appearing circumstance that quickly develops into a major test often not recognized as such until the critical point of decision is past and the defection revealed. The Christian needs to be forever watching for a weak spot in his armor. Or so it seems to me.

The Mentor.

### MY GOOD-WILL CREED

- 1 Believe that my neighbor's heart is sound.
- 1 Believe that he is trying like myself, though like myself making errors, to do what is right.
- 1 Believe that I see some truth which my neighbor may not see, therefore I will be earnest.
- 1 Believe that he sees some truth which I may not see, therefore I will be open-minded and tolerant.
- 1 Believe that I do not fully understand my neighbor's point of view, therefore I will try harder to do so.
- 1 Believe that he does not fully understand my point of view, therefore I will be charitable and patient.
- 1 Believe that I have many more defects in manner and speech and temperment, that I can detect or am willing to own, therefore it does not become me to be too sharp a critic of my fellows.
- 1 Believe that a word when spoken is beyond recall, therefore I will try to speak no word which, when my sun is setting, and I cast myself on the everlasting mercy, I shall wish I could recall.
- 1 Believe that every harsh judgment I utter registers itself in my spirit, making it ever readier to be harsh, therefore I shall avoid bringing upon myself the misery and loneliness which come as God's judgments upon a hardened, suspicious, unloving heart.—Jay T. Stocking.



## C. E. Topic for Young People

W. St Claire Benschoff

Topic Editor

Topic for October 26, 1941

### "OTHER YOUTH GROUPS OF OUR COMMUNITY"

Scripture Lesson: I John 1:3-7.

#### For the Leader

We are aware of other groups of young people in our community. The school and clubs and other churches have their own youth groups. The degree to which these groups work together will determine the amount of community spirit present in any given community. Not all groups are sympathetic to the Christ of our Church. Some groups are hostile to our Christ. We must determine the attitudes of these groups and the maintain our Christian standards, and be a "light" unto those who have not yet seen their need of Jesus Christ.

#### Discussion

A GROUP MEANS "FELLOWSHIP." Our lesson tonight deals with fellowship. Any two people to live or associate together must have "fellowship." When more than two people are involved it means a greater degree of harmony and fellowship is necessary for the group to exist in that fashion. We must be aware of the fact that men by nature are evil doers, haters, lovers of greed and war. Even in business contracts we see the attempt to deceive and misrepresent in order to gain over a competitor. This is the way of the world.

Fellowship in the truer sense of the word is not possible without the love of Christ in the hearts of the people, for this love changes the nature of man from one of hate into one of service, love and sacrifice. In our own C. E. or Church or Sunday School groups we can be good examples to other youth groups by living together in harmony and love as our Christ has taught us to live.

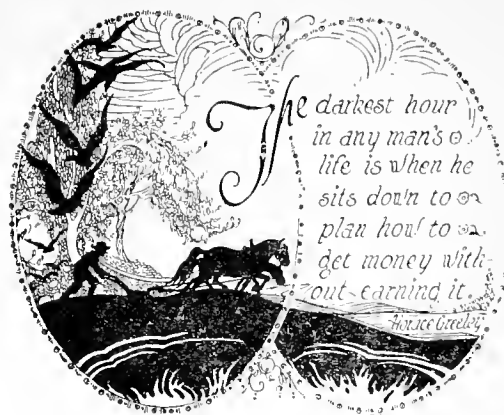
FELLOWSHIP FROM GOD. John gives us the perfect picture of Christian fellowship. Our lives are in the keeping of God through Christ. Christians have become children of God. That makes us "brothers" and "sisters" in Christ. From this comes the familiar custom of referring to fellow Christians as "brother and sister." Through this we have the privilege of communing with God through Christ, and every young person should seek definitely to commune with God in prayer and Bible reading each day. This is essential to remaining alive in the Christian faith.

As Christians, a great charge comes to us to live together in harmony and love. This is what we call "fellowship."

DEMANDS OF FELLOWSHIP. Surely as Christians having a God that is Light, we should walk in that Light. Our deeds and actions should be done as if someone is watching us all the time. Men of sin do their deeds in darkness because they are afraid and ashamed. We dare not engage in "shady amusements" because of the danger of losing the influence of our Christian profession. Each of us can have a tremendous influence in leading other people to acceptance of Christ if we will but demonstrate our Christian fellowship with God in each hour of our daily living. It is hypocritical to say we are Christians and then not live as Christians should live.

**BLESSINGS OF FELLOWSHIP.** By "walking in the light of Christ" we will have the joys of being able to greet each other with a smile, and talk together as friends and be able to work together in church and business and school. But in addition, we will have the sweet fellowship of union with Jesus Christ whose blood on Calvary has cleansed us from sin.

This fellowship is not possible with those youth groups which have as their aims nothing but purely material gains. The Christian young people are privileged to set our aims on eternal attainments. This makes for us a complete assurance of fellowship and yet gives us the charge to go out and seek to enlist others into our "group." May we be faithful to the charge.



## Our Children's Department

MRS. LORETTA CARRITHERS,  
SUPERINTENDENT



Dear Children:

Today I want to tell you about Abram, a man who loved God and obeyed Him, and went to a strange country to live. His nephew, Lot, went with him. Both were rich men, and they had not only gold and silver, but also a great many animals—camels, sheep, and goats.

What do such animals eat? Yes, grass. There were so many of them that there wasn't enough for all, so the herdsmen, or shepherds, who took care of them, began to quarrel. Abram's herdsmen tried to get the best places for his flocks and Lot's men tried to get the nicest for his animals.

When Abram heard that the men were quarreling, he was very much troubled. He went to Lot and said: "You are my nephew and there must never be anything but peace between us. We must never quarrel, nor is it right that our men should do so. If there isn't grass enough for all of our cattle, we will separate, so let us go up on this hill and decide where we will go."

When they had climbed to the top of the hill, they could see the country all about them. Abram said: "Now you may choose here you would like to go and I will take some other place."

Children, wasn't that very kind and generous of Abram? He was Lot's Uncle and much older, and he might have said, "I will take this place and you may go some where else."

What do you think that Lot answered when his uncle told him to choose? Do you think he said, "Oh, Uncle Abram, you choose first, of course, because you brought me here and you are older than I?"

No, children, I am sorry he did not say this, but answered selfishly. He looked all over and then took the best place. He took that part of the country where there were plenty of green pastures and good water for the cattle and other animals.

Abram was very unselfish and answered, "Very well, you may have it."

Lot took his wife and his daughters, his servants and all his flocks and herds and went to the place he had chosen, near which were some large cities, while Abram set up his tents in the hilly country.

The Lord was pleased that Abram had been so unselfish and he came to him again and said that He would bless him. He told him to look north, south, east and west, and promised that he would give all that country to his children and his children's children.

Now I want to tell you more about Lot to show you when people try to get the best of things for themselves, they often get into trouble. A little while after Lot moved to his new home, some kings, who ruled over other cities came with their soldiers to fight against Sodom and Gomorrah. They took many of these people away. Among them was Lot.

A slave got away and went to Abram and told him about Lot. Abram gathered all of his servants together and went after Lot and the other people from Lot's city and brought them back home again.

The kings of Sodom thanked Abram for all that he had done. He wanted to pay Abram for being so kind, but Abram would not take any pay. He said that he did this kind act because he loved Lot. Abram did let the king give presents to the friends who had helped him.

Don't you think Lot must have felt very thankful to Abram for all he had done? Perhaps he was a little bit ashamed too, and wished he had not tried to choose the best place for himself.

Here is a little poem—

"Help us to do the things we should,  
To be to others kind and good;  
In all we do in work or play,  
To grow more loving every day."

With love, in Christ's Name,  
Aunt Loretta

# A Preacher's Page - - -

## That the Layman Should Read

### THE HURRY PROBLEM

We all have plenty of time to do all that God wants us to do. This may seem like a startling statement, but it is true. An active Christian worker writes to a friend that there are lots of things he is eager to do, "but—living on twenty-four hours a day is a problem." Yet it is not a problem to God, and it need never be a troublesome or unsolved problem for us. The only reason we ever fail to do things that ought to be done is because we have been doing things that ought not to be done. Take the "problem" of our prayer life for example: some one has said truly that the man who is too busy to pray is busier than God ever intended him to be. A Christian woman, writing to a friend of a wonderful deliverance God had recently made just in the nick of time, says: "I have never in my life seen His hand so evidently, and that alone brings a thrill. When things looked darkest I quoted to my son Dr. Edersheim's saying that Jesus was never hurried because He was always sure." There is a difference between hurry and swiftness. God often works swiftly when the time comes; He is never in a hurry. Quietness and hurry do not go together. Let us surrender our hurry and restlessness to the Lord, and hear Him say, "In returning and rest shall ye be saved: in quietness and in confidence shall be your strength." (Isa. 30: 15.)—Selected.



### THE HEART'S SACRED PLACES

There is a beautiful legend about Zaccheus, who, while he was sitting on a branch of a sycamore tree, first spied Jesus. It is said that Zaccheus in his old age used to go every morning to the tree where he first saw the Lord. He would pour water upon its roots, pull up the weeds he found growing there and look up long and lovingly at the branches where he had sat on the blessed day when he first saw Jesus.

Are not all places sacred where troubled hearts first saw the Lord? Memory sweetly recalls the day and spot, though we may be unable to visit the scene. Every church is sacred where souls have found Christ in the midst. It is to them the very house of God and the gate of heaven, for they realize "the Lord is in this place," for "this and that man was born here."

Every place of worship should be dear to us, for it is where the army of the Lord gathers to make "prisoners of hope" of rebels against the kingdom of God. Rev. J. R. Miller says: "Should we not do for the church what Zaccheus did for his tree? Visit it often, daily water its roots by prayers, toils and tears; keep the weeds away, so far as your own life is concerned, and make it a place of blessing to many more."



### BUY UNWANTED BOOKS

I particularly wanted a couple of books. So I went to a bookshop to buy them. As I entered the shop, I saw, on a counter near the door, two books that I didn't want; so I bought them. You smile; but I think my behaviour was logical. When you enter a bookshop and see a book that you feel you must buy,

it is a good thing to pull yourself together and ask yourself why you feel so drawn to that particular book. And the chances are that you will discover that it is because you are already something of a fanatic on the subject dealt with that volume. It is your pet theme; you are a specialist in that line; it may do you a world of good to give that topic a rest. And when, on the contrary, you see a book that makes no appeal to you—a book that you do not dream of buying—it is a good thing to pull yourself together and ask yourself why that book fails to attract you. The chances are that you will discover that it is because you have totally neglected that line of things; your mind is a blank on that subject; you know absolutely nothing about it. I do not wish you to understand that I am urging you, whenever you enter a book shop, to buy all the books that you don't want, and to leave unpurchased all the books that you do; but I do urge you to be always forcing your minds along unfamiliar tracks, to be constantly breaking fresh ground.—F. W. Boreham in an article on "The Constructive Ministry."



### MAKING YOUR LIFE COUNT

If you would make your life count, observe the following:

Be an optimist, but don't be foolish about it. Look on the bright side of things, but remember there is sometimes a dark side, and while there is health there can be pain, and while the sun shines most of the day, night always follows the day. So be a common sense optimist.

Keep your poise. Don't be lopsided, then you will not be a fanatic nor an extremist; let neither heat nor cold, sunshine or shadows, joy or sorrow, friends, or enemies, success or failure, spoil you. Be balanced; keep your poise.

Don't be swept off your feet by flattery; nor be manacled by criticism; you will receive both. Be appreciative of the former and profit by the latter.

Don't be a quitter, because you cannot please everybody. Jesus Christ had His enemies; so has every other man who has attempted to do well. Don't take too seriously what people say to you, either for or against, for much that people say springs not from the heart, but from the teeth.

"Five things in life observe with care: to whom you speak, of whom you speak, how, when and where."

One of your chief assets is your personality—that indefinable something that is a help or a hindrance to every man. Your personal appearance, cleanliness, speech, attitude, etc., all enter into personality.

Don't be an ape; be a man, be yourself, make the most of yourself, know the laws of growth and comply with them that you may grow. Never try to be somebody else; just be yourself.

## COUNSEL FOR PREACHERS

Rev. Fred Smith

In all your preaching, rightly divide The Word of Truth at your people may clearly know that:

Christianity is more than the following of conventions; it means the revealing of convictions.

Christianity is more than doctrine; it is doing.

Christianity is more than an ethic to be accepted; it is an energy to be expressed.

Christianity not only makes one holy within; it horizons life without.

Christianity is more than inward purity, it is outward purity, it is outward vision.

You furthermore should remember to keep your preaching strong;

that you should keep note of your attitudes as well as give attention to your arguments;

that to keep yourself from falling sermonically it is necessary to keep building spiritually in one's self;

that while it is good to detour your message for some particular listener, it is not necessary to dilute your message for any particular sinner;

that some sinners may need to be whipped into the Kingdom, but others can be wooed therein;

that the final resting place of the truth is in the heart rather than in the head;

that as your vocabulary is extensive so also your virtue should be intensive;

that if you know the Truth, the Truth will take care largely of its own vocabulary.



## Among the Churches

## Post Card Publicity

## MILLEDGEVILLE MEETING REPORT

The actual days of the Evangelistic Campaign in the Milledgeville Brethren Church have come and gone, but the spirit and the influence of these meetings will continue to go on in the days and years which lie ahead.

It was a beneficial and successful meeting which we had in Milledgeville. The first part of the meeting was reported at the end of the first week. The spirit of the Lord was certainly felt in our midst. Our people are a people of prayer as is evidenced by the results which are assured only by faithfulness to the throne of grace.

The meeting was held from September 21st to October 7th. They were under the joint cooperation of the Brethren Church and the Dutchtown Church of the Brethren, of which Rev. Paul E. Miller is the Pastor. The spirit of harmony, association, and attendance between the members of the two churches was greatly in evidence these two weeks. It is a sample of the bond of fellowship which exists between the brethren locally.

Rev. John F. Locke, Maurertown, Virginia, was the evangelist for the two weeks. He more than measured up to our expectations. His messages were Biblical and convicting, and

his mannerism and presentation were such that he won himself a place in the hearts of the people immediately. Each evening, Rev. Locke showed pictures obtained during his trip to Palestine a few years ago. These pictures were full of beauty, and educational as well. The pictures, with Brother Locke's description added much to the services.

We cannot overlook the power of God as present during the meeting. What men can accomplish without God is nothing. God's Spirit was present and used the Christian people, pastors and Evangelist to bring conviction of sin and to pour out spiritual blessings upon all those who attended.

The attendance was larger than anticipated. We were fortunate this year in that the weather was very favorable, there being only two rainy nights. One of these was the last Monday night, yet this Monday night crowd was around 180 in number. Eight persons made their stand for Christ this rainy Monday night. Which proves that the weather makes no difference to the Spirit of God in bringing conviction to the hearts of mankind.

We were also fortunate in that there were no Community activities to conflict with the meeting. Also, the corn was too green to pick, and thus left a lull in the heavy farm work and permitted the farmers and their families to come to the services more often.

The main auditorium of our Church was nearly filled every night and many nights it was necessary to use the Sunday School rooms and balcony.

We endeavored to advertise the meeting well. The local paper cooperated nicely. We printed 250 extra advertising copies of our weekly Bulletin of Sept. 14th, and had one put in each home in Milledgeville by the girls of one of our Sunday School Classes.

The ability and personality of Rev. Locke, plus his sincere and earnest preaching of the true Gospel message of salvation, continued to hold the crowds from night to night.

As to visible results: There were twenty-seven who came forward during the two weeks. Twenty-two were first confessions. Of the twenty-seven, six were adults, five were young people, and the rest ranged in age from nine to thirteen. How blessed it is when we can begin our Christian life while still young and tender in years, with a life full of service ahead. Most of these in the younger group have come from our Intermediate Christian Endeavor Society. There is promise of more to come this next Sunday.

We greatly appreciate the earnest labors of Brother and Sister Locke in our midst. We appreciate the prayers of the Brotherhood in behalf of our meeting. Our people here have been richly blessed and inspired by these services. The fruits of the labors will ever be brought forth in the membership of these churches. It was a pleasure to have the Lockes in our home for their stay in Milledgeville. Their helpfulness and ability to fit into the regular routine of home life makes them welcome at any time.

Not to be overlooked in summing up the two weeks is the faithfulness and cooperation of the members of these churches, the people themselves were interested in the success of the meeting. They worked and invited and prayed and came. They helped sing and provide special music. They made visitors feel at home. They supported the meeting financially. In the last analysis, it is these faithful Christian workers who have helped make the meeting a success.

Rev. Miller and myself will cooperate Sunday, Oct. 12 at 2:30 in a baptismal service in our Church. We will report on this at a later date. Our whole meeting can best be judged of all the Christian people concerned, in that verse in John

15:14: "Ye are my friends, if ye do whatsoever I command you."

Our homecoming will be held Sunday, October 19th. Special speaker will be Rev. J. Ray Klingensmith. A full program has been arranged. We will report later.

We covet the prayers of the brotherhood in behalf of the Church at Milledgeville. There is much work yet to do in the service of Christ at Milledgeville.

W. St. Claire Benshoff

#### LANARK, ILLINOIS

Rev. Chester Zimmerman delivered his farewell sermon on August 24, having resigned to serve in Pennsylvania. We were reluctant to see him and his wife leave us, but our blessing goes with them and we know they will serve their Lord well, wherever they minister.

Since that time we have had the pleasure of hearing several pastors, among them Rev. R. F. Porte of Nebraska and Rev. Clayton Berkshire of Ohio, the latter filling the pulpit during the whole month of September.

On Sunday evening, September 21, the young people of the church held an open-air firelight service at the Willard Rahn farm. After a weiner roast, Clayton Berkshire directed an inspirational firelight service of choruses, favorite verses and there was an especially a fine talk by the leader. There was a wholehearted response in good attendance. The Lord was surely there as the praise and prayers arose to heaven with the smoke of the fire. There were millions of stars and everyone present was deeply impressed by the quiet and reverence of the service.

Rev. E. D. Burnworth filled the pulpit on October 5. A fellowship dinner at noon and an afternoon business meeting further highlighted the day. Rev. Burnworth was called to our church by a large vote, and at a later board meeting he graciously accepted the call. He and his wife will arrive to make their home in Lanark on November 1st. We look forward with great anticipation to having them with us.

We will hold our Rally Day next Sunday, October 12, and on the following evening the Central District Conference will open in our church. We have made great plans for these dates.

Mrs. Ruth Rahn, Church Correspondent

#### REVIVAL AT NEW PARIS, INDIANA

Eleven years ago the writer of this report conducted a special series of meetings for the folks at New Paris, under the pastorate of the late Elder Flora. A week ago we closed our second meeting with them and this time under the pastorate of Elder G. W. Rensch. It was a lovely two weeks. The weather was near perfect, however a bit hot for the preacher; attendance was extra good. Earnest prayer and personal work were both very evident. The singing and music was more than we ordinarily expect in a small church. With Max Smoker directing, his one sister at the spinet piano, the other with her violin, and a niece at the console of the electric organ—believe me, we had music. With the exception of two nights the windows were wide open, so our testimony went out almost to all the town.

The fellowship and presence of so many Brethren from our churches in northern Indiana was much appreciated. Folks came from North Manchester, Sidney, Tiosa, Dutchtown, Milford, North Liberty, South Bend, Elkhart, Goshen, Nappanee, and Shipshewana. Fine service, Brethren! Then the local churches did very well in their response to the meetings.

It was a genuine joy to preach the Word of Life in this church, for every night we were met with an eager, happy

audience, ready to hear the message. We spoke in the High School to over two hundred and in a shop meeting to approximately seventy.

One of the blessed experiences of this meeting was the sharing in such a work with Dr. and Mrs. Rensch. They are lovely souls, who have been greatly used and marvelously blessed in the ministry of our church. Each day we rode out to visit with the people and talk to folks about the greatest of all questions—their relationship with God. Then each day, too, we dined in some home together. Such good times can never be forgotten.

Brother Rensch has preached from this pulpit for ten years and in that period has conducted his own revival services. A fine work has been done. Here is a neat, beautiful, artistic little church with a very spiritual group of people. Brother Rensch and his wife are loved and highly respected by their church and community.

Rally Day and Home Coming made a real closing for this series. Sunday School, three sermons, fine music, dinner together, a full house all day—made a complete day. The pastor-evangelist's wife traveled the two hundred and eighty miles to be present and share in the closing services, and returned with a tired, but happy preacher. We rejoiced also to have in the closing services, former pastors: Brother W. I. Duker and Brother J. W. Brower. Also widows of former pastors, and many former members and friends.

This report can in no way do justice in praise for the many kindnesses and lovely gifts. New Paris Brethren know how to entertain and provide for preachers, and they also know how to honor the Lord.

Results have been reported by Brother Rensch.

It is our prayer that the church can take the new-born babes and place them gently under wings of prayer and instruction in these days, and make them great servants of our blessed Lord.

"The Lord bless thee and keep thee" until He returns for His own.

E. M. Riddle, Louisville, Ohio



Laid  
to Rest

MARTIN—Mrs. Annie Catherine (Senger) Martin, aged 70 years, wife of Charles E. Martin, died September 12, 1941 at her home in Waynesboro, Penn.

She had been suffering from asthma for the last forty years and only the day before she died had seemed in her usual health. But on the day of her death she suffered a heart attack from which she did not rally.

She was born near Leitersburg, the daughter of Leonard and Catherine (Wiles) Senger and had lived her entire life in the Leitersburg and Waynesboro vicinities. She was a member of the First Brethren Church.

Surviving are her husband; a daughter, Mrs. Joseph McCordell, Waynesboro; two sons, Emmert S., Waynesboro, and Charles L., at home; six grand children and a sister, Miss Mary A. Senger, at home.

Funeral services were conducted from the home in charge of Rev. R. D. Cress and Rev. C. R. Oellig, of the Church of the Brethren. Interment was made in the Green Hill Cemetery.

Mrs. Mary McCordell



# *The Brethren*

Mission  
Number

Vol. XLIII, No. 42  
October 25, 1941

## *Evangelist*

ASHLAND COLLEGE

"Even So, Come!"



*May the Sun of Righteousness arise, with healing in His wings!*

ASHLAND THEOLOGICAL SEMINARY  
ASHLAND, OHIO

## The Brethren Evangelist

Published fifty weeks of the year at

**THE BRETHREN PUBLISHING CO.**  
ASHLAND, OHIO

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## CONTENTS

|                                        |       |
|----------------------------------------|-------|
| Interesting Items .....                | 2     |
| Our Brethren In Every City .....       | 3- 4  |
| Fiddlin' .....                         | 5- 6  |
| Stockton, California .....             | 7     |
| When You Are Alone .....               | 8- 9  |
| Is Your Church Getting Weaker? .....   | 10-11 |
| Mission Projects .....                 | 12    |
| Easter Offering Report Continued ..... | 13    |
| Worshipping Day by Day .....           | 13    |
| Christian Endeavor Topic .....         | 14    |
| Our Children's Department .....        | 15    |
| Suggested Day of Prayer Program .....  | 16    |

## INTERESTING ITEMS

Harry Gilbert

The Brighton Brethren Church is to be congratulated for having secured the services of Harry Gilbert, of Elkhart, Indiana, who has become their pastor. Brother Gilbert is no new worker in Christian Service. He has consistently been successful as a Sunday School Teacher, Sunday School Superintendent, Deacon, and Musician for years, and yet a young man. He has also been very successful as a soul winner. Pray for him as he enters into this work of preaching. It has seemed to us for years that Harry should be doing this.

Reverend Arthur Tinkle is taking over the pastorate at Mexico, Indiana. He is also our pastor at Sidney, Indiana. This is a splendid arrangement. We are happy for this and pray God's blessings upon the church and pastor.

Reverend C. E. Johnson writes us from Carleton, Nebraska, "Arrived at Carleton Sunday afternoon, October 12. Spoke to the people at the evening service. We have moved into the parsonage and taken up the work. There is an opportunity for a good piece of work. They certainly have a beautiful plant." Remember them in your prayers.

The Waynesboro Brethren recently gave us the surprising information that they will not need the appropriation the Missionary Board quickly granted them. They were making sure in asking if they might have help if they needed it. And they now have a pastor without our help. We surely admire their determination. But we certainly thought they would need some help.

The first Cellophane envelope to return was from Brother H. C. Hostetler and family, of Oakland, Maryland, members of the Summit Mills Church, containing \$5.00. The second was from Miss Maude Wingard, of the South Bend Church, with \$25.00. Brother Flora, of Elkhart, tells us that he also has one returned already. Well! May the Lord use every one of them for His work. We are glad for the fine reception given to our Missionary literature sent to every Brethren family whose address we could obtain.

We would welcome the names and addresses of people who have not received Thanksgiving materials. A card to The Missionary Board of The Brethren Church, Ashland, Ohio will supply these homes by return mail.

A Testimony from Dayton, Ohio "CONCERNING THE WHY OF DAYTON'S LARGE MISSION OFFERING." (Many more to follow next month)

"I offered to give for missions an equal amount to that of the Class. It was not long until their little gifts began to surprise me. Soon we had a very nice sum for missions. We had been wanting new books for our class. Soon after our nice mission offering the Sunday School made the purchase for us. This was our blessing for giving so freely. We gave away what we might have used for the books but it was returned from unexpected sources. The children's department is now saving pennies for the Home Mission Offering and have had to empty the bank to make room for more. As young Christians they are learning the lesson of giving and knowing "the Lord loves a cheerful giver."



## "Our Brethren in every city --- see how they do"

---Acts 15:36

The Miami Valley Brethren people most certainly have been in the march. It was our pleasure to participate in a busy day's activities in Dayton and New Lebanon. Miss Leona Kepinger had desired that her Sunday School Class in the Dayton Church accept great and large challenges in the Master's work there in Dayton, and had requested that the visiting speaker teach the class. This is a large group of younger married people. Reverend Vernon Grisso has also undertaken a splendid program with the whole church at Dayton, and therefore it was a pleasure to attempt to bring a powerful mass into the fullest cooperation with the whole church program. Sunday afternoon we were invited to New Lebanon where a beautiful and very important service was held. In the autumn beauties, perfectly represented with the decorations at the New Lebanon Church, Reverend Clayton Berkshire was ordained and installed into the leadership of the New Lebanon Brethren Church. Dr. Martin Shively brought a splendid ordination sermon and Dean Willis Ronk had charge of the ordination, assisted by Reverend Vernon Grisso. Reverend C. C. Grisso, retiring pastor of the New Lebanon congregation, led in the singing and was in charge of the day. Reverend A. J. Whitted prayed the ordination prayer and your writer, J. H. Klingensmith, gave the charge to the congregation. We pray God's blessings upon Reverend and Mrs. Berkshire and the new work to which they have been called. Reverend C. C. Grisso has taken the pastorates at Loree and College Corners in Indiana. That Sunday evening we showed our moving pictures to the Dayton Church.

### Pennsylvania District Conference

The Brethren in Pennsylvania had long before invited us to come to their District Conference, held in the Johnstown Third Brethren Church, where Reverend William Crick, the new Moderator of the Pennsylvania Conference of Brethren churches, is pastor. We were pleased with the splendid spirit and noble purposes of the Conference from the very first. Reverend Victor Leatherman, the retiring Moderator, had things well in order and well planned. And the Brethren of Pennsylvania came forth in large numbers to their conference. It is to be said that one of the surprises to your writer in this conference was the report of our Brethren Church at North Vandergrift. Perhaps we had just not realized before the splendid work of these Brethren. But Reverend Keck and Brother Buzzard surely brought fine reports. Reverend Leatherman received reports of all of the mission points of that district and kindly requested the General Secretary to bring greetings at that session. Later we were pleased to bring reports of Dr. Yoder's work in South America to the conference as well as reports of all of our Home Mission work. It was with great joy also that we brought a Bible study on "Divine Action in Acts" and the closing message of the Conference after the pictures were shown. Reverend Willis Ronk brought a message on the Book of Hebrews which was outstanding and powerful. Reverend D. C. White, Reverend Lloyd Sibert, Reverend Clarence Gilmer, Reverend William

Crick and Reverend Victor Leatherman also figured largely in the splendid influence and spiritual impetus of the conference. Their messages were outstanding. We are glad for such gospel preachers in that district. This entire conference was a compliment to the Brethren people of Pennsylvania. The attendance, the music, the intention of the conference, the spirit of the people and the objectives that they set before themselves for the sake of Jesus Christ's work, are choice fruits of the Christian experience. For instance, after an informal session led by Reverend Chester Zimmerman, of New Kensington Brethren Church, the conference adopted a program for the next year including such things as an increase in their local attendance, systematic soul winning, an increase in readers of "The Brethren Evangelist", and numerous other splendid objectives which make for employment of a church by the Holy Spirit. God uses people who set themselves in places where He can use them. Mrs. Floyd Sibert had invited us to speak to the Woman's Missionary Society, and we thought when we entered the church at 8:30 in the morning that a church full of such women could surely hold high that fine honour and name of The Woman's Missionary Society. These Pennsylvania Brethren mean business, it seems to me. May God arouse every church and every member of that District to a strong confession of their testimony this year. Next year they decided to meet in July instead of October, in favor of their school teachers and school children who could attend. But thanks to the Pennsylvania Conference for the fine inspiration and help they brought to us all.

### Pleasant Hill, Ohio

Reverend Samuel Adams, of Pleasant Hill Brethren Church, invited us to be present at their Homecoming on October 12. Here we found a well ordered and well kept church building with a fine attendance of 190 people. Mrs. Adams had charge of the Sunday School and Reverend Adams brought a very timely and effective sermon to his church at the worship hour. This was the first time we had ever heard Reverend Adams preach, and to be sure we were not disappointed. We knew then why his Sunday School registry and the entire place, from parsonage to church, revealed such signs of progress. After homecoming dinner we returned to an afternoon service where we were privileged to hear lovely music and where the writer addressed the church. This was a lovely day of experience in our Lord's work. We took pictures of the Pleasant Hill Church and people to show you when we come your way.

### Central District Conference

Professor Stuckey joined us at South Bend, Indiana, where he has been preaching this summer until Reverend Studebaker accepted the charge, and we went together to Lanark, Illinois. (South Bend Brethren people deserve a great deal of recognition for their fine work of this summer. This is outstanding and beautiful.) At Lanark the Conference convened with Reverend St. Claire Benshoff, of Milledgeville, taking charge due to the unfortunate absence of the Moderator, Dr. L. O.

## Waterloo, Iowa

McCartneysmith, of Waterloo. Brother McCartneysmith's father-in-law lay at the point of death in the hospital at the time. But Reverend Benschhoff took charge in a splendid way. The Conference was represented by four Churches: Waterloo, Iowa; Milledgeville, Illinois; Udell, Iowa; and the entertaining church, Lanark, Illinois. Dr. Mason, president of our College, was present to represent the College. He brought a fine report of the work of the school and the plans for the future work. Professor Stuckey brought four Bible studies on the book of Genesis which were well received also. Other speakers were Reverend W. C. Benschhoff, of Waterloo First Brethren church, and Reverend Cecil Johnston, of Udell, Iowa, Brethren church, and Dr. W. S. Bell. Mr. H. B. Puterbaugh, of Lanark, brought the address of welcome. Your missionary secretary was again privileged to speak to the Conference with a Bible Study and also representing our missionary work in South America and at home. It was also our privilege to address the Woman's Missionary Society and the Sisterhood of Mary and Martha. Mrs. U. J. Shively was present in her Woman's Missionary Society work and was an inspiration to the entire Conference. At the Ministerial and Laymen's session it was our pleasure to speak in behalf of personal soul winning in our churches. Sometimes we have fears that our Brethren Denomination will feel that we are advocating too strongly this business of winning the lost to Christ in systematic and well planned soul winning; but indeed it was the business of early Christianity and it is the only solution to our denominational strength today. Surely the Lord comes into every church in a new way to bless these efforts. At the closing evening of the Central District Conference, Prof. Stuckey and Reverend Cecil Johnston graciously shortened their messages in order that our moving pictures of the General Conference and Young People's Camps and some of the local churches might be shown. Another splendid District Conference had come to its conclusion with Reverend St. Claire Benschhoff as its Moderator for the next year. We were entertained in the good old Brethren home of the Puterbaugh's and Trumans. It was lovely to be there, too.

From the Conference we went immediately to Waterloo speak to Reverend W. C. Benschhoff's family night meeting on Thursday night. Here a large group of Brethren fellowshipped together in their evening meal and went immediately into their devotions and the program of the evening. Ordinarily the entire assembly divides into groups where instruction and teaching is carried on by those in charge. But regular teachers and the minister kindly gave way to the evening of pictures and a message of systematic soul winning among the members of the church. Somehow this Waterloo church impresses one as being very busy in definite things. The attendance, the interest and the hopes of the pastor and people are splendid characteristics of a good church. And it is a good church! Its testimony is good to all. We were entertained in the RuLon home. You have heard of them before, too. God bless our Waterloo Brethren, is our prayer.

## Milledgeville, Illinois

The homecoming service at the Milledgeville Brethren Church was a large occasion. Outstanding among the many things of the day were the musical contributions of organ and piano duets, choirs, quartettes, and solos. Any church in a small city that can command such a splendid hearing for this should be commended. It was our privilege to attend the young peoples's meeting on Friday night in Milledgeville and to speak three times at the church on Sunday and also show the pictures. Dr. Bell also spoke, bringing the address of welcome at the afternoon service and recalling numerous and significant facts in the history of that church. Reverend and Mrs. Benschhoff entertained us and accompanied us to Waterloo. Thank you Milledgeville, for the lovely Homecoming day. This church just concluded a splendid Revival Campaign with Reverend John Locke as the evangelist.



## You Will Be Glad To Know

By J. Ray Klingensmith

As we return to the office to go to press with this Missionary issue, after covering 2,000 miles of Brethren Churches and Conferences, we are definitely more optimistic about the progress of our Brethren Denomination than we have been for several years. The spirit among our people, the enthusiasm, the success of many of our local churches, the definite programs of soul-winning and tithing and reaching out towards larger interest in our denominational work has made us glad. Fine changes have been made among pastors and people and this will result in new joys and accelerated programs again. Many of our churches have launched soul-winning programs. We believe that God will honour them for these fine

spiritual strides. Somehow we feel that every Brethren church is stepping into a winter's work that is going to tell greatly. Let us pray to that effect. I doubt your Church will join in the Thanksgiving Day of Prayer which will bring blessings anew to the whole Brotherhood. And in our own upward and forward reaches let us pray too for those who are depending upon our prayers and Christian sharing throughout Thanksgivingtime. There are still other sheep that are not yet of His fold, for whom He has paid the price of redemption; and we want to find them, especially those that are our responsibility. But thank God that our pastors and people and boards and institutions are determined to surge forward in this day when the Christian message is so needed. Be sure to see that your church and your circle of influence and your heart keeps in tune.



# Fiddlin' —

Anonymous

consoling, appeasing, petting and reclaiming to church services those members who have "gone up the miff tree." And because I can do that I am successful.

I have added membership to congregations. Have met the nice, decent, respectable people of communities, have presented the claims of our congregations, and the advantages to them of being united with us, and because of my personality and because of the prestige which has been held in the community by the church, they have united with it, and that too, has been

counted success.

I have been a money raiser. No church for which I ever ministered, except one, has had a financial problem. I have assembled money and paid for buildings largely useless and wasted because I or some other minister or congregation, thought that these buildings must be built to conserve "our social position" in the community. And because I can organize congregations for material accomplishments and inspire them to raise money where such accomplishment has seemed impossible I am urged that my services should, and must continue in this field.

I have preached the Gospel lovingly, truly, completely, I have burned midnight oil to search out the truth and prepare for its declaration upon the Lord's Day and all my work is marked and glorified by the fact that one of three things has always happened in congregations to which I have ministered. Either some of the members have straightened up spiritually and made sincere effort to become Christians, or they have left the congregation, or they have used their power to have me discharged. And I count that success, and my only real success.

I have been a faithful supporter of all our missionary enterprises which I could feel justified that support, whether they were organized or independent. Congregations for which I have ministered have universally increased their missionary interests and givings to the societies and organizations or individuals, and this also is judged success.

Whether Nero fiddled while Rome burned I do not know, but, whether he did or not, unless human nature has changed, there were a great number of people who fiddled around during the conflagration, making a great show of being useful, and yet in fact doing nothing to increase its intensity; and if there had not been some who were instructed in fighting fire, doubtless, that fire burned until there was no more substance to consume.

And what was true then is likewise true today. Around any conflagration there is always a host of "fiddlers" frittering away their time and doing nothing but confuse and hinder those who would subdue it.

I have been exclusively engaged in the ministry of the Gospel for twenty-seven years, and am considered wholly successful. I have never left the ministry of a congregation which had not been educationally benefited and spiritually uplifted by that ministry. I am criticized for the attitude I now take, urged to believe that my life is fully acceptable to God and my service needed in the continuance of service previously rendered, yet I am convinced that through all this period I have largely been "fiddling" while a greater conflagration raged than that of the burning of Rome.

I have kept congregations sweet and peaceful. I feel that I have been running around with a pacifier in one hand and a rattle in the other, comforting,

But why continue? I have simply accomplished what other ministers have accomplished and worked as others have worked. For myself, after all these years I am convinced that I have been simply "fiddling." Carrying the piano stool while I might have been carrying the piano. Standing at the edge and bewailing the terrible destruction when I might have been at the very edge of the fire hazarding my life to extinguish it and save the property involved.

For all the time in which I have been ministering to congregations, in every field, there have been thousands whom I did not reach and did not try to reach. While I have wasted my time trying to keep old Sister "So and So" sweet and upon the supporting list of the church there were hundreds of sinners whom I might have reached with the saving power of the Gospel of Jesus Christ. He "went about doing good." I have gone about pacifying and holding, petting and appeasing the un-christian ire of those whom I would persuade that they are Christians, children of God and joint heirs of salvation.

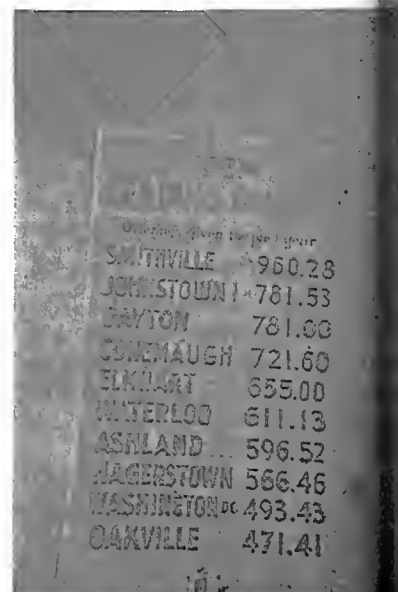
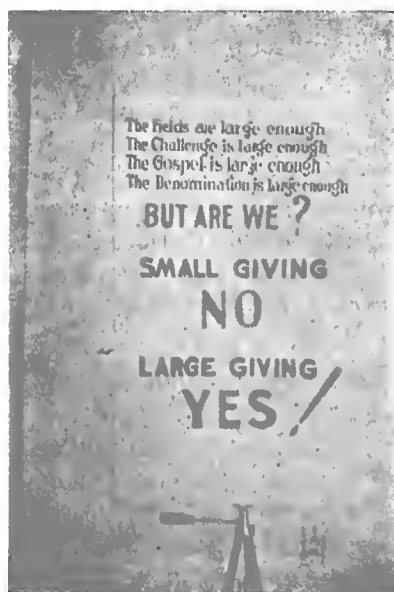
I have prepared my sermons for the nice, decent, respectable people, who, I knew, would come to church. Had my audience been blessed with the presence of real sinners whose sins were black in the community, sinners like the woman who washed the feet of Jesus with her tears, I would have had no message prepared for them. And yet Jesus came to save them, and commissioned me to preach His Gospel to every creature. And again and again I have proclaimed that all we have to do is to preach the Gospel and the people will come to hear it. I have justified our building churches on corners and waiting for folk to come when I can find no justification in God's Word for any such idea or practice. He never instructed that we build churches on the corners and wait. He never instructed that we estab-

lish ourselves some place, and expect the world to come and hear the Gospel we proclaim. Jesus said "Go preach the gospel," and religion, as Jesus proclaimed it, has always been God searching after man not man searching after God. No, I have just been "fiddling" while the devil's fire has been burning in the lives and souls of men whom Jesus died to save.

Seventy-four million of the one hundred and thirty seven million people of the United States are in no way connected with Christ. Thirty-one million of those who have made some church connection, according to statistics, never attend the services of the church at all. And with the possibility of a congregation more than ten times as large as any to which I have ever ministered, if I go to them, I have been content to spend my time doing the things which I have done and receiving the applause of men as brilliant and successful minister. God forgive me! Many of our ministers feel as I feel.

For I want to leave the pulpit, want to take all the power which I have, all my strength and life and love and service, and give it to the poor. I want a trailer, not equipped for living, but for serving. I want to go daily among the millions of the poor who are in the highways and hedges of life, too poor to support churches, too poor to even attend church, and yet unable to be saved without the Gospel. I do not plan to establish congregations and build church buildings; neither is my idea just to go among congregation already established to hold meetings. My idea is to go among the poor and sell my life there for as long as it shall last, trying, as best I may, to live like Jesus and that my life may reveal a living, loving Christ.

Quoted from September Religious Digest. Original article appeared in the Christian Standard.





## THE FIRST BRETHREN CHURCH

Stockton, California

Sept., 18, 1941

Dear Friends and Members:

Something more than a year has passed since the initial organization of our Church. That period of time witnessed many things, numerous of them happy events. If, as we believe, the Lord has raised up a Brethren Church in this city for a distinct ministry, let us take care to prosecute that ministry faithfully. We invite each Friend and Member to a fuller participation in it.

Now that vacation period is over there will be less to interfere with regular and faithful attendance. As the Church moves into its winter program there will be a place and need for everyone in carrying out the work of Gospel teaching. We want to count on you to have an active part in this the most important business in all the world. The Lord will reward you accordingly.

We desire to call attention to the fact that regular attendance upon Divine Worship is essential to spiritual progress. Any neglect of it takes its toll from our own spiritual lives and lowers the power of our testimony for Christ. Regular attendance is a very small price to pay for the blessing and benefits that come from it.

The Lord has graciously supplied us with a House of Worship. We pray the day may soon arrive when we will have need to build further to meet increasing demands. But just now we have a remaining indebtedness (\$750) to care for on the present building. As a congregation we have obligated ourselves to the extent of \$50 per month for this item which must be met promptly on the 25th. Also there are current expenses. By all pulling together it can be done. Just now the Church treasury is at a very low ebb. There are some whose

pledges are not paid in full to date, and some have not made pledges. Others are paying regularly. We hope you are in this class. If not, we do not doubt that, when you know the need, you will seek to be. The need is immediate.

There is a great work to be done for the Lord in Stockton. Other Churches are working at it also, but we believe there is a definite place for the Brethren message with its emphasis upon the whole Bible and the simple life. Your Lord, your Church and your pastor are asking you to make the things of God first in your life.

Yours In His Cause,

THE OFFICIAL BOARD

John B. Reppert,

Secretary

Stockton, California

October 4, 1941

The Missionary Board of The Brethren Church  
Ashland, Ohio

Dear Brethren in Christ:

Allow me to express to you on behalf of the Stockton Brethren Church our appreciation of your kindly gift of \$133.50 to meet current outstanding bills of the Stockton Church incurred in the erection of the present unit of the church here. It met an immediate need and we thank you for your thoughtfulness in making the gift.

Our total remaining indebtedness on the present building totals \$700 and is in the way of a personal note held by the American Trust Company. The loan is a short term one and will keep us moving to care for it. The lots are being paid for by the District Board

Yours in Christ,

Frank Gehman



# When You Are Alone

## INDIFFERENCE

G. A. Studdert-Kennedy

When Jesus came to Golgotha they  
hanged Him on a tree,  
They drove great nails through  
hands and feet, and made a Calvary;  
They crowned Him with a crown of thorns,  
red were His wounds and deep,  
For those were crude and cruel days,  
and human flesh was cheap.

When Jesus came to Birmingham  
they simply passed Him by,  
They never hurt a hair of Him,  
they only let Him to die;  
For men had grown more tender,  
and they would not give Him pain,  
They only just passed down the street,  
and left him in the rain.

Still Jesus cried, "Forgive them,  
for they know not what they do,"  
And still it rained the Winter rain  
That drenched Him through and through;  
The crowds went home and left the  
streets without a soul to see,  
And Jesus crouched against a wall  
and cried for Calvary.

### That I Might Know Him

### Prayer

That I might know Him. Let this be  
life's aim,  
Still to expore the wealth stored in  
His name.  
With heaven-taught intelligence to  
trace  
The glories that light up His sinless  
Face:  
That I might know His power day by  
day,  
Protecting, guiding in the upward way:  
That I might know His Presence, calm  
and pure,  
Changless midst changes, and midst  
losses sure:  
To dwell with Him, in spirit, day and  
night;  
To walk with Him by faith, if not by  
sight;  
To work with Him, as He shall plan,  
not I:  
To cleave to Him, and let the world  
go by:  
To live on earth a life of self-less  
love;  
To set the mind and heart on things  
above:  
Till I shall see Him without vision  
dim,  
And know Him as I know I'm known of  
Him.

—Selected.

"I know not by what methods rare,  
But this I know, God answers prayer,  
I know that he has given His Word  
Which tells me, prayer is always heard,  
And will be answered soon or late,  
And so I pray and calmly wait.  
I know not if the blessings sought  
Will come in just the way I thought,  
But leave my prayers with him alone  
Whose will is wiser than my own;  
Assured that he will grant my quest,  
Or send some answer far more blessed."

### GOD CARES FOR US

"Blessed is that man that maketh the  
Lord his trust." Ps. 40:4.

God holds the key of all unknown,  
And I am glad;  
If other hands should hold the key,  
Or if He trusted it to me,  
I might be sad.

What if tomorrow's cares were here  
Without its rest?  
I'd rather He unlock the day,  
And, as the hours swing open, say,  
"Thy will is best."

I can not read His future plan,  
But this I know—  
I have the smiling of His face,  
And all the refuge of His grace,  
While here below.

Enough; this covers all my want,  
And so I rest;  
For what I can not He can see,  
For in His care I sure shall be  
Forever blest.



hundred thousand souls a day  
 are passing one by one away,  
 In Christless guilt and gloom;  
 Without one ray of hope or light,  
 With future dark as endless night,  
 They're passing to their doom.  
 Church of Christ, what wilt thou say  
 When, in the awful judgment day,  
 They charge thee with their doom?

Anon.

### THE EVER-PRESENT CHRIST

I cannot put his presence by, I meet him everywhere,  
 I meet him in the country town, the busy market square:  
 The mansion and the tenement attest his presence there.

Upon the funnelled ships at sea he sets his shining feet:  
 The distant ends of empire not in vain his name repeat:  
 And like the presence of a rose he makes the whole world sweet.

He comes to break the barriers down raised up by barren creeds:  
 About the globe from zone to zone like sunlight he proceeds:  
 He comes to break the barriers down raised up by barren creeds:

The Christ, whose friends have played him false, whom dogmas have belied  
 Still speaking to the hearts of men though shamed and crucified,  
 The Master of the centuries, who will not be denied!

Harry Kemp.

### I Heard The Voice of Jesus Say

Horatius Bonar

I heard the voice of Jesus say,  
 "Come unto me and rest;  
 Lay down, thou weary one, lay down  
 Thy head upon my breast!"  
 I came to Jesus as I was,  
 Weary, and worn, and sad;  
 I found in him a resting-place,  
 And he hath made me glad.

I heard the voice of Jesus say,  
 "Behold, I freely give  
 The living water; thirsty one,  
 Stoop down, and drink, and live!"  
 I came to Jesus, and I drank  
 Of that life-giving stream;  
 My thirst was quenched, my soul revived,  
 And now I live in him.

I heard the voice of Jesus say,  
 "I am this dark world's light;  
 Look unto me, thy morn shall rise,  
 And all thy day be bright!"  
 I looked to Jesus, and I found  
 In him my Star, my Sun;  
 And in that light of life I'll walk  
 Till all my journey's done.

### The Master's Touch

In the still air the music lies unheard;  
 In the rough marble beauty hides unseen;  
 To make the music and the beauty, needs  
 The master's touch, the sculptor's chisel keen.

Great Master, touch us with thy skillful hand;  
 Let not the music that is in us die!  
 Great Sculptor, hew and polish us; nor let  
 Hidden and lost, thy form within us lie!

Spare not the stroke! do with us as thou wilt!  
 Let there be naught unfinished, broken, marred!  
 Complete thy purpose, that we may become  
 Thy perfect image, thou our God and Lord!

—Horatius Bonar

### AT JERUSALEM

Edna Dean Procter

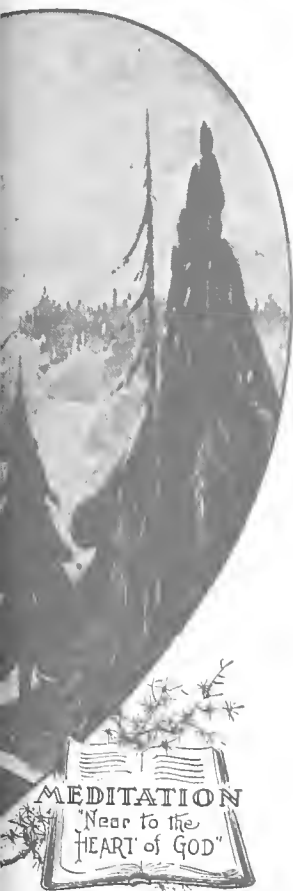
I stood by the Holy City  
 Without the Damascus Gate,  
 While the wind blew soft from the distant sea,  
 And the day was wearing late,  
 And swept its wide horizon  
 With reverent lingering gaze  
 From the rolling uplands of the west  
 That slope a hundred way  
 To Olivet's gray terraces  
 By Kedron's bed that rise,  
 Upon whose crest the Crucified  
 Was lost to mortal eyes;  
 And, far beyond, to the tawny line  
 Where the sun seemed still to fall—  
 So bright the hue against the blue,  
 Of Moab's mountain wall;  
 And north to the hills of Benjamin,  
 Whose springs are flowing yet,  
 Ramah, and sacred Mizpah,  
 Its dome above them set;  
 And the beautiful words of the Psalmist  
 Had meaning before unknown:  
*As the hills are round Jerusalem  
 The Lord is round His own.*

### Gratitude

By C. P. Hardin

Unto the Lord for his goodness,  
 What shall I render today?  
 What shall the Giver of mercy  
 Find in my heart to repay?  
 Naught that I give will be equal,  
 All I can do will be small;  
 So to thee now, my good Father,  
 Yield I my life and my all.

Thou hast loved me when sick and dis-  
 couraged,  
 And led me when pathways were  
 dark;  
 Thou hast granted me friends and their  
 goodness,  
 Now help me by faith to embark.  
 Ahead is the voyage of service,  
 Around are the souls I should lift;  
 Give to me grace and compassion;  
 Give to me Christ, thy best gift.



## Is Your Church Getting Weaker?

Editor's note: This article by a professor of New Testament and Missions in the Evangelical School of Theology certainly is worth your reading time, especially if you are a Brethren who wants to see your Denomination go forward. We have condensed the article for your reading.

By Dr. M. E. Ritzman, PH.D., Reading, Pa.

Dr. A. J. Gordon used to say that he stopped praying that the Lord Jesus would have compassion on a lost world. "I seemed to hear him say to me, 'said this man of God. 'I have had compassion on a lost world; now it is for you to have compassion. I have given my heart; give your heart.'"

Dr. Gordon was right. Christ came into the world, a missionary from Heaven to earth, to show us God's infinite love and compassion. He lived and taught and spent His days in blessing the humble poor and His nights in prayer. The Evangelist tells us that "when He saw the multitudes, He was moved with compassion." That was the mind that dwelt in Christ. But He was rejected by His own; betrayed by priest and disciple. He agonized in the Garden and confronted there the arch enemy of our souls. He bore the scourging, the hissing, hooting, and spitting. He staggered under the weight of the cross, died on it, went into our sepulchre and rose more than conqueror. Now He stands on Olivet. Angels beckon Him. The Father is waiting for Him. With outstretched hands He tells to His disciples that all power is His, and bids them, therefore, to go everywhere and tell the Good News to all nations. Then the heavens received Him. All power was His, therefore they were to go. That was before Pentecost. The missionary idea came into the world with the birth of Christianity.

In spite of these "marching orders," in spite of the missionary enthusiasm of the early Church, we have the staggering fact to explain that though more than sixty generations have come and gone since our Lord gave the message, out of every three persons in the world, two are practically without knowledge of Jesus Christ. The need of these hundreds of millions is indescribably great. Most of them are living in ignorance and darkness, steeped in idolatry, superstition, degradation, and corruption. While the so-called non-Christian religions furnish some moral principles and precepts of value, they do not afford adequate standards and motives by which rightly to guide the life, nor the power to enable one to take the step between knowing duty and doing it.

Some are prone to think that only the more pious and zealous Christians need be witnesses. But to make Christ known must be the commanding purpose of every Christian. The early Christians understood their Master's meaning, and when they were scat-

tered abroad, they went everywhere preaching the risen Lord.

It is therefore impossible for the Church to live in disobedience to the last command of Christ, and remain Christian. Obedience to Christ is not less an essential to salvation than trust in Him as the atoning Saviour. Christians should live up to their profession by making it their first and highest concern to "preach the gospel to every creature." They must either be missionary Christians or they will soon be missing Christians. Tested by words of Scripture, the Church is Christian and Christ's so far, and so far alone, as it has obeyed and is obeying the Lord's last and supreme command. In this day too many feel they can obey and disobey whatever command of the Master they do not choose to obey.

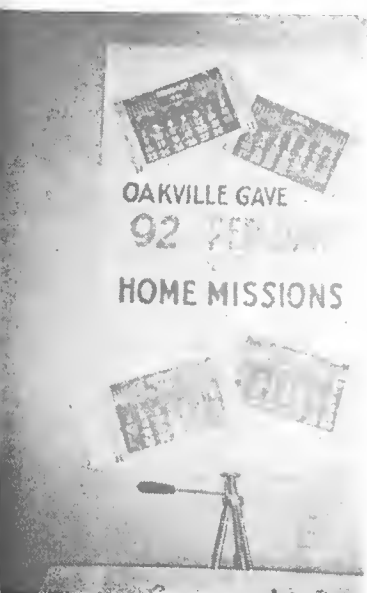
It is a historic fact that the Church has prospered according as she has cooperated with God's plan to give the Gospel to every creature or has declined to do so. Individual churches and whole denominations are examples of this. Weak churches with missionary zeal soon become strong churches, whereas a strong church that is antagonistic or apathetic toward missions, finally becomes a weak church. Nor is this strange, for what interest can Christ have in the declaration of a man or a church that they believe in Him as the Son of God and the universal Saviour when they repudiate that confession by denial of the Saviour's mission to the race? Dr. James I. Vance has well said: "The church that ceases to be missionary can no longer be evangelistic; the church that ceases to be evangelistic can no longer be evangelical; and the church that ceases to be evangelical may we doubt whether it is Christian." Dr. Albert Schweitzer, of Germany, one of the great Christian philosophers of today, and now serving as a medical missionary in the heart of Africa, says that our Western civilization is doomed without dominantly unselfish world interest. Yea, verily, it is utterly impossible to separate Jesus Christ from this world-wide missionary interest, and the church that tries to do so may well write "Ichabod" over its door, for its days are numbered.

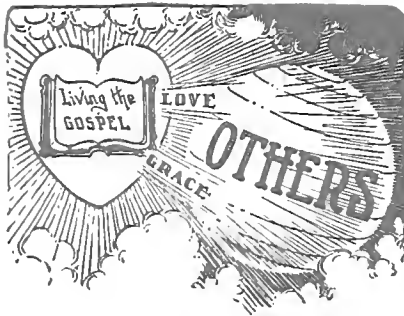
The loss of its world vision will more quickly bring death to the church and obedience to our Lord's last command will vitalize and quicken her life. If the church of today would have the power of God come mightily upon her, if she would know her Lord's



imate presence, she must receive it in the pathway of larger obedience to the missionary command of Christ. Cutting down our Missionary force, closing our own fields, reducing our missionary work to a minimum to save expense, is no way to receive God's

blessing. Only as the Church makes heroic sacrifices to meet its missionary obligations, only as her membership has something to sacrifice for, only as we give our best, can we expect the Christ of God to walk with us in the way of blessing and prosperity.





## Projects

For your Sunday School, or Church, or C. E., or some larger Sunday School class, or Brotherhood, or Sisterhood.

1. The support of a native pastor in South America—  
Four hundred dollars per year.
2. The support of a mission pastor in America—  
Six hundred to a thousand dollars per year, depending upon the ability of the mission point to assist.
3. Literature Fund for the Missionary Board, for tracts and mission information to be scattered in South America and at home—  
Any amount from fifty dollars up to three hundred.
4. Literature Fund for South America alone, for Dr. Yoder to use, mimeograph work and Gospel tracts—  
Fifty to one hundred dollars.
5. Underwriting of an Evangelistic Meeting in some Mission point by one of our Brethren pastors—  
Fifty to seventy-five dollars.
6. Purchasing of films for movie camera—  
From eight dollars upward to seventy-five dollars.  
Dayton, Ohio, purchased the camera,  
Mrs. Maude Rutt purchased the projector,  
Nappanee, Indiana, designated \$200 of their Easter offering for a tent for Dr. Yoder.
7. Fund for training of native workers in South America—  
One hundred dollars each worker.
8. A typewriter for the office of the Missionary Board—

## *In Order That*



One quiet evening in far interior China a foreign missionary and an American on a missionary journey sat sharing with the Chinese evangelists their heart yearnings for God's Kingdom. After a little while the group knelt to pray. In Chinese, in English, they joined their hearts in praises and petitions to the Father of all. When they arose twilight had given way to darkness, and only by the glow of a flashlight could they find the door leading into the night. Without apology the hostess said, "Perhaps you wonder why I have not given you light. There is a little group of Christians not far from us who had no pastor. We were giving all we could to God's work, but someone happened to remember that if all of us in our little church would give our oil money, there would be enough to supply food for a pastor for this little flock. For two months we have had no oil for our lamps. We go to bed early and get up by God's sunlight. It is a good reminder to know that we are in physical darkness that these babes-in-Christ may have spiritual light. We remember to pray more for them as we sit in the twilight's dimming glow, and have no oil for our lamps."

—America and the World Crisis



# Easter Offering Report

## North Manchester First Brethren Church:

|                                   |         |          |
|-----------------------------------|---------|----------|
| Mr. and Mrs. George Conrad .....  | \$ 5.00 |          |
| Mrs. Harry L. Baker .....         | 2.00    |          |
| Mr. and Mrs. Orr Myers .....      | 1.50    |          |
| Mrs. Tina Alger .....             | 1.00    |          |
| Mrs. J. D. Crowell .....          | 1.00    |          |
| Mrs. Ezra Frantz .....            | 1.00    |          |
| Mrs. John F. Goehler .....        | 1.00    |          |
| Mr. and Mrs. Arley Gripe .....    | 1.00    |          |
| Miss Ethel Grossnickle .....      | 1.00    |          |
| Mrs. Howard Knapp .....           | 1.00    |          |
| Mrs. Irwin Metzger .....          | 1.00    |          |
| Mr. and Mrs. Harry Mishler .....  | 1.00    |          |
| Mrs. J. K. Lautzenhiser .....     | 1.00    |          |
| Miss Alletah Owens .....          | 1.00    |          |
| Mr. and Mrs. Garber Wright .....  | 1.00    |          |
| Mr. and Mrs. Clarence Swinhart .. | 1.00    |          |
| Mrs. Lewis Amberg .....           | .50     |          |
| Mrs. Allie Farley .....           | .50     |          |
| Mrs. Cora Reelhorn .....          | .50     |          |
| Mrs. R. Westafer .....            | .50     |          |
| Miscellaneous offering .....      | 69.08   | \$ 92.58 |

## Masontown Brethren Church:

|                                  |         |          |
|----------------------------------|---------|----------|
| Clayton Berkshire .....          | \$ 5.00 |          |
| Mrs. Belle S. Honsaker .....     | 100.00  |          |
| James M. Brown .....             | 10.00   |          |
| Mrs. Matilda Sangston .....      | 10.00   |          |
| Mr. and Mrs. J. W. King .....    | 10.00   |          |
| H. L. Berkshire .....            | 5.00    |          |
| Edgar Berkshire .....            | 5.00    |          |
| Harry M. Brown .....             | 5.00    |          |
| Mr. and Mrs. Charles Provance .. | 3.00    |          |
| Mrs. H. H. Smithy .....          | 2.00    |          |
| Mrs. O. R. Younkin .....         | 2.00    |          |
| Mrs. James M. Brown .....        | 1.00    |          |
| Mrs. Earl Gray .....             | 1.00    |          |
| Rev. Freeman Ankrum .....        | 1.00    |          |
| Mrs. Fred Malone .....           | 5.00    |          |
| Mrs. Louis Wheeler .....         | 1.00    |          |
| Mrs. Helen Williams .....        | 1.00    |          |
| Mrs. Ella Coldren .....          | 1.00    |          |
| Mr. and Mrs. George Beal .....   | 1.00    |          |
| Miss Mabel Wilson .....          | 1.00    |          |
| Miscellaneous offering .....     | 7.10    | \$177.10 |

## Huntington First Brethren Church:

|                              |         |          |
|------------------------------|---------|----------|
| Rev. H. M. Oberholtzer ..... | \$ 5.00 |          |
| Church .....                 | 10.69   | \$ 15.69 |

## Muncie Brethren Church (Additional):

6.50

## Nappanee First Brethren (Additional):

|                           |      |  |
|---------------------------|------|--|
| Leaders S. S. Class ..... | 2.50 |  |
|---------------------------|------|--|

## New Paris Brethren Church:

|                       |         |          |
|-----------------------|---------|----------|
| Florence Kimmel ..... | \$ 1.00 |          |
| Church offering ..... | 135.87  | \$136.87 |

## Tiosa Brethren Church

15.00

## South Bend Brethren Church (Additional):

|                                   |          |          |
|-----------------------------------|----------|----------|
| Mr. and Mrs. William Meinke ..... | \$ 25.00 |          |
| Mrs. W. E. Shorb .....            | 10.00    | \$ 35.00 |

## Mr. and Mrs. Martin R. Goshorn

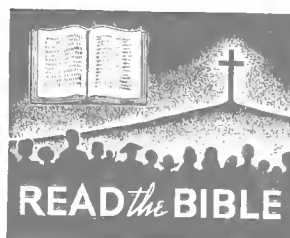
15.00

## Mrs. E. A. Zuillertat

10.00

## Brethren C. E. Union of Cambria County, Penna.

33.80



# Worshipping Day by Day

(Family Altar)

## SUNDAY

### ACKNOWLEDGING SIN

Psalm 32:1-5

"I acknowledge my sin unto thee, and mine iniquity have I not hid."

These words bring to us the deep feeling of our constant need of "sin-acknowledgement" before the Father.

A Christian should never hesitate to acknowledge his condition before God. The mere attempt to hide away our shortcomings will not suffice. For we should remember that the Father already knows and He only waits for us to admit our relation in order that He may purge us of our sin.

## MONDAY

### THE RELATION OF FATHER AND SON

Luke 15:11-24

Into this part of the parable of "Things Lost and Found" Luke has put all of the pathos of a life ill spent. But along with it he has also given us the picture of the love of the Father toward His wayward child.

Since Jesus is in reality the author of this story, we have a deeper meaning attached to it. That same relation which attended the conclusion of the parable stands with relation to God, the Father, and his children today.

Stop and meditate upon your relation to Him.

## TUESDAY

### JOHN AND REPENTANCE

Matthew 3:1-9

The burden of John the Baptist's message was "Repent." We need to view this scripture closely.

Here is a "voice" crying in the wilderness. A voice that must be heard. Indeed he is heard, for one must be heard if the message is to be put into action. And it was put into action. For we read in verse 6 that those who heard, "were baptized of him, CONFESSING THEIR SINS."

We hear, or at least we say we hear, but does the hearing bring corresponding action? Think it over.

## WEDNESDAY

### JESUS AND REPENTANCE

Mark 1:14,15

There is a difference in the preaching of John the Baptist and Jesus. John's preaching emphasized merely the repentance of man. But the preaching of Jesus reaches out further and emphasizes not only repentance but adds to it a definite "belief in the Gospel."

What Jesus adds to the message is the heart of Christianity. For He is that Gospel. He is the way through which we must travel on the road to repentance.

But belief is more than merely giving assent to; it is the taking hold of and the maintaining.

## THURSDAY

## PAUL AND REPENTANCE

Acts 20:17-24

If anyone ever had a real view of the act of repentance, that one was Paul. As he looked back over his life he could say that, while he had attempted to do what he thought was the will of God, he was mistaken. Therefore it was necessary for him to repent and turn to the "right Way."

We find in this scripture that he made public "confession" by testimony, even from house to house, concerning repentance toward God.

And this "testimony of repentance" brought a suitable reward in the joy of his ministry and the abiding presence of the Spirit.

## FRIDAY

## THE WAY OF SALVATION

Luke 7:41-50

There is only one way of salvation. On that way we hear the words of the Master, "Thy sins are forgiven." And there is only One who can speak these words and have them carry any meaning. That One is the one who hung on the cross and poured out His blood for the remission of sin.

As we walk this way we need to constantly think of the way we are going. It is dangerous to travel without planning one's route. Jesus said, "I am the Way."

## SATURDAY

## SAVED THROUGH FAITH

Ephesians 2:1-10

We are saved "by grace" but we are saved "through faith." Saved to what? To rest upon our oars and drift carelessly down life's stream? No. Far from it. We are saved to work. We are saved because we have faith enough to take hold of our means of salvation and keep holding on.

Faith does not end when we are saved. It is only the mere beginning. Faith keeps us on the right path. Faith keeps us looking forward and upward. Faith keeps us trusting. Faith keeps us continuing in the way.

We are sorry that the announcement of the Woman's Missionary Rally of the Southeastern District came too late for publication in last week's issue of The Brethren Evangelist. It tells of an all day rally to be held in the Maurertown Brethren Church on Thursday, October 23rd, beginning at 10:30 a. m.

The program included an address by Mrs. D. C. White, a short play by the Bethlehem W. M. S. and an address by Dr. Edwin Boardman, Jr., of Hagerstown, Maryland on the theme, "The Lands of Tomorrow."

We trust that the ladies had a fine time and that we may hear more of the rally. By the time this issue reaches you the rally will be history and not announcement.

There has been something wrong with that man's religion who, in his later years, becomes bitter and mean. A Christian profession that does not produce a sweet old age needs some investigation. . . .



## C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

Topic for November 2, 1941

## "CHRISTIAN MISSIONS AS A WAY FOR PEACE"

Scripture Lesson: Romans 10:8-15; Matthew 28:19-20.

## For the Leader

There are two kinds of peace which can be brought about through Christian missions. We Christian people can well devote our lives in spreading the Gospel of Christ by way of Missions. Any peace which comes at all in this world must come from the knowledge and work of Christ. Christ knew of the coming of peace among the nations of the earth, and the Bible plainly states how this peace is to be brought about. Christ also mentions another kind of peace far more important and that is the peace which comes to men's hearts once they have given themselves to Christ.

Men are seeking peace. We should endeavor to show them the way to everlasting peace in their hearts.

## Discussion

**WORLD-WIDE PEACE.** It is perplexing today to see our world tottering from the foundation back to paganism because of war. We begin to wonder about our dreams of world peace and government. Many people have even begun to doubt God. Yet the darker the day, the more we should trust Him. Peace has been promised for the world. This will come when Christ returns to set up His kingdom, for He truly is the Prince of Peace. We should faithfully seek to lead others to a knowledge and acceptance of Christ and thus to bring closer to reality the coming of the Kingdom.

**PEACE IN THE HEART.** This is the second kind of peace, and by far the most important. We need only to look in the faces of distressed souls everywhere to see the need of peace in their lives. Again, we need only to see the peace which comes to their hearts when they confess Christ and put their trust in Him to spur us onward to greater activity in soul winning. When the sweet peace of God's love comes into a person's life we can see all the uncertainty, fear and sin removed. In their place will come joy, assurance and salvation. A new up-look of optimism will come into that life. Young people, children, and adults, too, are eagerly waiting for some one to tell them of the Gospel truths. May we be loyal to this spread of the Gospel.

**GO YE THEREFORE.** Jesus had in mind the peace which can come to men's hearts. He knew what it could do for men and women everywhere. So he prompted every Christian to spread the Gospel. We, today, are included. There is no place and no hope outside of Christ. When we realize the saving power we have to give to others, we will be more loyal to the work. More than that, though, it is a command! Execution of a command through love for the Commander becomes a matter of pleasure, and results are assured.

**VICTORY ASSURED.** The hand of God is not held back. Where the true Gospel of salvation is being preached there are precious souls being saved. Through Christian missions at home and abroad we can bring the eternal peace of Christ to the hearts of all who will hear and hearken to the call. On

uty is that we be found faithful in the tasks appointed unto us.

**FOR THE SAKE OF CHRIST.** Certainly when it cost God so much to give His Son to pay redemption's price for man, and when Christ was so willing to suffer for our sins, we should be willing to serve Him to the best of our ability. When we know that Christ died for all men, we should be more than willing to work in order that "all men" might hear the news of salvation. Let us keep our personal fellowship with Him each day, and serve Him faithfully.



## Our Children's Department

MRS. LORETTA CARRITHERS,  
SUPERINTENDENT



Dear Children:

You remember that God had promised to give all the country where Abram lived to his children, but Abram did not have even one little child. God had often made this promise. Once He called Abram out at night, when the stars were shining brightly, and had said, "Look up at the stars. Can you tell how many of them there are?"

And when Abram said that he could not count them, the Lord replied, "Your children and their children will be so many that they can not be counted."

And the Bible tells us that Abram believed that what the Lord said would all come true. God also told that he would change his name and instead of being known as Abram, which means a father, he should be called Abraham, which means the father of many people.

But still he waited for many years and no little child was given to him. God finally told Abraham a little boy would be given to them.

Soon after this Abraham was sitting, one warm day in the door of his tent, when raising his eyes, he saw three men coming towards him. They did not look like the men who lived far from him. They wore white shining garments and their faces were so bright he could scarcely look at them. He ran to meet them, bowed low, as people did in those days when they met one another, and begged them to come into his tent. He told his servants to bring water to wash their feet, for the people wore sandals in those countries and their feet became dusty and warm when they walked.

Then Abraham hurried to find Sarah and told her to get a dinner ready for these guests. She quickly made some cakes, or biscuits, and Abraham helped the servants to prepare the meat. With the meat and the cakes, he had butter and milk and when all was ready, he asked the strangers to sit down under a tree outside the tent and he, himself, waited on them.

The story tells us that one guest was the Lord, Himself. Abraham was called the friend of God, and now God came to him just as a friend would do and talked with him.

After a time a dear little boy was given to Abraham and Sarah, as the Lord had promised. Sarah and Abraham were very happy over their little baby. I think Sarah's face looked so happy that every one who saw her smiled with her, and when they knew what a beautiful gift had been given to her they rejoiced with her. Abraham and Sarah called their little boy Isaac, which means laughter. I think they wanted even his name to show how happy they were because he had been given to them.

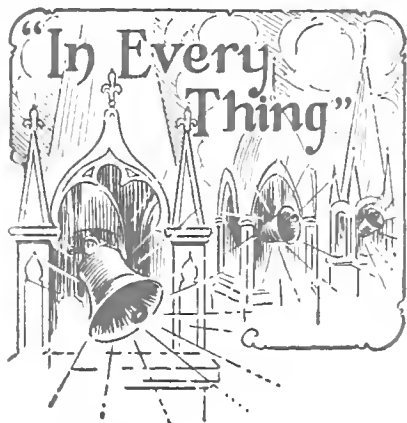
When Isaac was three years old, his father gave a party, that all the friends might see his dear little boy. The tables were trimmed with beautiful flowers and there was, also, beautiful music. The guests wore robes of white or bright colors and all were very happy. As they were eating, little Isaac was brought in and he was given some simple food. He was dressed in a little garment that only the first son ever wore, and when the people saw him, they told Abraham how glad they were that this little boy had been given to him, who would take his place when he went to be with his dear Heavenly Father. We shall hear, children, in other stories what a joy and comfort Isaac always was to his father and mother.

You boys and girls can also be a comfort to your Fathers and Mothers. You can be kind at all times, and obedient (that means to mind what Daddy and Mother tell you). You can be helpful around the home. You can run errands for your mother. There are so many things that we might name. The way to start to be a blessing to your home is to first accept Christ Jesus as your Savior, and do the things that you know Jesus would have you to do.

With love, in Christ's Name,

Aunt Loretta





## In Thanksgiving

A Program for

The Day of Prayer

Wednesday, November 19

|                            |                                                                  |
|----------------------------|------------------------------------------------------------------|
| Hymn .....                 | "Come Ye Thankful People Come" or<br>"Count Your Many Blessings" |
| Scripture .....            | Deutonomy, Chapter 8                                             |
| Prayer by Pastor or leader |                                                                  |
| Hymn .....                 | "Come Thou Fount of Every Blessing"                              |
| Responsive Reading .....   | Psalms 103                                                       |
| A Special Number .....     | "Prayer Perfect" (or one of your own<br>choosing)                |
| Requests for Prayer:       |                                                                  |

1. For our own local church, that God may use us as a great center of testimony in these days.
2. For the believing people in all countries where Christianity is suffering severe and governmental opposition.
3. For our denomination and its boards: Publication Board, Woman's Missionary Society, College and Seminary work, Missionary Board, Sunday School Board, Christian Endeavor, Laymen's Association, Benevolent Board, Sisterhood, District Mission Boards.
4. For the Home and Foreign Mission points and their pastors.
5. For the Thanksgiving Offering that our witnessing work may be sustained by a larger Thanksgiving Offering than heretofore, so that we can carry our regular work and the additional needs for help this year.





# THE Brethren Evangelist

Vol. XLIII, No. 43

November 1, 1941



## *"Little Flock"*

Humbly we come; we would be bent  
Unto Your will—obedient.  
Forgive each petty murmuring;  
Make us to smile; ease sorrow's sting. . .  
Lord, help us face the harder right,  
When looming clouds push back the light;  
Help us to turn from easy wrong;  
To sing, when we have lost our song. . .  
And guide us, striving hard to keep  
Within the narrow aisle and steep,  
That finally leads on to the home  
Beyond the blue of distant dome,  
A kingdom fashioned on a Rock  
And promised to the little flock.

—Annabelle Merrified



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of The Brethren Church

Ashtand Theological Seminary  
Ashtand, Ohio

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## CONTENTS

|                                                                    |    |
|--------------------------------------------------------------------|----|
| Interesting Items .....                                            | 2  |
| Seeing the Invisible—Editorial—F. C. V. ....                       | 3  |
| The Uniqueness of Christ's Death—Part I—<br>Rev. S. J. Adams ..... | 4  |
| Whence Come Wars?—Dr. Charles A. Bame .....                        | 6  |
| With the Laymen—Conducted by<br>Dr. M. P. Puterbaugh .....         | 7  |
| Masontown Goes Forward .....                                       | 8  |
| Dr. Edwin Boardman, Jr., Installed .....                           | 8  |
| Rev. Chester Zimmerman Installed .....                             | 9  |
| Report of Pennsylvania District Conference .....                   | 9  |
| "Our Sunday School"—Mrs. Cora Jones .....                          | 10 |
| National Christian Endeavor Goals .....                            | 10 |
| Worshipping Day by Day (Family Altar) .....                        | 11 |
| Book Review Corner—Chester Zimmerman .....                         | 11 |
| Christian Endeavor Topic for Young People .....                    | 12 |
| Our Children's Department .....                                    | 13 |
| Pennsylvania District Goals .....                                  | 14 |
| Among the Churches .....                                           | 14 |

## INTERESTING ITEMS

WE NOTE THAT BROTHER A. T. WIRICK has "gone south" again and that he is once more at work in St. Petersburg, Florida. And while we are talking about Florida, we note that Brother G. C. Carpenter will leave for the "sunny clime" next week.

WE WELCOME BACK TO THE EDITORIAL PAGE our Brother C. A. Bame. We are glad to report that he is much improved in health. We expect to hear more from him in the near future.

BROTHER CHARLES E. JOHNSON has made the change of pastorate from the Mexico, Indiana church to the Carleton, Nebraska church. He reports that things are "looking up" at Carleton.

BROTHER CHESTER ZIMMERMAN, pastor of the New Kensington Church sends us the following:

"I have just received a request to speak at the Cambria County Brethren Christian Endeavor Union meeting to be held at the Second Brethren Church in Johnstown on November 4th. My subject will be "Brethren C. E. Serving the Church and Denomination."

Brother Zimmerman also will speak over radio station WKPA (1150 on your dial) at 10:15 a. m. Tune him in.

BROTHER A. E. WHITTED, who recently left the pastorate at Gratis, Ohio, to accept the pastorate at Ardmore, Indiana, reports that he is very much impressed with the work of his new charge. He reports that they received a very "Sound Pounding" a short time ago. It came in connection with the reception which was given them. Of course the "pounding" did not make the Whitteds suffer, since it came from a large table laden with good things to eat. He says that there were "more than one hundred pounds of food-stuff, as well as a few "greenbacks." He tells of fine attendance and interest in the regular services.

COMMUNION SERVICES AT BURLINGTON. Here is the announcement:

The First Brethren Church of Burlington, Indiana, will hold its semi-annual Communion services on Monday evening, November 10th, at 7:00 o'clock. All members and those of like faith are invited.

W. R. Deeter, pastor

Brother Deeter also states in his card that the local homes will be open for the entertainment of the Indiana Ministerium on November 11 and 12. He is just beginning his second year as pastor of the Burlington Church.

### WEST CENTRAL PENNSYLVANIA BRETHREN MINISTERIUM

Rev. and Mrs. Floyd S. Sibert will be host and hostess to the West Central Pennsylvania Brethren Ministerium on Monday, November 3rd. The meeting will convene at 10:30 a. m. Rev. William S. Crick, the newly elected president of the organization will be in charge of the day's activity.

Mrs. C. F. Zimmerman, Sec-Treas.

### SECURE DR. JOHN HOLLAND AS SPEAKER

Dr. John W. Holland, speaker of note, will appear at the First Brethren Church of Goshen, Indiana, on November 18th. Dr. Holland is a radio speaker of note. The meeting is sponsored by the Goshen Brotherhood. Surrounding Brethren are urged to attend.





# EDITORIALS



## SEEING THE INVISIBLE

This seems like a strange subject when we will immediately speak of that which is visible to the eye. But all that we see is not discerned by the eye. Some of the greatest word-pictures have been painted by those who knew not physical sight. Even those of us who have been given good physical sight must look beyond which we perceive by physical vision, and see the "more" which can be found there. And so we want to look beyond that which we merely "see" and catch a glimpse of that which really is to be found.

### Traveling

Two weeks ago the editor and his wife had the privilege of taking a few days respite and traveling through the hills of northern Kentucky. As we traveled we were constantly reminded of the many things that go to make up life. Shortly after we entered upon our Kentucky travels we went "down" into Mt. Pisgah, and almost immediately went "up" out of Mt. Pisgah. It struck us as being just about the proper way to view this though. We sing "And from Mt. Pisgah's lofty heights, I view my home and take my flight."

But how do we really arrive at Mt. Pisgah? It is by getting "down" that we are able to get "up." Down on our knees—up to the heights. The greatest heights that can be reached by the Christian are those which are found through constant communion with the Father.

And how do we return from Pisgah? It is "upward." "I view my home and take my flight." There is no downward road leading from the heights. It is an abrupt descent.

### Hills and Valleys

Up hill and down dale. That is the way the winding road runs. And how it again reminded us of life. There can be no hill without a valley. And even more than that—it takes two hills to make a valley. How true this is when we follow our progress through this life. Sorrows and miseries come, but joys more abundant are found on either side. One need not remain in the valley. The hills ascend on either side and may be scaled if we so desire.

And then, too, we cannot see other hill tops if we remain in the valley. Our vision becomes impaired; our lives become small; our outlook scanty. We need to climb the hills to catch the vision.

At one place the sun had settled below the coming hill top. But as we mounted the rising slope and reached the top, it came again into our line of vision. As we topped the rise it broke upon us with all its fullness. Is this not another example of the way of life? When we imagine the "Sun of Righteousness" has sunk from view, we can find that He shines as clear and bright as ever when we "top the rise."

### Dry Brooks and Rushing Streams

Down through the valleys we saw the beds of streams—some with little trickles of water, others with constant flow, fed by springs from the sides of the hills, while still others showed plainly that they had carried a great flow of water, but were then dry and useless.

Again our thoughts turned to the example of life. Our lives are the channel through which the life-giving stream of "The Water of Life" is permitted to flow. We become useful insofar as we permit that stream to flow on and on. From our lives others may be drawn to the stream and "stoop and drink and live." Of course we are not the stream, we are only the "stream bearers" and, as such, become the medium through which others come to the value of the life-giving stream.

So often, as the "showers of blessing" come upon us, we are like the rushing mountain torrent and seek to bear these blessings away so swiftly that they do not have opportunity to water the adjoining fields. Blessings can sometimes become curses, if we seek to bear them all away ourselves.

### Debris

Rushing streams carry away the sticks and rubbish that has accumulated along its banks. We need rushing streams from the Throne of God to carry away the unnecessary debris in our lives. How often we pick up and store away these unnecessary things in our lives, and think they are necessary for our future. But when the storms of life come and we find them washed away, we realize that our lives are better, the opportunities greater, the joys sweeter and the outlook clearer.

### Winding Road

That was the sign. And as we were compelled to watch the road before us and turn with its every curve, so must we be in life. And to be safe we need to heed the signs along the way.

F. C. V.



REV.

S. J. ADAMS

# The Uniqueness of Christ's Death

## Part 1

Luke 24:27-44 Mark 15:22-28.

The elimination of the Doctrine of the Death of Jesus Christ from the religion that bears His name would mean the surrender of its uniqueness and claim to be the only true religion and the supreme and final revelation of God to the sons of men. Christianity is a religion of Atonement distinctively. It is the redemptive feature of Christianity that distinguishes it from all other world religions. If this we surrender we bring Christianity down to the level of many other prevailing religious systems, for Christianity is more than a system it is the history of Redemption for the Human Race through our Lord Jesus Christ.

Christ is first and foremost the world's Saviour and Redeemer. Other men have been valued for their lives; Christ was and is valued above all for HIS DEATH, around which God and Man are reconciled. It was by His Death that Christ was able to bring to the world the message of Hope and Life eternal, prized by all and possessed by all who read, I trust.

We are not putting the matter too strongly when we say that His Incarnation was for the purpose of His Dying (the Atonement). The testimony of the Scripture would seem to bear this out; Heb. 2:14 "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that He through death might destroy Him that hath the power of death, that is the devil." I John 3:5 "He was manifested to take away our sins." Matt. 20:28 (Vs 27) "And whosoever would be chief among you let Him be your servant. . . . Even as the Son of Man came not to be ministered unto but to minister, and give HIS LIFE a ransom for many." The very purpose of the coming of Christ into the world was that by assuming a nature like unto our own, He might offer up His life as a sacrifice for the sins of men. Surely His coming into the world was a declaration on the part of God as to His purpose to save the world, BUT HOW. . . the answer we know is through the death of His well Beloved Son.

The Prominence of the death of Christ in the Scriptures cannot be overlooked. Christ after His death would inform the two on the way to Emmaus just how large a place was given to it in the Old Testament. He began with Moses and unfolded the subject of His death as it appeared in the writing of the Psalms and the Prophets. In the New Testament we find the death of Christ to be the fundamental theme of the Gospel. Paul says. . . . "I delivered unto you first of all that which I received. . . . That Christ died for our sins according to the Scriptures." I Cor. 15:1-3. There can be no Gospel story—no message for men or preaching without the story of the death of Christ as the Redeemer of men. In this age we know that the death of Christ is vividly portrayed in Holy Scripture.

### I. It is presented in PROMISE—TYPE—

#### PROPHECY—and Actual Reality

These we shall examine for moment first—PROMISE. Gen. 3:15.

1. As the result of man's disobedience Sin entered the world and death by sin. Our first parents hid from God and with the discovery of their nakedness they sewed together fig leaves to hide it. Here we have men attempting to remedy now his own condition. Adam knew now He must be clothed to appear in God's sight. Hearing the voice of God; He was afraid and from his lips there came the great confession "I was naked." Naked although He had his apron on his covering did not even bring satisfaction, only fear. God then gives the great PROMISE the Promised Seed—which was to battle the Serpent down through the centuries. Victory is assured over the Serpent. . . . and what man needs, clothing, to fit Him for the presence of God, is provided through the fulfillment of this promise. Following the promise. . . . God proceeded to act out what the Promise would in reality bring. What was it, you ask? Gen. 3:21—"Unto Adam also and His wife did the Lord God make coats of skins, and clothed them." The skins which became the clothing of our first parents necessitated the death of the animals from which they were taken and here we have in Type the DEATH of Christ and what it provides for sinful man, man not fit for the presence of God.

2. In Chapter 4 of Genesis we have the children of our first parents. To them, no doubt, was imparted

Some knowledge regarding the sacrifices and offerings. Each came to God with His offering....one bloody....one bloodless. One offering results in the taking of life, the shedding of blood—the other was more or less the work of one's own hands. With what result? Abel's sacrifice was accepted...."by which he obtained witness that He was righteous." Thus when we look at the ministry of our Lord Jesus, we see at once, that had He not died upon the Cross all His services would have been unavailing as to the establishing of our relationship with God. 'Tis true He went about doing good" all His life; but it was His Death that rent the veil." Matt. 27:51. Naught but His death could have done so. Had he remained even until to-day doing good—the veil would still be as one. "Without the shedding of Blood there is no remission for sin." In the CROSS the sinner may behold God's provision for all his guilt and all his sin. Death and Judgment have been removed and in their place we see life and glory.

3. In Genesis 22, we have the story of Abraham and Isaac and yet it is more than just a story. It is the perfect co-operation between a Father and Son who have one task to perform. God commands Abraham; "Take thy son, thine only son, whom thou lovest, and offer Him there upon one of the mountains that I will tell thee of (show thee.)" Hidden in the picture we have the story of the heavenly co-operation between God and Christ regarding the greater offering on Mt. Moriah. Abraham made every preparation for the journey. So without going into every detail in the story let us note its teaching. We see how God the Father spared not His own Son but delivered Him up for us all." Because this was a Type Abraham had to journey to the very land, "the land of Moriah," where long years afterward the Lord was crucified on one of the same hills. Isaac willingly accompanied his Father. Twice we read the words: "they went both of them together." Perfect harmony between Abraham and Isaac—though Isaac did not understand what was to happen. How much greater was the unity between God the Father and God the Son. During the activity the question is raised by Isaac regarding the offering for there was wood and fire, but seemingly no sacrifice. Abraham's answer is "My son, God will provide Himself a lamb for the burnt offering." This must have been one of the times of which our Lord spoke when He said: "Your father rejoiced to see my day, and He saw it and was glad." John 8:56.

When they came to the place of offering, Abraham bound his son, who submitted, without murmur, to be laid upon the altar. This fits perfectly what John has said, John 10:17, "Therefore doth my Father love me because I lay down my life."

4. Let us move into the Book of Exodus Chapter 12. Paul speaks in 1 Cor. 5:7 thus, "For even Christ

our Passover is sacrificed for us." What did the Apostle have in mind when He gave this strange title to the Lord Jesus. Let us look at that which Moses recorded in this Book. The Children of Israel went down into Egypt....time flies, they multiply....they become slaves....their oppression is more than they can bear....they cry to God and He plans their deliverance. First Moses is called and fitted to become the leader of these people. He then is commanded by God to return to Egypt and ask for the release of the Israelites. God's commands are resisted by Pharaoh and his people. Finally God tells of a certain night in which a destroying Angel shall pass through the land of Egypt and visit every house and the only way to keep the family intact was to follow Moses' instruction. The instruction was that the father was to choose a perfect lamb from the flock and bring it home. The selection was to be made on the 10th day of the month and it was then to be slain on the 14th and the blood was to be put in a basin and with a brush made from a few sprigs of a common plant that grew on the walls, the blood was to be sprinkled on the side-posts and above the door. No destroying Angel could pass that Blood for God said:—"When I see the Blood I will pass over you."

When Paul spoke in 1 Cor. 5, this is what he meant, "Our Passover" if we trust Him we are safe. To believe that HE DIED for us even as that little lamb died for the first-born in every Israelitish family means the difference between LIFE and DEATH. This night which meant deliverance for Israel and sorrow for the Egyptians found the Israelites were dressed for their journey—they ate their roast lamb, the Lamb whose death saved them was now to be their strength as they began their journey for the Promised land. Onions, leeks and garlic may have been the food of the Egyptians this night but Israel's menu was different—and after all what does it mean to us that Christ has died to save us—we are feeding upon the Lamb—have we our shoes on and our loins girded, ready for the journey? We cannot see into the hearts of those around us. We cannot tell if they are sheltered by the Blood of the Lord Jesus—but we can tell from their habits, their tastes, as represented by the food and dress of the two classes of the people in Egypt on that terrible night.

5. We might continue our discussion of Old Testament passages—Ps. 22—overshadows Ps. 23. The great Chapter containing Dan.9:26 Acts 8:1, and Isaiah 53. The minor prophets have given us pictures of Christ's Death. The uniqueness of Christ's Death is seen in that centuries before it actually came to pass, God has recorded it in PICTURE AND PROPHECY. It is unique also that these prophecies continue over this long period, but wonderful also is the fact that many of them were fulfilled in what we call a DAY. The day of His Death by crucifixion..

(to be continued)

## The Editors Speak

### Whence Come Wars?

Dr. Charles A. Bame

It is not easily conceived that anyone could like war; desire war or anxiously go to war. There are many who do willingly go to war and do what they would not think of doing in civilian life. They deliberately organize to kill their fellowman; to make it possible to rob them of life's treasures and savings; to make it very possible for babies to starve, the sick and aged to suffer; the soldiers themselves to endure the most unthinkable sufferings and deprivations. Yet, I have never talked to one who professed to love war for its own sake. We find excuses for what would be crime of the most flagrant definitions and even Christians condone it because war seems a necessity.

All this is made clear when we go to the fourth chapter of James for his explanation of the cause of war. It is agreed at once that James was not talking of World Wars; that he was thinking of smaller conflicts daily. But he traces war to its source when he says: "come they not of your own lusts?" Lust is a very strong word. He could have used the word sin and covered it without having driven so close to the reason for war. He could have said: "wars come from human depravity" or from selfishness or greed or quarrels and conflicts; but he still would have come far short of his diagnosis as he gives it when he says: "they come of your own lusts."

The full strength of this word lust does not appear withal until we follow this inspired writer to his final conclusion. This he reached in the first chapter, verses 14 and 15: "Lust when it hath conceived bringeth forth sin and the sin, when it is full-grown bringeth forth death. (A. R. V.) There is your background for war. Lust, sin, death. If it is true that this happens when the conflicts are circumscribed to small circles, what must we say of it when the reports read as they did last night: "they advance over mountains of their own dead." Lust, sin, death, mountains of their own dead!

It is not easy to contemplate Utopia on earth so long as most of the world is pursuing passions of life and the human self. The dreamers of a man-made peace certainly have small comfort today. If it did seem near when the world was comparatively free from "shooting wars"; if it did still more when we fancied that our own beloved U. S. A. was coming so near Millennial Goodness as when the largest gatherings flocked to hear such uplifters as Billy Sunday

and his contemporary "Bill" Bryan and hundreds of smaller, lesser stars: If it seemed nearer still when the League of Nations seemed possible and an enforced peace was just "in the offing", is it possible to be optimistic now? It may be for some.

Is God dead? Does He not care? Has he forsaken His promised care for His own? H. G. Wells once put it this way: "If I thought there was an omnipotent God who looked down on battles and deaths and all the waste and horrors of this war—able to prevent these things—doing this to amuse himself, I would spit in His empty face". Of course, Wells left plenty of loop-holes in his statement; for who ever believed in such a god? Who ever thought of God trying to "amuse himself looking down on battles and death?" Silly! What revelation ever set God forth as the author of evil, lust, war or sin? None at all. It is the uninformed and careless, in their study of God's Word and His plan that get all crooked up about war. They wait until it is upon us with all its horror and fury and, unable to think unbiased, they try to blame God for what is traced to the evil propensities and conduct of men alone.

Men hate, but God is love. God does not make war. He does allow it. It seems a part of the weakness of men to follow leaders into war; to be shamed and dogged into the commitment of deeds they have decried all their Christian existence; but though God did and perhaps does guide the decisions of battles or at least the deciding battle as warriors have always believed, he does not make wars. They come of lust, selfishness, nationalism, greed and hate. They come of men; they work for men and they destroy the works of men. They bring forth death to men, nations, treasures, ideals. Like headaches, they are the result of neglect or violations of known causes in many cases traced to the dominance of a selfish sinner or maniac. Let men confess their sins but leave God on his throne of love.

This editorial is not for or against war. It simply tries to trace Biblically, the evil thing to its own human source. In a future article I wish to trace the relationship of the Christian to war and perhaps in another, to show the Biblical way to end wars. Arguments are made very plain and it is ours to use God's way if we are God's as the scripture tell us and as we believe.

## WITH THE LAYMEN

At last we are ready to start a "running account" of our Laymen's activities. Let us keep these items coming so fast that Ye Editor will never again have to ask for copy!

Really it is surprising what the men have been doing in recent weeks. Our National President, Dr. R. R. Haun, is planning on getting in a few words to all of you and from time to time our objectives and activities at National Conference will be presented. But this time we have some comments from Hagerstown, on the east, clear through to Waterloo, on the west. Men, it seems as if we are actually moving the old mountains of indifference and inactivity and what wonderful results are just ahead.

M. P. Puterbaugh

### FROM HAGERSTOWN, MD., COMES THIS WORD

We need no better evidence of the fact that our Laymen are awakening to their God given Christian responsibilities, than the attendance at our Laymen's meeting during National Conference. We had more men present and taking part in our meetings this year than any time during the past ten years. We Laymen have shown entirely too much apathy toward the work of our denomination in days past; but it is a source of real satisfaction to those who have been interested in laymen's work over the past years to see the genuine interest being taken now in the work of the local congregation, as well as in our District and National Programs by laymen. It is going to require full speed ahead now, Laymen, if we hope to make up for any of our past shortcomings. If we laymen will stay on the job as we should, great things can be accomplished for our Lord and our Church.

### UNIONTOWN, PA., CONTRIBUTES

Brother Charles E. Solomon, who says he is "just a laymen from Pennsylvania", writes as follows:

My views of National Conference are: First, if the Lord wills, it will be hard to keep me away in 1942. I have received one of the greatest blessings of my life by attending the last two conferences and meeting real Brethren people. Last, but not least, the laymen have a fine organization and are out to do some real work this coming year. I enjoyed starting each day by attending the Laymen's meetings, joining in the fine singing, hearing the inspiring messages and doing business for the King. All in all it was great to have been at the Ashland Conference.

### ASHLAND, OHIO SPEAKS

About fifty men and boys of the Ashland Church had their annual corn and weiner roast in Dr. R. R. Teeter's garden on September 16th. Plans were laid for the Laymen's work for the new year. New officers were elected as follows: President, Elton Whitted; Vice President, Harry Weidenhamer; Secretary, Arthur Delozier; Treasurer, Robert Fasig.

On Monday evening, October 20, the group assembled at the church for a short meeting. Dr. Martin Shively talked to the group and plans were made to help in the coming revival; to raise a gift for our two newest church buildings and to seek even more interest in future men's meetings.

### BRYAN, OHIO, HELPS ALONG

At Bryan, Ohio, on Wednesday evening, October 15, thirty-five men of the church gathered for an organizational meeting. The women of the church served a fine supper and the men enjoyed a well-arranged program.

Dr. M. P. Puterbaugh of Ashland College was invited to be the speaker. At a meeting some months ago, Professor A. R. Thompson and Rev. H. H. Rowsey of the College visited the group.

This year it is believed that the men of the Bryan Church have caught a vision of the responsibility and opportunity that lies ahead and that in another month another new Laymen's organization will be reported from this church. What a fine thing it will be to report ten new local Laymen's units organized this year. Who will be the next?

### GOSHEN, INDIANA CHIMES IN

I do wish that every laymen could have the opportunity to attend National Conference at Ashland. I am sure that the Brethren Church would soon be over-flowing with enthusiasm for Christ. I thoroughly enjoyed the laymen's group especially the "Heart to Heart" talks and discussions. Our Laymen's Organization at Goshen had a meeting on Monday evening, October 6. A pot luck supper was enjoyed by 12 members. This is a rather new organization and is just getting started. Rev. Flora gave the address of the evening on the "Provision of Religious Freedom in the Russian Constitution." Just to sum up his talk in a few words; "Their isn't any freedom in Russia."

Our local will affiliate with the national organization within the next month or so. Officers are: Lynn Stump, President; John Baer, Secretary; Tom Wilfret, Treasurer, and Robert Higgins, Program Chairman; Wilbur Whittle, Vice President.

I just phoned the president and he asked that I mention that the brotherhood is sponsoring Dr. John Holland of W.L.S. at Chicago to give a talk at our church on the 18th of November. A free will offering will be taken to be used by the brotherhood in their activities. Do not forget to write me if there is anything I can do in Northern Indiana for the Brotherhood. I hope the Goshen Church will cooperate more hereafter. I am

Yours for Christ,  
Harold L. Hummel

### AND LAST, BUT NOT LEAST, WATERLOO, IOWA

I was impressed very much with the fine fellowship among the laymen at the Conference. Our morning devotions were very impressing as well as inspiring. The talks that were given at the Laymen's meetings were given by men of experience in the work of the church. Our denomination need have no fear of the Laymen of the Brethren Church laying down on the job. I wish it were possible for every Layman in the Brethren Church to have been to Conference and catch the Spirit of the Laymen work and their responsibilities in each Local Congregation. Under the Leadership of Dr. Haun our Laymen's Organization should grow to be as large as the W. M. S. Our program for the year is very fine. It should build up every Congregation to be a greater Praying People and more devoted Bible readers.

We have Thirty-Five Charter members in our Laymen's Organization here. We expect great things from this group and know that they will do their best to carry out what ever task is set before them.

L. L. RuLon





## Masontown, Pa. Moves Forward

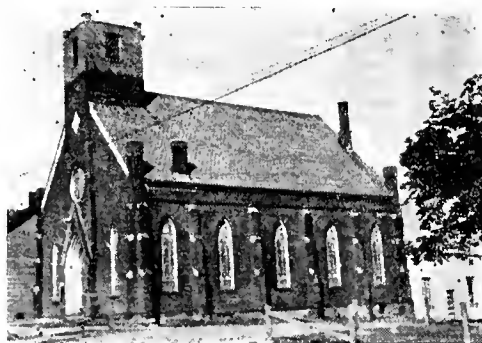
The following clipping, taken from "The Klondike Bulletin", Masontown paper, will give an idea of the work being done in our church there.

"At a called business meeting of the Brethren church, Thursday evening, a very advanced and much needed step was taken, when decision was made to erect Sunday school rooms in the front of the church, over the entrance and 12 feet inside the main auditorium. The rooms may also be used for overflow crowds. The matter had been gone into thoroughly by the trustees and approved by the Official Board. Seven or more rooms may be added to the church by this addition of over 800 square feet of extra floor space. Accordion doors will be used in front and rolling partitions between rooms.

The trustees consisting of Harry Berkshire, Jesse Yauger, Playford Helmick, Louis Wheeler and J. W. King were given authority to supervise the work. A financial committee of H. H. Smitley, James Brown, Reid King, Carl Swisher, Mrs. Earl Dugan, Mrs. Paul Metheney and Mrs. Vernon Devan, was selected.

The work is to begin immediately. There will be need of donated labor, and persons are to contact the trustees when the time comes to start actual labor."

Brother Ankrum informs us that the plan was suggested by Dr. Martin Shively, when he was still pastor of the Masontown Church. It is now being realized and we congratulate the Masontown brethren upon their forward step. The picture of the church at Masontown, together with the likeness of Brother Ankrum appears with this report.



## INDIANA MINISTERIUM

at Burlington

November 11 and 12

First program - 2:00 p. m.

G. L. Maus, Sec.



Dr.  
Boardman  
Installed  
as  
Hagerstown  
Pastor

An informal reception was held by the congregation of the First Brethren church of Hagerstown, Md., on Thursday evening October 2nd, honoring the Rev. Dr. Edwin Boardman, who succeeds the late Dr. W. H. Beachler. In addition to the Boardman family, the receiving line included O. H. Myers, moderator of the church, and Mrs. Myers; Mrs. L. M. Tombaugh, church deacons and their wives. Mrs. Boardman was presented with an old-fashioned bouquet.

A trio composed of Bernard Siegert, violincello; Robert Burke, violin, and Kemp Kretzer, piano, played during the evening. Vocal selections were presented by a quartet made up of Mrs. M. B. Ridenour, Mrs. J. G. Smith, Alfred Davies and John L. Carnochan, Jr. Mr. Carnochan also sang a solo.

Mr. Myers, acting as toastmaster, introduced the following ministers, who brought welcome greetings and good wishes to Dr. Boardman: Rev. Edward Miller, Maurertown, Va., moderator of the southeastern district conference; Rev. A. B. Cover, former pastor the Hagerstown church, and vice-moderator of the conference; Rev. D. C. White, incoming pastor of the St. James Brethren church; Rev. Paul M. Robinson, president of the Hagerstown Ministerial Association; Dr. Paul E. Holdcraft, secretary of the same organization; Dr. Scott R. Wagner, pastor of Zion Reformed church; Dr. F. Berry Plummer, St. Paul's United Brethren pastor, and Dr. William M. Norment, First Christian church. Xylophone solos were presented by Patricia Ann Emerson, with her mother, Mrs. Clarence Emerson, at the piano.

The formal installation of Dr. Boardman was held on Sunday, October 5th, at 10:45 a. m., at which time Dr. W. D. Furry, who has been acting as supply pastor since the death of Dr. Beachler, gave the charge to the incoming pastor. Dr. Boardman then delivered his sermon on the subject, "The Guest Chamber."

No one need apologize for a collection that is taken in behalf of a cause in which God is really interested.

Some of the advocates defeat their ideas with their fighting attitudes. . . .

Much of the average man's enjoyment of a service depends upon the spirit and mind he brings to the service. . . .





New  
Kensington,  
Pennsylvania  
Pastor

#### INSTALLATION AND RECEPTION FOR BROTHER AND SISTER CHESTER ZIMMERMAN

A delayed report of the reception tendered Brother and Sister Chester Zimmerman as they assumed charge of the new Kensington, Pa., work came to our desk a short time ago. We desire to pass it on to you now.

On September 14th at 3:15 in the afternoon this service took place. Visiting brethren took part in the service of installation, with the invocation by Rev. Eugene Beekley, of Rush Valley congregation; Announcements and offering in charge of Rev. E. M. Keck, of North Vandergrift; Sermon by Rev. William S. Crick, of Johnstown Third Church and the installation proper in charge of Rev. N. V. Leatherman of Berlin, Pa., President of the Pennsylvania District Mission Board.

Remarks were made by Mrs. J. C. Simmermon, for the W. M. S.; V. J. Conners for the Laymen and representatives of the Community Circle and the Ministerial Association. Responses were made by Rev. Zimmerman, incoming pastor and Rev. Floyd Sibert, retiring pastor.

A reception followed and refreshments were served by the community circle as arranged by the W. M. S. The program as arranged by John A. Rishel, (who also announced the program) and Mrs. J. C. Simmermon and Mrs. Carl Carlson.

### *Pennsylvania District Conference at*

JOHNSTOWN, PA.

The Pennsylvania District Conference of the Brethren Church has just been concluded. In the dual capacity of Secretary of the conference and chairman of the local entertaining church committee my remarks must here be confined to the "glittering generalities."

It was the first time in the history of the Third Brethren congregation that they had the responsibility of welcoming the Brethren of the district. Speaking for the local committees and our church folk as a body, it was a distinct pleasure to have come into our midst the high type of Christian people that were in attendance. The spirit of co-operation between host and guest seemed unmarred. Our sincere thanks to those

Brethren people from the First and Second Brethren Churches and the Conemaugh and Vinco Churches who opened their homes to help us in the entertainment of the visitors.

We obtained, through our publicity committee, excellent articles each day in the local papers. The weather man even "played ball" with us, giving us five days of excellent conditions. Several sight seeing tours were taken during the late afternoons. One to Vinco where the visitors were able to see "something for their money" in the beautiful stone edifice which is being erected there; another to the Westmont section of our city where we viewed Grandview Cemetery with its "Plot of the Unknown Dead" of the flood of 1889, thence to the Incline Plane where most of the folk in the touring group felt bold enough, after due assurances, to take a ride down and then up again. The meals on Tuesday were served by the ladies of the neighboring Church of the Brethren, and on Wednesday and Thursday we were fed by the ladies of The Calvary Methodist Church.

The conference sessions were marked by good feeling and singleness of purpose. Led by our genial moderator and pastor of the host church, Rev. Wm. S. Crick, the business of the conference was dispatched in excellent style. Points tending toward what we believe to be a stabilization of the work in our district, were covered. Guest preachers and lecturers in our conference were Rev. J. Ray Klingensmith and Rev. Willis E. Ronk. These men brought to the attention of the delegated body the work of the Mission Board of the Brethren Church and the College and Seminary at Ashland, Ohio. Rev. Ronk brought the Bible lecture on Thursday morning, and appeared on the platform that afternoon in the interest of the Board of Publications. Rev. Klingensmith presented the Bible lecture on Wednesday morning and in addition to appearing before several auxiliary meetings, brought the closing inspirational message Thursday evening. Our own district Brethren did their usual excellent work as they appeared on the program from time to time. Music for the conference was furnished by the choir of the host church and by individuals and groups from that choir.

We had the real pleasure of welcoming into our district four new faces of the Brethren Ministry: Rev. Chester F. Zimmerman, now serving at New Kensington, Pa.; Rev. Dyoll Belote, now at the Uniontown, Second Church; Rev. Freeman Ankrum, now at Masontown and Rev. E. C. Black, serving the churches at Sergeantsville and Calvary, N. J.

Officers elected for the coming year are: Moderator, N. V. Leatherman; vice moderator, Freeman Ankrum; Secretary, Floyd S. Benshoff; Assistant Secretary, Mrs. Walter Wertz; Treasurer, Wm. Schaffer, Sr.; Statistician, Mrs. C. Y. Gilmer.

We are going forward in this district in the faith that we are doing HIS will.

The conference voted to discontinue a 25 year precedent by holding the 1942 conference in July rather than October. Next year's meeting will begin Monday evening, July 20 and will continue through the following Thursday.

Fraternally,  
Floyd S. Benshoff

Real knowledge, like everything else of value, is not to be obtained easily. It must be worked for, studied for, thought for, and, more than all, must be prayed for.—Thomas Arnold.

### Our Sunday School

We organized our Sunday School  
To learn as best we can  
The works of the great Jehovah  
To complete his all-wise plan.

We learn how he created heaven and earth  
And all things great and small  
And then when he had finished  
Looked approval over all.

When all things else were finished  
In accordance with His wise plan  
From the dust of the earth, in His image  
We are told he created man.

Then looked on the world he'd created  
With a love so tender and mild  
That he sent to us as a Savior  
His only begotten child.

He chose the sweet Virgin Mary  
To mother the infinite boy  
Who later on would bring to the world  
Glad tidings of greatest joy.

While yet a lad of tender years  
He started out in life  
To teach salvation full and free  
To a world of sin and strife.

Part of his mission while on earth  
In the lessons we are told  
Was to search in the highways and byways  
And bring the lost sheep to the fold.

Though the way was rough and rugged  
And thorny the crown he wore  
He endured it without a murmur  
As the sins of the world he bore.

Till at last when his mission was finished  
And redemption made full and free,  
He bowed his head and gave up his life  
On the cross on Calvary.

All this we learn in our Sunday School;  
Yet this is only a part;  
For we know he is pleading today at the door  
Of every sinful heart.

Mrs. Cora Jones  
1602 East First St.,  
Muncie, Indiana.

### A CHALLENGE

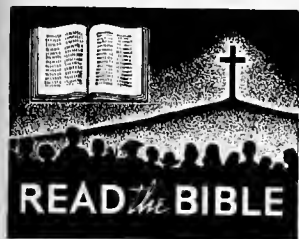
A faithful member of the Hagerstown Brethren Church takes occasion to send in a personal gift to the Benevolent Board "out of her tithe" to help out in our present need of funds. In her letter she says she wishes she were able to send more.

Now we feel that God honors the desire in the heart even more than the amount of the gift. We trust that the reading of this little note will impress it upon some, yes, many to send in a gift just now. So, as soon as you have read this little note, won't you put an offering in an envelope and send it to

Rev. L. V. King, Treasurer,  
909 College Blvd.,  
Ashland, Ohio

### NATIONAL CHRISTIAN ENDEAVOR GOALS FOR 1941

1. Forty-eight (48) devotional meetings.
  2. At least four planned social activities.
  3. One public meeting presenting the work of Christian Endeavor with an offering received for denominational or interdenominational work. (Suggested as meeting for C. E. Week).
  4. Some special form of evangelistic activity.
  5. A local benevolent or missionary project.
  6. Representation at some Brethren Camp.
  7. At least one news item for the **Evangelist** and return of statistical report to the National C. E. secretary by August 1.
  8. Stewardship instruction.
  9. A monthly executive meeting at a regular and specified time.
  10. Maintenance of a C. E. bulletin board and the use of posters etc. for advertising.
  11. Give special emphasis to the C. E. pledge in at least twelve (12) meetings during the year.
  12. Instruction in the meaning of the Quiet Hour.
- Special recognition is to be given to the society that meets ten (10) of these goals.



## Worshipping Day by Day (Family Altar)

### SUNDAY

#### THE INDWELLING CHRIST

Ephesians 3:14-21

How wonderful to think that we who have named the name of Christ have Him as an indweller within us.

As we carefully read the text for our meditation today we are brought face to face with deeper meaning of the Christian life. It is, indeed, enough to make us desire to "Bow our knees unto the Father of our Lord Jesus Christ."

It is here that we meet the "wideness" of His love and mercy.

### MONDAY

#### UNION WITH CHRIST

John 15:1-10

How familiar are these words, "I am the vine, and my Father is the husbandman." And yet how seldom do we stop and meditate upon the true meaning of them.

How wonderful is the power that comes from God. How richly it blesses our lives and keeps us closely bound to Him. But it is only when we appropriate this power that it avails us anything.

### TUESDAY

#### ONE BODY IN CHRIST

Romans 12:1-8

You will note that there is no "command" here. There is simply a beseeching. The one-ness of the Christian with the Master is not a one-ness of compulsion—it is a one-ness of desire.

And what are we to present? Our bodies. The house that "homes" the soul. In order that we may become, not a dead sacrifice, but an altogether LIVING sacrifice.

### WEDNESDAY

#### ONE SPIRIT IN CHRIST

Ephesians 4:1-7

Again in this passage we find the word "beseech." In verse 4 we find that "There is ONE body and ONE SPIRIT." It calls to our minds the fact that only ONE Spirit can inhabit our bodies at a time. If that Spirit is the Holy Spirit, then we are indwelt by the One who represents the Father and the Son here on the earth.

Will you not let the Spirit dominate your life?

### THURSDAY

#### HAVING THE MIND OF CHRIST

Philippians 2:1-11

In verse 5 we read, "Let this mind be in you, which was also in Christ Jesus." Now read the remainder of the scripture again and note what was the mind of Christ. "Humility" and "obedience" are the key notes of this message.

If we have that mind of Christ in us we will not stray far from the path that He has marked out for us to follow.

### FRIDAY

#### ALIVE WITH CHRIST

Ephesians 2:13-22

"Made nigh by the blood of Christ." The blood is the life. When we are under the blood we are alive with Christ. He poured out His precious blood that we might have life eternal. There is more than merely appears on the surface in the words of Paul, "For me to live is Christ."

Stop today and meditate on all that it means to you.

### SATURDAY

#### MEMBERS OF CHRIST

1 Corinthians 6:15-20

"Joined to the Lord." "Bought with a price." There is enough here for us to meditate upon for many hours. We might add other words not in this particular passage from the lips of Paul—"Fitly joined together."

We are members of the Body of Christ—moulded and fitted into His life and dominated by His will. It is thus that we become a part of His great work.

## BOOK REVIEW CORNER

conducted by

Rev. Chester Zimmerman

**The American City and Its Church** by Samuel C. Kincheloe.

In this book the author has tried to provide help for those who are concerned about our cities and wish their faith as regards them strengthened and implemented by additional knowledge.

There are six chapters: (1) We Look At the City, (2) Problems City People Meet, (3) The Family and Its Home in the City, (4) What Cities Do to Churches, (5) What Churches Do For Cities, (6) The Primary Work of Churches. The book is well indexed and contains also a large suggestive Reading List.

177 pages. The Friendship Press, New York City. 60c

**They Starve that We May Eat.** Compiled by Edith E. Lowry. Here is a book that deals with a problem that concerns each one of us. It is the pertinent question of "Why Migrant Laborers?" You will find pathos in the descriptions of their poverty and helplessness. There is triumph in the section "The Church Acts". The concluding chapter asks the questions "What Next?" The answers given should help direct your missionary activities. Twenty illustrations help to emphasize and clarify the text.

72 pages. Council of Women for Home Missions and the Missionary Education Movement. 35c.



## C. E. Topic for Young People

W. St Claire Benschhoff

Topic Editor

Topic for November 9, 1941

### "CHRISTIAN YOUTH AT WORK FOR PEACE"

Scripture Lesson. Isaiah 11:1-9

For the Leader

We have seen the futile efforts of national leaders in making a lasting peace for the world. Right now the whole world is in the lethal struggle of war. It is well to note that peace is not peace until it is permanent. This will come only when every seed or germ of the war spirit is destroyed. It will not come with a "negotiated peace" nor an "armed peace."

As youth of America's churches we are asking the question of the ages, "How will permanent peace finally come to this earth?" The Word of God has the only answer. In working for peace we young people must proceed in the plan as outlined in the Bible.

#### Discussion

**MAN IS HELPLESS.** The passing of the ages denotes that man as a peace-maker is a complete failure. Despite all modern teachings about settlements of war and strife and "overcoming of man's weaknesses", the creature man will never solve his problem of peace. Even if we could bring a settlement of hostilities between nations we would still have the problem of racial hatreds and neighborhood disputes and jealousies. These are the very germs of wars. A man can pray and preach for peace of the nations, and yet erect a high board fence to keep his "Good for nothing" neighbor from walking across his lawn.

Even if we go at it from the opposite direction and work from men's hearts as a settlement of hostilities, we find that men's hearts are hardened by hate and greed. This hardening comes from the power of Satan, who is the prince of this world. Thus it is proven that man as a peace maker is helpless, and if given 1000 more milleniums, would not be any further towards a settlement of war problems than we are in 1941.

Our only answer and hope is to investigate and follow the Word of God.

**COMPLETE PEACE IS PROMISED.** Our scripture gives us an assurance of peace. But it also gives the conditions. If we are working for peace we must follow the divine plan. In Luke 1:31-33 it tells of the coming of Jesus and of His kingdom of which there will never be an end. This is the throne of David, and Jesus is the promised King. If we were to read the whole Bible and study it thoroughly, we would not find one statement that peace will come before the establishment of Christ's kingdom upon the earth. We would find, too, that wars and rumors of war will continue right up until the time of Christ's coming to establish His kingdom. (Matt 24:6,7)

Our part in this transpiration of the ages is found in the 14th verse of Matt. 24. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

We are to preach this saving Gospel of Jesus Christ to men and women of our community and land, 1st, to save their souls from eternal hell; 2nd, to add them to the kingdom of Christ. How will this work out? Some of these days—the exact day we can not know—(Matt 24:44) Christ will return and receive every one who is a true Christian believer, and take them

with Him. Seven years later, He will return with His saints to set up His kingdom of peace. If we are working for peace, we must work for the salvation of souls.

**JESUS AS A PEACE MAKER.** As stated before, peace will come only when all the germs of war are destroyed. These germs find their origin in Satan. So to abolish war, we must do away with the power of Satan. Christ is the only One who has overcome the temptations of Satan. Christ has power to put Satan in his place. And when the time clock of God strikes the hour, that very thing will take place. Then He will set up His kingdom and righteousness shall reign and our dreams of peace shall be realized.

**PROGRESSING TOWARDS PEACE.** Romans 14:16-19. Just because nations are constantly at war, and our own neighborhoods are steeped with hatreds, is no reason why we should not live as if we are living in a world of peace.

These verses tell us that the kingdom of God is righteousness and peace and joy in the Holy Ghost. As Christians we are to have all these virtues in our lives. So we are exhorted to follow after the things which make for peace. To the best of our ability, we are to live our lives in love and harmony and fair play, so that we may give this old world a taste of the peace and happiness which will be present in the kingdom. How can we expect to be effective in our preaching of Christian love and peace if we are not examples of it ourselves?

As young people, let us study the principles of Christ's kingdom of peace, and strive to live them each day. Though the help of Christ we can do this. And, including the message of the Gospel, which we are to preach, we will be doing our best to "work for peace."

## C. E. NEWS

### CHRISTIAN ENDEAVOR OFFICERS AND GOALS PENNSYLVANIA DISTRICT

The following is the list of officers for the year as recently elected at the Pennsylvania Conference. Below will be found the Goals that have been set up for the societies.

Penna. District C. E. Board

President—Rev. Chester F. Zimmerman

New Kensington, Penna.

Vice-President—Miss Mildred Furry

Johnstown, Penna.

Secretary—Miss Isabelle Porter

Uniontown, Penna.

Treasurer—Miss Genevieve Crick

Johnstown, Penna.

#### District Goals:

1. Establish a circulating library of helps.
2. Present aims and aspirations to District Conference.
3. A C. E. in every Church.
4. A public program by every C. E. during C. E. week in February to tell what C. E. is and does.
5. Quarterly sectional rallies.
6. C. E. materials on display at Dis't. and General Conference.
7. Quarterly mailing of helps to local societies.
8. "Youth Today" (Official C. E. paper of Penna.) in every society.
9. Monthly column in Evangelist.
10. Each society contributing quarterly to District Board Intermediate and Young Peoples societies—25c quarterly; Jr. societies—15c quarterly.

A PRAYER OF YOUTH—

Teach us Thy will today,  
Strong Captain and Friend;  
Give us hearts of gladness to follow that will,  
Hearts ever radiant with youth and with vigor,  
That, weak though we be,  
We may count for Thee in Thy fight for the life  
of mankind.

Save us from all self-serving,  
From restless desires, from sloth.  
Hold us near to Thy side,  
And keep us in use, in strenuous use.  
For Thy Kingdom, O Christ, Amen.

—Selected.



Our Children's Department

MRS. LORETTA CARRITHERS,  
SUPERINTENDENT



Dear Children:

In our last letter we heard about Abraham's little boy Isaac. As he grew older, he was always gentle and loving, quick and ready to mind his father and mother. After many years, when Isaac had grown to be a tall young man, his dear mother went to live with God in Heaven. He was very lonely, so Abraham sent his servant, Eliezer, to find a wife for him. After many days, he came to the well where Abraham had told him to go. God caused Eliezer to know when the right maiden came to the well that she was to be Isaac's wife.

The maiden's name was Rebecca. Eliezer went with Rebecca to her home. Rebecca's people made Eliezer welcome in their home. I am sure that Eliezer must have been glad to find such a nice place to stay after such a long tiresome journey. The servants took the saddles off the camels, also gave them food to eat and straw to lie down upon. Then water was given to Eliezer and his men to wash their feet, for you remember that the people wore sandals in those days and their feet became hot and dusty. Eliezer was then invited to take dinner, but he said, "Before I do so, I want to tell you why I have come."

He told them how the Lord had blessed Abraham and had given him flocks and herds, silver and gold, many servants and, best of all, a dear son. As Abraham wished his son to marry one of his own people, who lived in the country from which he had come, he had sent him on this long journey.

Eliezer told how he had asked God to send the maiden to the well who would be the right wife for Isaac and how Rebecca, his own cousin, had come. He then asked her father and brother if she might come back with him to become Isaac's wife. They answered that, as it seemed to be God's will, she might go. Eliezer then thanked God again for helping him to find this beautiful maiden who would return with him.

Then he brought out rich gifts which he had with him—necklaces, earrings and bracelets of gold and silver and many lovely dresses—and gave them all to Rebecca from Isaac. He gave beautiful presents to her mother and brother. After this they had dinner and I am sure every one was very happy.

Eliezer spent the night with them and the next morning he wished to start for home. But Rebecca's mother and brother

said, "Oh, don't go yet: we can not have Rebecca leave us quite so soon. Wait a few days and then she may go."

Eliezer replied, "I must go now, for I am sure Abraham will wish to know as soon as possible whether I have found a wife for Isaac, his son."

They said, "Well, we will call Rebecca and find out whether she is willing to go."

Calling her they asked, "Will you go now with Eliezer?" And she replied, "Yes, I will go."

It was very hard for her to leave her dear ones and I know she must have cried when she kissed her mother good-by. But they all blessed her and wished her a very happy life. She rode on one of the camels which Eliezer had brought and her maid, who went with her, rode on another. Wouldn't it seem strange for us to ride in this way, instead of in a carriage or in the cars?

They traveled many days and I think Rebecca must have become very tired. But at last they reached the place where Isaac lived. 'Twas just growing dark and he had walked out of doors to think and pray. As I told you, he had been very lonely since his dear mother went to heaven and perhaps, as he walked, he was thinking of her. Then, as he looked up, he saw the camels coming. Rebecca had been thinking of her new home and of Isaac, whom she was to marry, and as she raised her eyes, she saw a man walking near them. She asked Eliezer who it was.

He answered that it was Isaac.

Then Rebecca hastened to get down from the camel that she might go to meet him. But first she put a veil over her face, for she did not wish him to see her until they were alone together. Eliezer told Isaac all about the journey and I think he was very happy how the Lord had sent Rebecca to be his wife.

He took her into the tent which had been his mother's and then at last she raised her veil and he saw how beautiful she was. The Bible tells that "he loved her and was comforted after his mother's death." He had missed his dear mother very much, so I know he must have been glad to have this lovely maiden come to keep him from being lonely.

With love, in Christ's Name  
Aunt Loretta

## GOALS FOR PENNSYLVANIA DISTRICT CHURCHES

1941-42

(Adopted unanimously by the Fifty-Second District Conference of the Brethren Church of Pennsylvania assembled in business session October 9, 1941)

1. 10 per cent net increase in Church membership through systematic evangelism and complete statistical report furnished.
2. 10 per cent net increase in Sunday School membership.
3. 100 per cent Brethren organized:
  - W. M. S.
  - S. M. M.
  - S. M. M. (Junior)
  - Signal Lights
  - Brotherhood
  - Laymen
  - C. E. (Young People)
  - C. E. (Junior)
4. 100 per cent Standard Sunday School (Standard of National Sunday School Association)
5. 10 per cent increase in all offerings.
6. Brethren training in Sunday School, with emphasis on deepening devotional life of members, using the materials provided by the committee appointed by National Conference.
7. Evangelist in every home. (75 per cent this year)
8. 75 per cent of morning attendance at evening service.
9. 50 per cent increase at Prayer Meeting.
10. Bible Conference-Brethren Emphasis.
11. Camp. One out of every ten young people enrolled in the Junior, Intermediate, and Young People's Departments at Camp.
12. Sponsor or co-operate with a D. V. B. S. or Week-Day Religious Education program.

The district authorized the printing of this report and its distribution. This mimeographed presentation is for your convenience in reporting and will be followed by printed materials.

For further information or explanation address any member of the Committee on Goals.

Chairman—Rev. Chester F. Zimmerman,  
New Kensington, Penna.

Vice Chairman—Rev. Dyoll Belote  
Uniontown, Penna.

Secretary—Mrs. Melba J. Simmermon  
Victoria Avenue  
New Kensington, Penna.

## TITHING TRUTH IN BULLETIN FORM

Layman Tithing Foundation, which serves all the churches is now putting out tithing pamphlets in fourpage bulletin form, printed either with pages 2 and 3 blank or with 1 and 4 blank. The printed pages carry any one of thirty-two of the famous Layman tithing messages. This is a good opportunity for five or ten weeks of tithe education without extra expense or special distribution. Send for free samples.

When you write please give your denomination, also mention **The Brethren Evangelist**.

Layman Tithing Foundation  
740 N. Rush Street Chicago, Ill.

## CHANGE OF ADDRESS NOTICE

Rev. Chester F. Zimmerman  
Missionary Education Director—  
National S. S. Association.  
Box 405 7th St. Extension  
New Kensington, Penna.

To reach the residence of Rev. and Mrs. Zimmerman continue out 7th St. Road past the Church (1800 block) to Beamer Ave. Turn up Beamer Ave. and follow it .3 of a mile. The large brick house, right side of road, upstairs apartment, is the Zimmerman residence.

All persons who are interested in furthering the work of Missionary Education in the Church are invited to call for a Conference on methods and materials.



## Among the Churches

## Post Card Publicity

## HOME COMING AT ASHLAND, OHIO

Saturday and Sunday, October 25 and 26, were really "gala" days for Ashland College and the Park Street Brethren Church.

The weather was perfect for the occasion. Numerous "Old Grads" came from a distance to renew old acquaintances and make new ones. All in all the day that was devoted to the College and Seminary activities was one long to be remembered.

But the high point was reached in the Sunday morning Sunday School and Church services at the Park Street Church. The attendance at the Sunday School was 233. The morning worship service was augmented by at least one hundred additional attendants and was one of great spiritual significance. Lifted by the beautiful and worship music of the Ashland College A Capella Choir, under the direction of Dr. Louis Pete; made to think deeply by the searching message of Dr. E. G. Mason, President of Ashland College; welcomed by the gracious words of Brother L. V. King, pastor of the Church, the service was climaxed when, as the invitation to accept Christ was given at the close, acceptance was made by a fine family of four, father mother, son and daughter. This really began the two weeks revival effort before time.

At the evening service, when the first evangelistic meeting was regularly opened, Brother King preached the first sermon of the effort, using as his subject, "The Kind of a Revival Ashland Needs." When this issue reaches you the meeting will be well in progress. But you are asked to remember the services as they continue through Sunday, November 9th.

F. V.

## HAGERSTOWN, MD.

We have taken over the work here and are immersed in it for there is much visiting to do and vital contacts must be made if we are to grow. On Sunday last,—the 19th of October



—we had a Harvest Home celebration. An efficient committee of six people arranged the products of garden, orchard, and field in such a way that it was really a poem in still life. A special offering for the occasion was taken and turned to the "organ fund." Without any pressure other than formal announcement that the offering would be received for the organ fund the receipts at the two services for the special object were \$506.21. The finances of the church seem to be in good condition also at this time and the congregation is facing the future in much hope.

On Thursday October 23rd a delegation from the W. M. S. of the church will go to Maurertown, Va., for the District Laymen's Meeting will be held in the St. James, Md. church.

The Brethren in Hagerstown have received us in a splendid manner and if their spirit and thoughtfulness are criteria for judgment then the future here is "as bright as the promises of God". Among the many fine experiences which have been mine already in Hagerstown, one of the finest has been the ability to renew fellowship with Dr. William D. Furry. Fellowship with him carries me right back into the midst of my college years at Ashland and it is a delight to me to be able to talk with him on the variety of subjects which arise when we get together. Dr. Furry has done a notable service for the Hagerstown Church in the past year and we are persuaded that the further reward which will be his for this added service will but enrich "the eternal weight of glory" that must come to him for his unselfish labors for Christ and the Church. He has further endeared himself to this people in these trying times. God bless him and all good servants of Christ.

Edwin Boardman, Jr.

#### LINWOOD, MARYLAND

The wheels of time are bearing us onward. It seems but a short time since General Conference, yet colorful autumn is upon us. We are striving to promote things pertaining to God's Kingdom and thus we pause to tabulate.

Our good people had planned the regular annual Harvest celebration. For the occasion, the second Sunday of September, the church was beautifully decorated and among the decorations were, as we recognized it, tokens of the "first fruits." It is a fitting custom to express thankfulness to our Divine Creator for our bountiful harvests. We had a blessed day of fellowship after our return from Conference and a vacation among our home folks. After the service the pastor and family were informed the offering of "first fruits" was a donation for us. Suffice to say the Linwood folks know how to laden the hearts of their servants and we sincerely appreciate their generosity.

The second event was our annual Home-Coming and Rally Day. This proved also a day of thanksgiving for spiritual blessings. For the Rally, October second, we sent invitations to absent members. Our efforts were rewarded by having with us those who had not been able to be with us before and old time friends came back to say hello, and wish us God-speed in the work. The pastor brought the morning message upon a theme appropriate for the occasion. At noon the ladies served an excellent cafeteria-style dinner and also supper to the enjoyment of all. In the afternoon, we had the happy privilege of having, as our speaker, Dr. W. D. Furry. Dr. Furry was a former pastor and has many friends here who miss no opportunity of hearing him. He seemed at his best and brought a masterful and practical message that was greatly appreciated by all who heard him. Dr. Furry is always welcome at Linwood, and the pastor and wife, former students of his, feel especially favored to hear him. The Hagerstown Church had a fine delegation present in the afternoon. They brought

with them their new pastor, Brother Edwin Boardman, who took part in the services. He was a former fellow student with us at Ashland.

In the evening, we had delightful double features: First, the audience listened to a sacred concert by the Arbaugh orchestra. This is a local organization composed of good musicians who are willing to be used by churches. The concert was appreciated by a large audience. The concert was followed by another very able address. The speaker was Dr. Basler of Harrisburg, Pennsylvania. He was a former pastor of the Reformed Church of Westminster and is well known by our people. His message was timely and searching. He is a very good speaker and drove home his practical message to the edification of all that heard him.

Thus we have a feeling that we have started the new church and Sunday School year in a fashion that will tell for Christ and His Church. Every organization has had meetings and are planning definite work. We do also want to state that there is installed a new oil-burning furnace. This was a needed improvement and again there was demonstrated a fine spirit of willingness to work in promoting the work of the Lord.

A. B. Cover, Pastor.

#### CAMBRIA, INDIANA

The work is going nicely and a good feeling of fellowship exists. We have been on the field for one year and some valuable forward steps have been taken.

We are planning on having a January meeting with the McCartneysmiths as evangelists.

Recently a family invited the whole church to their Country Home for a social evening—weiner roast and eats—nearly sixty being present. One musical family played stringed instruments and sang many religious songs about Jesus and Salvation. It's nice when folks can use their voices for the Lord.

Recently the church folks worked a nice surprise on their pastor and wife, and now our culinary department is more resourcefully supplied, for which we gratefully thank them for their kindly remembrance.

Last Sunday afternoon we addressed the folks at Flora. It was their Homecoming Day service.

W. R. Deeter

#### CO-OPERATIVE REVIVAL AT MILLEDGEVILLE, ILL.

The Revival at the Mt. Olive Brethren Church closed on September 21 which was Sunday night. On Tuesday night the 23rd. after two days of pleasant driving we were in Milledgeville, Illinois. The meeting began on Tuesday night and closed on Tuesday night two weeks later. These were two wonderfully short weeks. Everyone was so lovely to Mrs. Locke and myself. Our home was with the Rev. and Mrs. Benshoff whose hospitality was completely delightful. The fellowship with these talented young people was refreshing to our spirits and we hope it is the beginning of a lifetime friendship.

The editor of the *Evangelist* would hardly want to grant me space enough to tell of all the privileges and blessings enjoyed by us in our visiting among the people and eating the marvelous dinners prepared by these truly accomplished artists in good cookery. It was great!

Rev. Paul E. Miller pastor of the Dutchtown Church of the Brethren, with his congregation, did their part to make the meetings mean all they should to the community. Both congregations entertained us in their homes, both churches worked together in harmony. The fine spirit existing between

the two pastors and their families is likewise in evidence between the two congregations. This spirit, together with Prayer, and diligence on the part of the pastors paved the way for many blessings. The Lord caused us to rejoice over the fine number who made decisions for Him. Brother Ben-shoff will doubtless report to the Evangelist more of the details. The attendance was very good and consistent even when it rained.

It was a blessed privilege to see Dr. and Mrs. Bell in the congregation every time. We were glad for a visit in their lovely home and to the farm. It was under the able leadership of Dr. Bell that the present beautiful house of worship was built in Milledgeville. No congregation could wish for a better one. A Hammond organ adds to the dignity of worship.

We shall always look upon this meeting as a very blessed experience. Again we say "thank you" to our hosts and to all who came to the meetings and worked for their success, and thanks to everyone for your generous and kindly treatment. We surely felt at home and we liked you immensely. May the Lord richly bless and lead you all!

Beginning October 20 and continuing for two weeks we will be in a Revival meeting at Maurertown, Virginia where brother Ed. L. Miller is pastor. Brethren pay for us.

John F. Locke

#### REVIVAL AT MT. OLIVE CHURCH IN VIRGINIA

The Committee on Revival Meetings of the Mt. Olive Brethren Church, Rockingham County, Virginia, selected the pastor of the church to serve as their evangelist this Fall. The pastor presented what he felt were good and sufficient reasons why some other minister should be called for these services, but the committee prevailed. Now that the meeting is history even the preacher is glad that the judgment of the committee was followed, for the Lord blessed mightily and the meeting ended joyfully. Eight precious souls were baptized and received into the church. Another came by letter, making a total of nine.

The people of the church and community treated the evangelist as if he had been a visiting pastor for they came faithfully, several times requiring the ushers to bring in extra chairs, and the treasurer presented me with a very generous sum of money, the results of several free will offerings announced by brother Luther I. Good.

Even the weather was perfect, Sept. 7-21. But neither offerings, nor the crowds, nor the weather can ever make a meeting. We humbly thank God for the thrill of witnessing decisions for Christ and pray for His blessing to rest upon those who made them, and upon us all, that we may be found faithful.

John F. Locke, Pastor, Mt. Olive Brethren Church

#### NORTH VANDERGRIFT, PA.

Our hearts are full of praise for the interest in the Lord's work, manifested by the Brethren and the members of the Sunday School at North Vandergrift. Last Sunday morning, the first Sunday of October, there were over 100 present at Sunday School. 30 of these were in the primary department. A fine Sunday School orchestra now plays during the opening exercises.

Our Rally Day program began with a service on Saturday evening. A Gospel Team Quartet with their own pianist had charge of this service. The attendance was fair at this get acquainted meeting. On Sunday morning the school accommodations were a little crowded with an attendance of 123. There were 26 in the children department and nearly 100 in the other

classes. The Gospel Team had charge of the morning and evening services. The church was well filled at both services. This is the first time a Gospel Team has been here from our Brethren College at Ashland.

We were very glad the Gospel Team could have a service in the afternoon for the Brethren at New Kensington. The people of the North Vandergrift church greatly appreciated these young men and hope that they may come back again.

The attendance of these Brethren at the State Conference increased 400 per cent over that of former years, as 15 were present. Six attended as delegates and all were greatly pleased with the sessions they attended.

The weekly Bible class for children has an enrollment of nearly 50. We praise the Lord for the fine co-operation of superintendent, teachers and officers in the Sunday School and church officers with the pastor. May we ever continue to thus work together in His work.

Elmer M. Keck

#### PLEASANT HILL, OHIO

As a means of preparing ourselves for the work of Fall and Winter we observed Rally Day on October 5th. The services of the day were well planned with special messages and music in Sunday School and Church. The day was a great success, the attendance at the Sunday School was 196.

October 12th. was our Home Coming Day and these words truly described the day. With 190 present in the Bible School we were off to a good start. A message of welcome was heard by all and this was followed by other exercises and special music all in keeping with the spirit of the day. Rev. and Mrs. J. Ray Klingensmith spoke during the School hour and then the message of the Church Hour was delivered by the pastor. Here all were urged to realize the importance of the "Father's Business" for the Church is God's Business House.

Following the services of the morning we then gathered for dinner and here young and old surely enjoyed themselves.

At 2:30 o'clock we assembled in the church to hear a message from Rev. Klingensmith. During this service we paid tribute to our departed saints and also listened to message from our Boys in camp. Following this the message of the day impressed us with the workableness of the Christian religion and work it we must till the "Lord shall come."

Friday, October 17 the S. M. M. Rally of the Miami Valley was held in the Pleasant Hill Church. The W. M. S. conducted its Public Service Sunday October 19th. with Mrs. F. C. Varator of Ashland, Ohio, as the speaker. These two services will be reported later and the report will appear in the Woman's Outlook.

S. J. Adams, pastor

#### VINCO, PENNSYLVANIA

The construction of the new church edifice is going forward. Just four and one-half months after the destruction of the former church house by fire, the new and enlarged building is under roof and three-fourths of the stone work completed. It is a lovely stone case structure made entirely of native field stone. At present we are worshiping in homes until we shall be able to use the basement unit which is being pushed to completion in advance of the auditorium. The entire building is expected to be completed by the latter part of December. We greatly appreciate the prayers and gifts of our Brethren and friends in this building program. The work is going forward in a wonderful way, and we praise our Heavenly Father for it.

Mrs. C. Y. Gilmer, R. 1, Conemaugh, Pa.

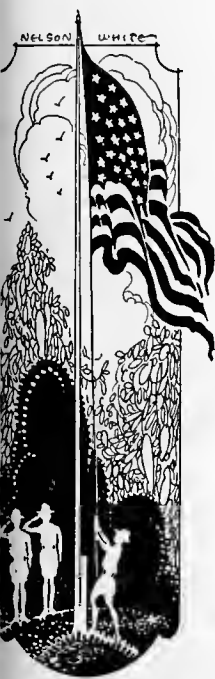


# THE Brethren Evangelist

Vol. XLIII, No. 44

November 8, 1941

SHILAND COLLEGE



## *Armistice Day*

Arm'stice Day What can it mean this year?  
As all those sacred things we sought  
Seem lost; was it in vain we fought?  
Hearts again are filled with dread and fear—  
The torch we held has flickered low  
In faithless hands—So dim its ray  
That it no longer lights the way,  
And hate and greed unnoticed grow.  
Our life again is just a pawn  
For sacred things we hold more dear;  
While we look vainly through our tears  
Into the night, and hope for dawn.—  
Now Steel the arm and nerve the heart  
That we may bravely do our part.

—Arthur R. Baer



Official Organ  
of The Brethren Church

Ashtand Theological Seminary  
ASHLAND, OHIO

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ASHLAND, OHIO

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## CONTENTS

|                                                                    |    |
|--------------------------------------------------------------------|----|
| Interesting Items .....                                            | 2  |
| The Church Budget—Editorial— F. C. V. ....                         | 3  |
| The Uniqueness of Christ's Death—Part 2—<br>Rev. S. J. Adams ..... | 4  |
| Ashland College and Seminary News—<br>Dr. E. G. Mason .....        | 6  |
| Prophetic Questions—Dr. C. F. Yoder .....                          | 8  |
| Brethren Emphasis Program Coming—<br>Dr. George S. Baer .....      | 9  |
| With the Laymen .....                                              | 10 |
| Worshipping Day by Day (Family Altar) .....                        | 11 |
| Christian Endeavor Topic for Young People .....                    | 12 |
| Our Children's Department .....                                    | 13 |
| Laid to Rest .....                                                 | 14 |
| Congratulations .....                                              | 14 |
| Among the Churches .....                                           | 14 |

## INTERESTING ITEMS

BROTHER VERNON GRISSO, pastor of the Dayton Brethren Church, does a fine thing with his Woman's Public Service Day bulletin. He uses a replica of the frontis of the Woman's Outlook. Mrs. L. E. Lindower of Ashland, was the speaker of the morning. The date was October 19th.

BROTHER W. S. CRICK, pastor of the Second and Third Brethren Churches of Johnstown, Pa., gives many interesting statistics in his bulletins. Recently he reports the communion service at the Third Church. We quote from the bulletin. "This communion attendance is 55 per cent of our total reported active membership. Our average attendance for over five years has been 139, which is not disappointing—as communion attendance goes— but, we feel, it could and should be more."

THE SECOND EDITION OF ELKHART'S "PAPER AND INK" is before us as we write these items. It is truly a fine interesting monthly paper.

BROTHER FLOYD SIBERT, pastor at Pittsburgh, is sending out some very interesting advertising by means of government postal cards. It carries a particular invitation to attend the mid-week service.

WE GATHER FROM A RECENT BULLETIN from Lost Creek, Kentucky, that the work is moving along nicely in that place. Brother H. M. Oberholtzer and his good wife have been conducting an evangelistic service there. The bulletin reports the baptism of seven persons, and a service planned for two more.

The installation of new Sunday School officers and promotion day observance are reported as of October 19th.

FROM THE NAPPANEE, INDIANA, bulletin comes the information that Brother E. L. Miller, of Maurertown, is to be the evangelist at the Nappanee Church from November 9-23. Brother Miller was formerly pastor of the Nappanee Church.

A further note tells us that the Sunday School attendance for October 12th was 293. Also that the mid week prayer services are showing a splendid increase.

SISTER EDNA NICHOLAS, who reports for the Elkhart Church, says, "The quarterly Cash Day have always been outstanding days for our people."

A CARD FROM SISTER SCHUTZ announces a week of Evangelistic services at the North Manchester, Indiana, Brethren Church, with Brother J. Ray Klingensmith as the evangelist. All the neighboring churches are cordially invited to attend. November 9-16.

WE ARE EXTREMELY SORRY that mechanical difficulties causes this weeks issue of **The Evangelist** to leave the plant late. We trust that when we move into our new quarters that these difficulties will be overcome, by the overhauling of the machinery. Until then we crave your indulgence in this matter.

### COMMUNION NOTICE

The First Brethren Church of Elkhart, Indiana, will observe Holy Communion on the evening of November 12 at 7:30. All Brethren within driving distance are cordially invited to attend.



# EDITORIALS



## THE CHURCH BUDGET

There are "budgets" and "BUDGETS". Sometimes the budget is of such a nature that when it comes to putting things over it "will not budge it." Often there are items put into the budget that should not be there; and again there are items that should be placed in the budget that never find their place in it. A budget, to be well balanced, should always carry within it those things that are vital to the work of the church. It should cover everything that is important to the advancement of the cause of our Lord. And, when the budget is set up, it should be so constructed that each item will find its response in the hearts and the minds of the people.

### Have you ever thought

That there are things outside the local affairs of the church that should be placed on your budget? That there are items aside from those that deal directly with the conduct of your individual church that are of utmost importance? Let us give you one of these in a very concrete form. We have been talking in terms of a General Budget for the entire denomination these past months. Such impulse must come from within the ranks of the various churches in order to make it successful. And even before we can successfully launch such a project as a total budget system, we must learn the value of the individual budget system.

### An opportunity to try it out

Now for our concrete example. In at least three "exchange church papers" that came to the editor's desk in the past two weeks, we have found some very interesting reading. These articles have had to do with circulation of the "Church Papers" which these magazines represent. In each and every one there has been a very definite "swing" toward the idea of placing subscriptions to the Church paper on the local budget. I want to quote some of the more searching items from these for you to think about.

### One writer says,

"I took the roll of our church and checked the number of families receiving the paper, which amounted to twelve. I then worked out the actual cost to the church, per month, to put the paper in every resident family. When the deacons and finance committee

heard the facts in the case—how much it would cost per month to have our paper in every resident family I then made an appeal on the basis of what it would mean to have our church life informed every week about the work our denomination is doing, at home and abroad.... Instead of twelve homes receiving the paper, we then had eighty-five homes receiving the paper." (This happened a number of years ago). Now, at this present writing we read further, "We have nine hundred homes receiving the paper, as well as all of our men in army and navy service."

The above is taken from the "Christian Index", the oldest Baptist paper in the south.

### Another adds testimony

"There is no reason why all our Churches should not give the **Church Budget Plan** a fair opportunity to provide its worth to the local church—for it is **worth its weight in gold**—not only from the standpoint of increasing the circulation and income of The Beacon, (Church paper), but in the results it will produce for the local church and work of our denomination." (From the Congregational Christian Beacon.)

In another place we read these words, "I speak out of some experience, since we have had our church paper on the budget for the past twenty-one years. Our people would no more think of taking the paper out of the budget than they would the Sunday school literature out of the pastor's salary."

### Why not try it out?

There is no other medium through which the activities of the entire denomination can be broadcast to the churches than by means of the denominational church paper. Your denominational paper is **The Brethren Evangelist**. There is no other organ that represents the entire church. True, the Woman's Outlook, the Woman's Missionary Society's official magazine represents the women and the girls in their work. And, indeed, their circulation should make us ashamed of our support of **The Evangelist**. But **The Evangelist** is the only official organ of The Brethren Church. It seeks to bring you the very latest reports of the work of the denomination and it is your business, as a member of that denomination, to know what is transpiring in the church. Why not try it out?

F. C. V.



# The Uniqueness of Christ's Death

## Part 2

Rev. S. J. Adams

we see again Jesus speaking of his death. Life for the world, but death for Him.

John 10:11... "I am the Good Shepherd... the good shepherd giveth His life for the sheep." The Thief cometh only to get... but Jesus came to give and that which He gave was His life. He died and He speaks of His death freely.

One more passage in Matthew 16:21. "From this time forth began Jesus to show unto His disciples how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed and be raised again the third day. Suffering first and then death. Men may speak about just how they would want to die—but Jesus speaks repeatedly of His death and the manner of it.

### II. CHRIST'S DEATH UNIQUE—IN THAT HE PREDICTED HIS OWN DEATH.

1. "He knew when His hour had come." John 13:1.

There may be much debate as to how Jesus knew when "His hour was come," but we know that when it arrived it marked the "END." The end was marked by His death. It appears from Scripture that Jesus knew from all eternity that He was to be a Lamb, "slain from the foundation of the world." At an early age it was Christ who spoke of "being about the Father's Business," and Jesus, by every act of His life, has made us to realize that that Business was the Redemption of the Race by the giving of Himself upon the Cross.

2. We NOTE the Predictions of John's Gospel. In Ch. 2 of the Gospel Vs. 19, "Destroy this temple, and in three days I will raise it up." Vs. 20 "But he spake of the temple of His body." All will agree he speaking of His death, and this conversation is from the events associated with the First Passover and Jesus going to Jerusalem at that time.

In Ch. 3, Christ is speaking with Nicodemus. In the course of their conversation Christ speaks of His death and the figure used to picture it by Jesus was one well known to Nicodemus, a master in Israel, Vs. 14 "And as Moses lifted up the serpent in the wilderness, even so MUST the Son of Man be lifted up." He was lifted, He took His Place upon the Cross... this He speaks of in the 17th and 18th Verse of John 10, "Therefore doth my Father love me, because I lay down my life, that I might take it up again. No man taketh it from me but I lay it down of myself. I have power to lay it down, and I have power to take it up again. This commandment have I received of my Father."

In Ch. 6:51... "I am the Living Bread which came down from heaven; if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I give for the life of the world." Here

### III. CHRIST'S DEATH—UNIQUE IN THAT HE DIED FOR THE UNGODLY—THE UNLOVABLE—THE SINNER. (IT WAS NATURALLY UN-NECESSARY.)

1. First we know that He died not for himself but for others. Death is the experience of the race because sin has set in operation the law of death, "the sting of death is sin." Death has passed upon all men in that all have sinned. Christ was sinless, therefore death had no claim upon Him. "He must lay down His life." The law of death which operates in our lives had no power over Him. To repeat what I have already said, No one took His life from Him—He laid it down willingly. Rom. 5:6-7—"For when we were without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die yet peradventure for a good man some would even dare to die." Then verse 8, "But God commended His love toward us in that while we were yet sinners Christ died for us."

2. From Heb. 2:9, "That He by the Grace of God should taste death for every man." Not for himself did He suffer and taste death, but for every man. We are grateful for the results of His death, for his willingness to taste death, and become the victor over it. His death has placed within the reach of all eternal Life, and for this we are thankful. The blessedness of this life and the glorious hope of the future all are made ours as the result of His Death. These things He already had and enjoyed with the Father "before the world was" but from the glory He came to earth that we might share with endless life and joy in Heaven, and see and know of this glory.



#### IV CHRIST'S DEATH UNIQUE—HE DIED IN THE CERTAINTY OF THE RESURRECTION

1. We need but retrace our steps to the 2nd of John, Vs. 19. For while He speaks here of the destruction of the Temple, (His Body), He speaks also of the raising up of the Body. The Jews were here informed that He would rise from the dead. They thought He spoke about the Temple of stone, etc. But Jesus had in mind death and resurrection.

2. In His instructions to His Disciples He informed them as to His meeting them after His Crucifixion. Mark 14:26-28 "And when they had sung a hymn, they went out into the Mount of Olives.... And Jesus said unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd and the sheep shall be scattered." "But after that I am risen, I will go before you into Galilee." Mark 16:7. Jesus has been crucified and buried and the women come to anoint His body but they receive from the angel this message.... "But go your way, tell His disciples and Peter that He goeth before you into Galilee: there ye shall see Him, as He said unto you." From the Gospel of Luke, Ch. 24:5-8. "Why seek ye the Living among the Dead? He is not here but is risen, **REMEMBER**, how He spake unto you when He was in Galilee, Saying, The Son of Man must be delivered into the hands of sinful men, and crucified, and **THE THIRD DAY RISE AGAIN**... And they **REMEMBERED HIS WORDS**." And you ask what were these words? they are found in Mark 8:31; 9:31; Matt. 16:21; 17:23; Lu. 9:22. The same thought is to be found in all these passages so let me give you just one from Mark 8:31. "And He began to teach them, that the Son of Man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again." We can easily see from the statements of these various writers that Jesus knew the tomb would not hold Him... death would lay Him low but could not keep Him as its victim.

3. Of course His Resurrection means much to us who are believers. What Jesus said to Martha in the 11th of John we claim for our own. Hear His word "I am the resurrection and the life: He that believeth in me, though he were dead yet shall he live.... And whosoever liveth and believeth in me shall never die. Believest thou this?" (ve. 25-26) We know the resurrection of Christ means that we, too, shall rise in that day when the Trumpet of God shall sound when the living and the Dead shall be called to meet the Lord in the air. The certainty of Christ's resurrection means also the sinner as well as saint shall be called from the grave to face, in that resurrected body, the solemn words of the Great Judge who shall deal with sinners in judgment.

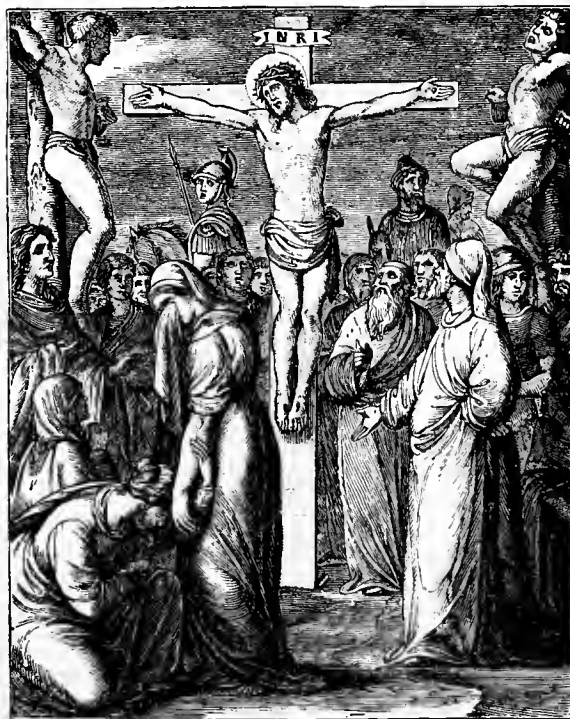
#### V. CHRIST'S DEATH UNIQUE... IN THAT IT WAS A TRIUMPH

1. We know that He came to walk in the shadow of the Cross. At his birth it was the angel who would remind Mary of His work. "He shall save His people from their sins." The record tells of the bitter hatred—the attempts to stone Him—to push Him over the cliff. But over all these He was the victor. All these things speak of defeat and surely the clouds were blackest when they nailed Him to the Tree. But we must realize His Death assured the Defeat of Satan. We may think him to be very much alive to-day but we know He is a doomed creature, whose judgement has already been written, and whose final abode is already awaiting him.

2. He left us the Gospel to Preach—Not a Grace Gospel, but the Gospel of Grace.

By the Preaching of the Cross which to some is foolishness, God has see fit to save men and women. Man has done and is doing every thing that would defeat the program of God, but as the result of the Preaching of the Cross men to-day are made to see in the death of Christ God's way of rescuing them from eternal doom and defeat.

For many, DEATH means defeat; but for Christ it was the beginning of a great victory. Let me quote the Words of the Apostle Paul, Phil. 2:5-11 "Let this mind be in you which was in Christ Jesus: Who being in the form of God, though it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in the



fashion as a man, He humbled himself and became obedient unto death, even the death of the CROSS. Wherefore God also hath highly exalted Him, and given Him a name that is above every name. That at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; And that every tongue shall confess that Jesus Christ is Lord to the glory of God the Father."

In His exalted position He awaits the "putting of all things under His Feet." He awaits the reception of the Church of which you and I are a part—that great host of "born again ones" shall someday, and I trust very soon, be in their place exalted with Christ to reign with Him, and this shall be ours because we have been blood-washed.

Let us therefore in this present day reckon ourselves to have been crucified with Christ. May we have put to death those things that are contrary to the leading of the Spirit. For we would only LIVE as Christ to-day would live through us.



## Ashland College and Seminary News

Dr. E. G. Mason

The end of the first half of the first semester is rapidly approaching. By the time this copy of news reaches the reader, the mid-semester examinations will have been given. Although we have about 9 per cent fewer students than last year, the work is going nicely. The work of the faculty and administration is just the same as in former years. The results of our work so far, show improvement over last year. The average decrease in college enrollments the country over, seems to be fixed at about 10 per cent. So with our decrease, we know that we are affected only as all other colleges and universities are affected. In the state of Ohio, four colleges for women and three colleges that specialize in technical training show slightly increased attendance, while all the others show from 5 to 25 per cent decrease with 10 per cent as the average.

The reasons for decreased attendance have been stated before, the numbers of men called to Selective Service, the uncertainty of the future which many young people reason is no time to spend either money or time for higher education and the increase of good paying jobs. At present three young men now reg-

Let me in closing give you the words of a great hymn...

One day when heaven was filled with His praises  
One day when sin was as black as could be,  
Jesus came forth to be born of a virgin,  
Lived, loved and labored—my teacher is He.

One day they led Him up Calvary mountain  
One day they nailed Him to die on the tree  
Wonderful, Counsellor they had acclaimed Him  
Now He is Jesus—My Jesus is He.

One day He's coming for Him I am longing  
One day the skies with His glory will shine  
Wonderful day my beloved ones bringing;  
Hope of the Hopeless this Jesus is mine.

Living He loved me; dying He saved me; Buried He  
carried my sins far away; Rising He justified, freely  
forever; One day He coming—O Glorious Day.

Pleasant Hill, Ohio

istered in college are likely to be called to service at any time. The uncertain outlook for the future is very disturbing to young people and makes the college authorities more conscious of the difficult problems that youth faces.

The college activities are going forward smoothly. The football season has resulted so far in no victories but the spirit and enthusiasm of the players and student body remains good. In a football game as in any contest in life where two parties or groups are involved one must win and the other must lose. The winner must learn to take victory as accomplishment and not to become too much elated over it. The loser must learn to take losses philosophically and courageously. The loser who cannot do this shows poor sportsmanship and poor sportsmanship is a retarding influence in the achievement of success. The squad is small and has suffered some minor injuries which have weakened the work of the team. Beside all of this, our opponents outside the Ohio Conference play freshmen and our opponents in the Conference have stronger teams. In spite of our handicaps we are doing our best.

Our Homecoming, Saturday, October 25, was ideal from the standpoint of the weather and everything else, except the football score, Bluffton won 26 to 0. The return of graduates was a little better than usual. The Homecoming committee did its work well even though Brother Rowsey was unable to be here and carry on. The loss of Brother Rowsey to the College is keenly felt, but we are willing to forego our loss to the Goshen Church because it is their gain. We are certain that the Goshen Church will be strengthened and we hope to find a worthy successor soon.

strong influence in breaking down religious barriers and in promoting a better feeling everywhere between Protestants, Catholics and Jews. It was very appropriate for a Homecoming and very well presented under the direction of Miss Thelma Slack.

The planned program extended over to the Sunday morning services at the Park Street Brethren Church. The A Cappella choir under the direction of Dr. Louis E. Pete, rendered two beautiful selections and the morning address was given by the writer. The services were very well attended.

We are at a loss, too, to find a suitable man and his



Miss Mary Bott, a sophomore from Ashland, was elected by the football team as Homecoming queen. With her attendants, Mary Cree Riddle of Louisville and Barbara Beach of Ashland, she was a very important part of the day's program. After the game, the Student Council gave a tea in the parlors of the dormitory for the visiting graduates and friends. The queen and her attendants, Dwight Kline, President of Student Council and the President were in the receiving line and Mrs. Mason presided at the tea table.

In the evening, the Footlighter's club presented "Abie's Irish Rose" at the McDowell auditorium. The play is a rousing comedy full of amusing situations and complications arising out of the marriage of a Jewish boy to an Irish Catholic girl. The parental complications arose from the fact that the marriage was performed by a Methodist minister. However, parental opposition and anger was offset by the remarriage of the encumbents separately, by the priest and the rabbi. But when the first Christmas arrived after the proud young couple were blessed with twin babies, all parental opposition and rancor subsided and peace reigned supreme. The play has exerted a

wife who can assume the duties laid down by Brother L. D. Focht and his wife as caretaker. If any young or middle-aged man and wife, without children at home, is available we would be glad to get this information from them from a friend or from a pastor. We desire that the man should be adapted to the work of general utility upon the campus and that he and his wife be active members of the Brethren Church. Living quarters will be provided in the Dormitory and meals will be furnished. All applications will be considered.

Other important matters for the College and Church are making progress slowly. Additional reports will soon be forthcoming on the work of the Special Conference Budget Committee and that of the Special Committee of the Board of Trustees to inaugurate and conduct a fund raising campaign.

The writer and his wife and Professor Stuckey returned from their western trips two weeks ago. The Mid-West District Conference at Mulvane, Kansas and the Central District Conference at Lanark, Illinois were our chief interests. Both conferences were inspirational and reveal progress in the work of the Church. It is a pleasure to meet our good people and to be able to be of some service to them.

## The Editors Speak

# *Prophetic Questions*

Dr. C. F. Yoder

A former article of mine concerning the fulfillment of Dan. 9:27 has brought several questions from different people, which I will try to answer for the benefit of others as well.

One writer says, "Do you regard the kingdom of heaven as a political kingdom or a spiritual kingdom?"

My answer is, "both." If it were purely political it would be like the kingdoms of this world which Jesus rejected. He said, "My kingdom is not of this world. If my kingdom were of this world then would my servants fight, but now is my kingdom not from hence." John 18:36. I understand that this saying is a recognition of the duty of political kingdoms to protect their subjects from evil men, but the kingdom of Christ depends upon weapons that are not carnal. 2 Cor. 10:4.

I know that many make a great distinction between the church and the kingdom of the restored Jews, but it seems to me that there is some superficial thinking here. Granting that the Jews, many of them at least, will return to their own land in unbelief, it does not follow that they will be given a kingdom in their unbelief. Did not Jesus say to them "Ye shall not see me henceforth until ye say, Blessed is he that cometh in the name of the Lord." Mat. 23:39. That saying plainly implies the conversion of Israel before their restoration. The prophet Zechariah also announces the repentance and conversion of the people. "And I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon him whom they have pierced, and they shall mourn for him as one mourneth for his only son." Zech. 12:10.

What can be plainer than the words of Saint Paul in this respect? We read in Rom. 11:24-26: "For if thou (the Gentiles) wert cut out of the olive tree which is wild by nature and wert grafted, contrary to nature, into a good olive tree: how much more shall those (Israel) which be the natural branches, be grafted into their own olive tree. For I would not brethren that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in."

And so all Israel shall be saved: as it is written, "There shall come out of Zion the Deliverer and shall turn away ungodliness from Jacob."

"The fullness of the Gentiles" seems to refer to the Gentile converts made by the missionary work of the church until the Gospel of the kingdom has been preached "as a witness to all nations." Mat. 24:14.

When this blindness is removed from Israel then Israel too will believe in Christ and be saved by faith in Him the same as the Gentiles. And when the Jews are converted to Christ, will they not be Christians? And if they are Christians, will they leave the "substance" of the Gospel and go back to the "shadows" of the law? Col. 2:16,17.

"But," some say, "the Jews are God's earthly people and the church is God's heavenly people." I do not find it written that way. On the contrary we read: "Ye are all children of God by faith in Christ Jesus. For as many of you have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if we be Christ's then are ye Abraham's seed, and heirs according to the promise." Gal. 3:26-29.

Since the Word of God says that the promises to Israel are fulfilled in Christian believers, that is, the church, we must understand that the kingdom of heaven, which is the kingdom of Christ, will not go back to the institutions of the law, which were done away, but will have the same Gospel and the same blessings as the church. They were cut off because of unbelief and will be restored because of faith.

The kingdom will also be political because governments are ordained of God. He is not an anarchist, but a God of order. The church is not called as a church to rule politically, but members of the church who are called to office in the government must fulfill their duties in harmony with the Gospel. When Israel is converted and the large majority of the world is Christian then the government will be administered by Christians and in accordance with Christian principles.

Some have pictured the present age as one with the "Gentiles up and the Jews down," and the next age as the contrary state with the "Jews up and the

Gentiles down." That is not Christian or Scriptural. In this age the former wall of partition is broken down in Christ, and it will not be built up again in the next. The kingdom of heaven is not a restoration of ancient Judaism, but the prevalence of Christianity. The Jewish converts who have died in this dispensation are not shut out of paradise because they are Jews, and Gentile converts of the next age will not be shut out of the kingdom of heaven because they are Gentiles.

This ultra-dispensationalism which makes so many hair-splitting distinctions as to which parts of the Gospel are for the church and which for the Jews is causing much confusion and division. It make a complete system of teaching out of what is plain and simple, and results in cutting out essential parts of the Gospel just as much as modernism of the type which these so-called "fundamentalists" condemn. One modernist says "This passage is an interpolation by way of explanation, and is not part of the original." Another says, "This passage is for the future kingdom of the Jews and is not for the church." Beware of all such. There is one Savior for both Jew and Gentile. There is one Gospel for both earthly people and heavenly people. "And having made peace through the blood of his cross, by him to reconcile all things unto himself: by him I say, whether they be things in earth or things in heaven." Col. 1:20.

The kingdom or heaven is like seed sown in the ground which springeth up and beareth fruit: first the blade and then the ear and then the full corn in the ear." The seed is being sown by the church. It is germinating in the world and bearing the first fruits in this dispensation. It shall continue to grow to full fruition under the more favorable conditions of a more completely converted world of the next dispensation.

(To be continued)

### It Seems To Me

Mechanical theories of life and existence, with the consequent assumption that man is in the process of rising to higher levels by his own effort, have produced an intellectual pride in him which prevents his acceptance of simple spiritual truth. That philosophy which makes man physically the product of chance and spiritually the master of his own destiny eliminates God as non-essential both to man's present existence and his final destiny, and rules out all appeals to the divine and final authority of God's Word. Or so it seems to me.

The Mentor

### BRETHREN EMPHASIS PROGRAM COMING

As chairman of the Brethren Emphasis Program Committee, appointed by the last National Conference, the writer wishes to apologize to the editor and to his readers for neglecting to get more frequent notices into his hands regarding the coming program. However the Committee is at work and we hope to have the program ready for publication before long. We wish now to tell you about what to expect so that pastors and other church leaders may be planning to incorporate it into their congregational programs.

Your committee has decided upon a six weeks course, instead of a three months course, as at first contemplated. This, we believe, will be accepted as a wise limitation, as we start out upon this Brethren Emphasis venture. The subject matter will be limited to that which is distinctive to Brethren history and doctrine, and will include Brethren Beginnings in Europe and in America; Our Divinely Written Creed; Baptism; Three-fold Communion; Anointing; and Non-Conformity. Faith and Obedience will be given prominence. It will be the same old story of Brethrenism that our fathers preached and that we grew up on, the story that is needed today to make loyal Brethren as much as it ever was. It will be the kind of instruction that is needed in every Brethren Community.

It is the purpose of your committee to have these lessons available the first of the year. Dean Ronk and Rev. Studebaker join me in asking on behalf of National Conference, which authorized Brethren Emphasis program, that every loyal church cooperate with this effort to so thoroughly indoctrinate our people that every Brethren member may be able to give a reason for the faith that is in him.

George S. Baer

### NOTICE

Upon the resignation of Rev. W. H. Schaffer, pastor, the Conemaugh Brethren Church will be without a minister. Any minister interested in the position apply to:

Mrs. Raymond F. Anthony, Secretary  
Conemaugh Brethren Church,  
226 Main Street,  
Conemaugh, Pennsylvania



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## WITH THE LAYMEN

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### NATIONAL LAYMEN OFFICERS FOR 1941-42

President ..... Dr. R. R. Haun, Ashland, Ohio  
 Vice President ..... C. A. Sholly, South Bend, Indiana  
 Secretary ..... Edgar Berkshire, Masontown, Pa.  
 Assistant Secretary ..... John Good, Waynesboro, Pa.  
 Treasurer ..... George Kem, Dayton, Ohio

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### THE LAYMEN LOOK FORWARD

Dr. R. R. Haun

As indicated in a recent number of the *Evangelist*, the laymen are looking forward with a great deal of enthusiasm and interest. The spirit at national conference was excellent, and the men really want to do things. A copy of the objectives adopted for the church year, 1941-42, are printed elsewhere and will later be discussed individually by different laymen. Two or three things need immediate attention.

First, there should be emphasis placed upon organizing the work in the individual churches. If the men are not organized, they should get together and select officers or a planning committee. A few hours spent together by the officers in serious consideration of the work that the men should do will give surprising results. There are plenty of things that the men could do in every church, if a little time is spent in searching for them. This is in accord with the first item of the objectives for the local organization. Further suggestion about things that other groups have done can be obtained by writing the national officers.

In the second place, it is time now to promote that fellowship meeting with the nearby churches. Fall is a nice time to drive. The meeting should be a dinner meeting, for men do like to eat together. All who have participated in this type of meeting in the past few years have testified to the great inspiration that has come to our men from these fellowship gatherings.

In the third place, it is time to be sending our special offering to our treasurer, George Kem, 401 Gas and Electric Building, Dayton, Ohio, for the new church windows. As indicated in the objectives, we decided to encourage the building of new churches by making donations for \$100 each to the Vinco and Stockton churches for church windows. It is time for us to get busy. Your offerings should be sent through our treasurer if we are to get credit for them and if we are to unite our efforts in one general laymen's project. Any additional money that is raised will be set aside in a church window fund for other new churches as they are built from time to time.

There has been a request for membership cards issued by the national organization. Those are being prepared and any number may be secured by writing for them.

From time to time, bulletins and articles by laymen will be printed or mimeographed. These will be sent to the laymen whose names and addresses we have on our files. Send us a list of the names in your church who should receive such material.

Look forward to hearing more from time to time, for the laymen are looking forward.

### DISTRICT LAYMEN MEET AT MEXICO, INDIANA

On October 15th we had a Laymen's banquet at Mexico, Indiana, at which time 85 men were present.

Mr. A. H. Cole, Attorney from Peru, Indiana, gave the principle talk. Mr. Arthur R. Baer, of Muncie, Indiana, president of the district laymen's organization gave a short talk on the work of the Laymen's Association. A solo was rendered by James Donaldson of the host church, and one also by Curtis Cruea of the Muncie Church. Fenell Brown of the Denver Church showed pictures of his travels in the west. These were greatly enjoyed by all.

It was wonderful to be able to meet in such a fellowship.

Fayette Shoemaker, Sec.-Treas.

The Northern Indiana District Laymens Organization meeting was held at the First Brethren Church of South Bend, Monday evening, September 8th. A fine supper was served by the ladies of the church to 165 men. The objectives of the National and State organizations were put before the members by Brother C. A. Sholly and Brother Carpenter. Musical selections on the accordion were given by Joe Ratenda of Mishawaka and a short talk was given by Prof. M. A. Stuckey of Ashland College. A short discussion was held during the business meeting. The meeting closed by a song led by Rev. Studebaker.

Donald L. Kallar, Secretary

### OBJECTIVES FOR THE LAYMEN'S ASSOCIATION FOR 1941-42

#### As Individuals

That the New Testament be read through within the year.

#### As Local Organizations

That the Laymen consider their objective that of serving the church in whatever way the local needs may demand. In particular (1) that they assist the pastor in evangelism; (2) that they promote the youth activities needed such as Christian Endeavor, Boys Brotherhood, sending youth to summer camps, etc.

That the Laymen have complete charge of at least one service in the local church during the year.

That the local group affiliate with the national association making a contribution of at least twenty-five cents per member to the national organization.

#### As Districts

That a general promotion of fellowship be continued throughout the districts; in particular that fellowship meetings be held during the year by at least ten churches.

That Laymen's sessions be held at the District Conferences.

#### As a National Organization

That during the coming year all local Laymen's organizations be encouraged to affiliate with the national organization.

That articles by laymen and news items about the laymen's work be published monthly; that there be developed during the year a study outline on the duties and responsibilities of laymen; that Dr. Puterbaugh be continued as editor of these projects.



That Reid Thompson be named field secretary for this year.

That we encourage the building of new churches by donating a maximum of \$100 each to the Vinco and Stockton Churches for church windows. It is understood that these windows shall have a suitable indication that they were donated by the National Laymen's Association.

That the Executive Officers make a survey and study of the youth activities in our denomination looking forward to promotional activities in the future.

- That we adopt a budget to include the following items:
- \$ 25 for publication purposes
  - \$ 25 for postage and secretarial work
  - \$150 to employ a field man for a period of four to six weeks to visit churches and assist in the organization of laymen's work.
  - \$500 toward the establishing of a fund for windows in new churches.

BOOK REVIEW CORNER

conducted by

Rev. Chester Zimmerman

**Souls Set Free.** Here we have a collection of true stories of miraculous deliverances from the bondage of sin and death. The thirteen accounts represent the work of missionaries in Africa, Brazil, China, Guatemala, India, and Mexico. In simple language we have here life history of men and women who once, without Christ, were wretched and unhappy, even to despair and the contemplation of self-destruction. The story of their turning to Christ is marvelous. These are good stories for not only boys and girls but also adults.

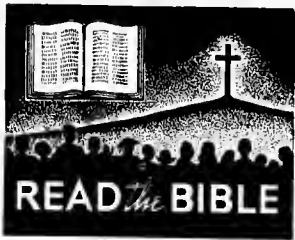
The Bible Institute Colportage Association of Chicago, 843-845 N. Wells St., Chicago, Ill. 123 pages. Paper binding 20c.

**My Community, My Church and Me!**—by Wilbur C. Hallenbeck. This book is for those who want to help make their Church a more effective institution. Every Church needs to undertake a service project. The "how" of selection, organization, and realization is discussed quite critically. It suggests general plans for the utilization of many members in study and activity. If you think you know your Community this book may surprise you as it suggests a large variety of ways in which a community must be studied before it is really known.

Friendship Press. Inc. N. Y. C. 62 pages. 35c.

**The Missionary Education of Young People**—John Irwin  
Here is an easily read book that gives valuable instruction on how to reach Young People with the missionary message and arouse them to service. There are fourteen chapters among which are the following: How to Plan a Program, Interpreting World Events, The Dramatic Method, Visual Material, Organizing for Service and Responding to Human Need. The principles and methods of missionary education that are presented in this book have been tried and tested and have been found not wanting. Missionary Superintendents and teachers of young people will find this work stimulating.

Missionary Education Movement of the United States and Canada, New York City. 182 pages paper binding, 60c.



Worshipping  
Day by Day  
(Family Altar)

SUNDAY

WHEN THOU PRAYEST

Matthew 6:5-15

"But THOU, when thou prayest!" And do you really pray? Do you have a "secret chamber" where you meet God?

God has, in His infinite mercy and foreknowledge, so constituted man that he must feel an inner urge to commune with the Father. True, this urge may be suppressed; but if given an opportunity, will of a surety find expression in an appeal to an infinite God.

Make your prayer chamber real.

MONDAY

PRAYER AND THANKSGIVING

Psalms 103:1-5

We are approaching the Thanksgiving season. All that is "within us should bless His holy Name." Try the plan of "less" asking and substitute more "thanksgiving." See if your prayers are not more immediately answered.

Pray with a thankful heart. Pray with a heart of belief. Pray with a feeling of thanksgiving that will surely issue from a life of "thanksgiving." Forgiveness, redemption and satisfaction are the key words of our scripture. Feel them—live them—pray them.

TUESDAY

TWO PRAYERS IN CONTRAST

Luke 18:9-14

Before one can pray for divine favor, he must first pray for divine forgiveness.

Here is a scripture that needs careful reading and study. The contrast between these two characters, as exhibited through the words of Jesus, gives us much to think about. HOW are you praying? Are our prayers humble or arrogant? Do we seek God's will, or do we "tell" God of our goodness?

Remember the words, "Verily, I tell you this one went down justified before the other."

WEDNESDAY

THANKSGIVING FOR FOOD

Acts 27:33-36

"Took bread....broke it....and began to eat."  
How we are reminded of the Christ when He "took bread and blessed it and said, Take—eat."

There are two kinds of food—physical and spiritual. Without the one, the physical, the body dies. Without the other, the spiritual, the soul dies. God is the author of both. To Him we owe our thanks—thanks for the bread of the field—thanks for the Bread of Life. Both are food.

"Take—eat!" But first give thanks.

## THURSDAY

## THANKSGIVING IN EVERY PRAYER

Philippians 1:3-11

Read it again. "I thank my God upon every remembrance of you. Always in every prayer of mine for you all, making request with joy."

"In every prayer" give thanks. Begin with thanks. Close with thanks. As an earthly father rejoices in the thankfulness of a loving child, even so does the Heavenly Father rejoice in the thankfulness of His children.

How much of a note of thankfulness is in your prayers?

## FRIDAY

## THANKING GOD FOR EVERYTHING

Ephesians 5:15-21

The question that immediately confronts us is, "How can I thank Him for ALL things? How can I thank Him for ill as well as good?" Read Job again and hear him say, "Shall I receive good and not evil?"

Yes, even in your sorrows, thank Him that He has not permitted worse to come upon you. How forgetful we are of His protection.

Yes—"in EVERYTHING give thanks."

## SATURDAY

## THANKSGIVING AND GIVING

II Corinthians 9:10-15

A thankful heart will bring an open purse. Giving is never giving until it comes by the way of a thankful heart. Paul says, "God loveth a CHEERFUL giver." It may be that we fail to understand the full import of the entire matter of "giving."

If this is so, we need to read carefully and prayerfully the closing verse of our scripture for today. Here it is—think it over. "Thanks be unto God for His unspeakable gift."

An Invitation to Visit  
if you are in this vicinity

New Kensington (Pa.) Brethren Church

Located on 7th Street in the 1800 block, left side of street. Sunday School 2:30 p. m., Worship Service 3:15 p. m.; Young Peoples C. E. 6:45 p. m.; Mid-Week Open Bible Class on Thursday at 7:30 p. m.

We extend to all a cordial welcome to visit us. You will find it interesting and profitable to visit this flourishing mission point. Not only will you be helped but your interest and attendance will strengthen us.

Chester Zimmerman, pastor

## WANTED

A Brethren man of all work and his wife to live in the Dormitory to serve as caretaker and general utility man. A young man or one of lower middle-age preferred. Send all applications to President E. G. Mason, Ashland College, Ashland, Ohio.



## C. E. Topic for Young People

W. St Claire Benschhoff

Topic Editor

Topic for November 16, 1941

## "A CHRISTIAN IS GRACIOUS"

Scripture Lesson: James 3:13-18

For the Leader

A gracious Christian is full of kindness and love. This love he obtains through true wisdom which comes from above. Many times, no doubt, we have been at a loss to explain our conduct on the basis of Christian virtues. Yes it is true that our conduct must be in keeping with the profession which we make with our mouth. The only way in which we can truly know how to live a true Christian life is to study the Word of God. If we were to investigate those Christians who seem to have the greatest influence for good we would find that they are diligent students and readers of the Bible.

As young Christians we should read the Bible and study it, for therein are the virtues which make for Christian graciousness. Tonight we take up the study of true wisdom and its relation to Christian grace.

## Discussion

CHRISTIAN INSINCERITY SHOWS UP. A person to be a real Christian must be a Christian through and through. A mere profession of Christianity will not hold up during the time of testing. As a wise man will not set up a pretension of being wise without laying in a good stock of knowledge, neither will a good Christian make a profession without storing up knowledge of the virtues which make for a successful Christian life.

People who merely profess Christianity will not be faithful to the duties of Church attendance, prayer, Bible study, service. Their insincerity soon makes itself known. Our Christianity dare not be only a cloak to cover up the weakness of our flesh; it must be soluble liquid which will be absorbed by every bone, muscle, cell and fiber of our body, mind and heart.

GRACIOUSNESS COMES FROM SINCERE CHRISTIANITY. James plainly illustrates what wisdom of above can do for a person. First, this wisdom is pure, peaceable, and gentle. These are qualities of graciousness. Second, this wisdom is full of mercy, which is a major part of graciousness. Third, this wisdom is full of good fruits. The practice of bearing fruit makes for sincere Christianity. As we work and labor in bearing rich fruits of service, following the teachings of the Bible, our lives will demonstrate a knowledge of heavenly wisdom, and it will be the life of graciousness for which true Christians are noted.

THE VIRTUE OF GRACIOUSNESS. Through heavenly wisdom we learn to be kind, to love God and man, be considerate of others. These things we learn from our study of the Bible. It is not possible to make a day by day study of the Bible without absorbing much of the goodness which we read. Most agnostics and infidels have been converted when once they really begin to read the Bible. The surest way to bring conviction of sin to a man is to get him to read the Bible. Why? Because in so doing, the truth is brought straight to the person.

By our own reading of the Bible we can glean much of the heavenly wisdom contained in it, and we will seek to spread what we have learned to others. If we are intent on spreading love and kindness to others we must possess it in our own lives. It is up to us to keep our lives filled with the teachings of Christ as found in the Bible.

**PRACTICAL GRACIOUSNESS.** What can be done with this virtue? How best will it work each day? We are the carriers of the gospel of love of Christ! Each day we have opportunity to live what we have learned. Others, by seeing our faithfulness and kindness, will be impressed and will want to know how we do it. Then we have the opportunity to tell of the Christ who saves, and of His love. By being gracious

each day we can build a world of kindness and love which will open up another world of opportunity in which we young people will be able to influence other young people to give their lives and hearts to Christ.

In a nut shell, everything we know with regard to Christian grace we learn from the Bible. (Private study, Bible study, S. S., C. E. or Church) As this knowledge becomes a part of us, we will live it day by day. Others seeing our gracious lives will become interested. Then our opportunity is open to tell the saving story of Christ.

Let's be faithful, for our true wisdom in practice will bear fruit!



## Our Children's Department

MRS. LORETTA CARRITHERS,  
SUPERINTENDENT



Dear Children:

You remember that God promised Abraham many, many times that He would give all the country, to which He told him to go, to his children and to their children. But Abraham and Sarah had to wait many years before God gave them Isaac, their first little boy. Isaac and Rebecca, also had to wait a long time before any children were sent to them. I know they must often have asked the heavenly Father to make them happy by giving them a dear little child.

At last two little sons came to live with them. Their names were Esau and Jacob. How happy both Isaac and Rebecca must have been as they listened to the sound of baby voices and to the patter of baby feet, and how they must have thanked God for sending them these dear children!

As the boys grew older they were different. Esau was never still; he liked to walk, to run and to hunt. He would go out and be gone all day and perhaps at night bring home a deer he had killed, which his father liked to eat. Isaac was very fond of this tall, strong son, but Rebecca loved Jacob best. He was quiet and gentle, and liked to stay at home with his mother. As he grew older, he didn't care to go hunting as Esau did, but instead he took care of sheep and little lambs.

Now, I am sorry to have to tell you of something these two brothers did that was wrong. In that country the oldest son in each family had what was called the birthright, which means that because he was the oldest, all the other children looked up to him and did what he wanted them to do. When his father died he had twice as much of his silver and gold and of his flocks and herds as was given to the others, so it was a very nice thing to be the oldest son. Esau was older than Jacob, so the birthright belonged to him.

One day he went out hunting, and while he was gone, Jacob gathered some lentils, or small beans, and boiled them, making

a delicious thick soup. Just as he was about to eat this, Esau came home. He had hunted all day but had not seen any deer or other animals which he could bring home for food.

He was very tired and so hungry he felt almost starved. As he came near home, he smelled the delicious soup his brother had been making. When he entered the tent, it looked so good he wanted some to eat very much. He had never seen anything just like it and he did not know its name, so he cried out: "Give me some of that red, for I am almost dying of hunger!"

Do you think Jacob replied: "Yes, indeed, dear brother, take all you wish. I am so glad to have it for you"?

No, children, I am very sorry he did not say this. Instead, he said, "Will you give me your birthright for it?"

Of course Esau should not have given that precious birthright just for a dish of red soup, but it seemed to him he would die if he did not have it. That was foolish, was it not? He therefore answered: "If I die, the birthright will do me no good, so you may have it."

Jacob said, "You promise."

And Esau answered, "Yes, I promise I will give it to you."

So Jacob gave him the soup. I am sorry that Esau didn't think more of his birthright, and I am very, very sorry Jacob was mean and unkind and made his brother pay so much for the soup, instead of giving it to him.

When the brothers grew older Esau also was cheated out of his father's blessing by Jacob.

These sinful deeds of Jacob's displeased God very much. He wants us to live pure, kind, honest Christian lives. God permitted Jacob to suffer for these sins, and finally Jacob became sorry for them all. We will learn in the next story how Jacob suffered because he had wronged his brother.

With love, in Christ's Name

Aunt Loretta



## Laid to Rest

**GREASLEY**—Mrs. Wm. Greasley suffered a stroke and died a short time afterward about 1 p. m. Wednesday Oct. 1, 1941. She leaves four daughters: Mrs. Milligan of Freeport, Mrs. McDonough of Cheswick, Mrs. Beerworth of Springdale and Miss Emma at home, two granddaughters Mrs. Graham and Miss Joanne Milligan. She was a charter member of the Kittaning Brethren Church until she united with the New Kensington Brethren Church in 1935. Services were conducted at the home by Rev. Chester F. Zimmerman and Rev. Floyd Sibert.

**STONE**—Mrs. John Stone, a highly respected woman, a loving wife and affectionate mother passed to her heavenly reward the latter part of July. She became ill suddenly and was rushed to the Hospital at Baltimore; but she lived only a few days after entering the hospital. Sister Stone was a member of the Church of the Brethren where she served faithfully for many years. She attended services at Linwood rather frequently with her son and husband and it was a joy to know one so lovely in character. She wore a habitual smile which endured her to all had the privilege of her acquaintanceship. The funeral sermon was preached by Elder Daniel Engler of the Church of the Brethren, assisted by their supply pastor Elder Replogle and the writer. The last rites were conducted from the Pipe Creek Church of the Brethren and the body laid to rest in the Pipe Creek Cemetery, July 26, 1941.

A. B. Cover

**SHEELEY**—Mary Elizabeth Sheeley, born at St. James, Md. and for over fifty years a resident of Washington County, Md. passed away quietly after months of intense suffering on Tuesday, October 7th 1941.

In the period from 1907 to 1909 Miss Sheeley was a music student at Ashland College, later graduating from a local Seminary, and devoting her life to the teaching of music. For years she has been a member of the First Brethren Church of Hagerstown, Md. and among the first responsibilities of the writer was the visiting of Elizabeth when she was rapidly reaching the end of her journey.

Funeral services were held in her home at 360 S. Locust Ave. on Thursday, October 9th 1941 and interment was in Rosehill Cemetery, Hagerstown. Left to mourn her passing are two sisters: Miss Anna Sheeley, and Mrs. Ida Emmert, and a brother, William, besides a host of relatives and friends. Our confidence is in Jesus Christ Who said, "I am the resurrection and the life."

Edwin Boardman, Jr.

**JOHNS**—Mertie Mae Johns, wife of Elijah Johns, age 57, died October 21, 1941 at her home in Adrain, Pennsylvania. She is survived by her husband, six daughters, three sons, four grandchildren, three sisters and seven brothers.

She was a life-long member of the Brush Valley Brethren Church and an active worker in the church until her illness in later years.

The funeral services for Sister Johns was conducted by the undersigned on October 23. The text used was Psalm 138:7.

Eugene Beekley



## Congratulations



**FEESER-SIPES**—On October 10, at the Linwood parsonage, Roland E. Feeser of Westminster Md. and Mary Margaret Sipes of Union Bridge, Md. were united in the bonds of matrimony. The groom is a member of the Reformed church of Westminster and the bride is a member of the Linwood Brethren Church. They are splendid young people and we wish them all the happiness of wedded life as they go down the journey of life together. After a wedding tour they will be home to their friends in Westminster where the groom is employed.

Ceremony by A. B. Cover



## Among the Churches

### Post Card Publicity

#### ELKHART, INDIANA

October 12th may be really called our Inspirational Day. Both old and new friends worshipped with us.

The Bible School, under the leadership of Brother Harry Gilbert, was large. The worship service was devotional, and the sermon by the pastor was upon the subject, "Loyalty to the Church."

Our "Cash Days" are outstanding because of the joyful sacrifice on the part of many. On this day it amounted to \$2068.34. (This represents a quarterly gathering.) Through these very wonderful offerings the indebtedness on our new building has been substantially reduced.

Brother Duker, who was our pastor for ten years, gave the afternoon address. It was during his pastorate the first unit of the church was constructed. It was during this period that systematic giving, as well as the spirit of giving was begun.

October was Loyalty Month. Brother Flora's sermons each Sunday morning were as follows: First, "Loyalty to the Home;" second, "Loyalty to the Church;" third, "Loyalty to your Country;" and fourth, "Loyalty to Christ." As these sermons were given, no one could evade the truth of his responsibility.

Edna Nicholas

#### ELKHART, INDIANA

The Big Day on October 12 was really up to expectations. Dr. I. W. Duker spoke to a fine audience in the afternoon. In the evening the Choir presented a program of sacred music in response to requests for various numbers. It was stated by a good many that it was the best program the Choir has rendered. The offering of the day for the building fund amounted to slightly more than \$2100. As a result the indebtedness was retired by three more payments. During three periods we have made six payments.

On Sunday evening, October 19, the W. M. S. had charge of the evening program with Mrs. J. Milton Bowman as the speaker. On Sunday evening, October 26, the Laymen had charge. Their speaker was Attorney D. Russell Bontrager, judge of the Elkhart city court, who spoke on juvenile delinquency and the moral responsibility of parents to their children. On Sunday morning, October 19, a fine young husband and his wife presented themselves for membership by letter. On Sunday morning, October 26, a young lady came for reconsecration with the expectation of being baptized into our membership in two weeks. This is a VERY busy church. The pastor's biggest task is to keep out of the way so that the people can go ahead.

The finances of this church come not through any kind of commercialization, but through tithes and offerings. There is resolution on the minutes that it shall be thus.

Delbert B. Flora, pastor.

Sundays since Rally Day has been 79 and 93. Many Pittsburgh churches have not started evening services yet.

Floyd Sibert, pastor

### GLENFORD, OHIO

After our summer's work on the Pennsylvania field we have returned to serve the Glenford Church on alternate Sundays. Thanks are due to Rev. Swihart who carried on while we were in Pennsylvania. The need of a revival in Glenford has been felt for sometimes and now we are preparing for a Thanksgiving week of revival services. We ask that the Brotherhood remember us in prayer as we strive to carry on the work and add more souls to the church that God has given us.

Eugene Beekly, pastor

### SECOND BRETHREN CHURCH, JOHNSTOWN, PA.

Rally Day, Sunday October 26th, was a day of victory, fellowship and rejoicing in The Johnstown Second Brethren Church. For the Rally Day service a special program in the form of a "trial" was arranged by Miss Eva Jean Hammer in which the various officers were "put on the stand" to answer charges of alleged failure to advance the various activities of the Church. The attendance was 122 and the cash offering toward the building debt was \$114.68.

At the close of the pastor's sermon, which preceeded the special program, the invitation to accept Christ was extended and seven of the children and young people of the Church made public confession. One young man had already made reconsecration at one of the two evenings of preparatory services, and another came to the baptismal service Sunday afternoon to make confession. These nine were duly baptized, and at the opening of the Communion Service at the evening hour were confirmed and received into the Church with the assistance of the Senior Deacon David G. Hildebrand, who has also been moderator of the Church almost continuously for forty-one years. On the preceeding Thursday evening, two boys, brothers, of the Church School, who had made confession and received baptism at the Junior Camp Juniata, were confirmed and received into fellowship. This made an addition of eleven to the membership as a result of the brief period of special services.

At the Communion Services 93 surrounded the Lord's Tables, which, we are told, was the largest in a number of years. In this church, Rev. and Mrs. J. L. Bowman hold their membership, and while Sister Bowman was in attendance, we were disappointed that a previous commitment of Brother Bowman made it impossible for him to be present.

On Tuesday evening, Nov. 4th, the Christian Endeavor Society is to be host to the Cambria County Brethren C. E. Union Rally. Second Church also has an active Woman's Missionary Society.

William S. Crick, Minister.

### PITTSBURGH, PA.

Rally Day was observed in the Pittsburgh Brethren Church on October 5th, with the church filled and the balcony full. One needs to live in a great city for a while these days to fully appreciate the magnitude of that Rally Day victory.

Our Sunday evening attendance has been running high since Rally Day. The attendance at this service for the two

### Echoes from the Miami Valley

This shall be our final echo from the "Miami Valley", for we closed our labors with the New Lebanon-West Alexandria churches on September 28, and came at once to our new field of service with the Loree-College Corner churches in Indiana. Our labors with the Brethren of the Miami Valley were both pleasant and profitable. Many things, under God, and through the direction and leadership of His Holy Spirit were accomplished during those days which shall mean much to the progress of the work there through the years. It would be interesting to note all of these things in detail, which we will not do, only to say that a considerable amount of money was spent in redecorating the church building and beautifying the church property without, until they have one of the nicest and most convenient church plants to be found among Brethren churches.

It was our one aim and purpose to deepen the spiritual life of the church by a development of the prayer life, by Bible study, and by a greater loyalty to the House of God together with all its interests. In this we feel our aims were somewhat realized. During these days of our pastoral service fifty persons were added to the body of believers through the various ways of reception. On next to the last Sunday of our pastorate, when we brought our farewell message, a husband and wife were received into the church, he, through baptism, and the wife by relation.

Our final day with this church was one long to be remembered in the life of all present, being a sort of a farewell for the retiring pastor; a reception for the new one; rally day in the Bible School and a Home-Coming for friends of the church. There were two-hundred-ninety-six present. The morning message was brought by Brother W. E. Ronk, and a great message it was, emphasizing the "Plea of the Brethren Church." A fellowship luncheon was enjoyed by many at the noon hour. In the afternoon, our aged, but very active Brother Martin Shively preached the ordination sermon, after which Brother Ronk officiated at the ordination of Brother Clayton Berkshire to the Gospel ministry. He was assisted in this service by Brethren A. E. Whitted and Vernon Grisso. Brother J. R. Klingensmith lent his inspiration to the service and very ably gave the charge to the church. It was our pleasure to preside at all the service of the day.

On Monday evening more than one-hundred friends and brethren met again at the church basement auditorium for a farewell for the retiring pastor's family and a surprise reception for the incoming pastor and his wife. An interesting program of songs and talks was presided over by the church Moderator and Bible School Superintendent, Brother Glenn

Clayton. The retiring pastor's family was presented with a beautiful chest of beautiful silver. This gift, naturally, was highly appreciated and is greatly prized. The Berkshires received an abundance of food supplies. We are happy to turn this work over to Brother and Sister Berkshire. We shall hope and pray for a successful pastorate for them. Never did any young couple accept a greater challenge and face a greater opportunity than they as they face the work before them. We have tried to prepare the way for them. The church is free from dissension. Peace prevails, and with their leadership we shall expect them to claim some great victories for Christ and the Church.

Thus amidst joys and sorrows we said good-by as we turned our faces toward our new field in Indiana where we have reasons to believe that we have been very definitely led of the Lord.

Lest I should forget, a word should be spoken concerning the small but intensely loyal group of Brethren at West Alexandria. I gave them what time I could from my busy pastorate at New Lebanon, and we had some most blessed times of fellowship together. They have a good church building, free from debt. All bills are paid. They have about 100 members in a field that is much in need of the whole Gospel. They have placed themselves on record by vote and by life that they will remain true and loyal altogether to the true Brethren Institutions, Conferences and Boards. They should have some help, morally and possibly financially. I still maintain that some of the greatest work that our larger churches can do is to help these weaker churches to keep going. Their loyalty was manifest many times by the generous offerings for the general work of the church. We sincerely hope and pray that they shall find a shepherd and shall continue to be the great power for God in that community through the years ahead as in the past.

#### Loree-College Corner Circuit

Now we find ourselves located in the beautiful parsonage at Loree, Indiana, having been here just one month, where my friend of many years, Brother S. M. Whetstone had been laboring for three years and where he had done such a splendid piece of work and where he has left many friends. If first impressions are any indication of the future we are anticipating some days of rich fellowship here. The brethren went to the limit to make the parsonage ready for our coming. A new furnace, the best that can be bought was installed in the parsonage at a cost of near \$500. This makes it now modern in every respect and one of which any church could well be happy to claim as their manse. A reception was given us at the church when gifts were brought. This together with the fellowship of the occasion, has made us to feel at home and already one of their number.

All public services thus far have been well attended and splendid interest manifested on the part of old and young alike. Yes, brethren it is great to see from twenty-five to fifty young people in your worship service. Home Comings and Rally Days have been observed in both churches with their usual great audiences and inspiring services.

We are becoming acquainted with the work and the workers. It is our purpose to get into every home in the entire surrounding community just as soon as we possibly can. We have begun this visitation and find that the folks are eager and anxious for it and appreciate it greatly. It has been our privilege to speak at two Home Comings, to address the Sunday School Rally of the Southern District of Brethren churches at Mexico recently and assisted in the Love Feast at Flora. Thus with two churches and some outside evangelistic work we hope to keep busy for the Lord. To all our friends we would say that our address is Bunker Hill, Indiana, R. D.

No. 1. May heaven's richest blessings be upon all, and may all be kept in peace, true to the Great Head of the Church through these trying times in which we live. We believe the time is short. May none of us fail our Lord in a time like this. We ask an interest in the prayers of all the faithful. Yours, until His approaching.

C. C. Grisso.

#### CARLETON, NEBRASKA

It has been sometime since you have heard from us. We are still carrying on and God has been with us and we are making many strides by His grace.

Sister Aboud has requested me to write this article to The Evangelist and I will do my best to inform you of the progress of our church.

At Easter time we had our Easter Pageant, "The Gospel of the Truth", written by Miss Aboud. It was in two scenes with twenty-five or more taking part. It drew a large audience. This pageant was interesting because of its Biblical setting and costumes.

We wrote and produced another pageant, "Mother's Prodigal," in honor of Mother's Day. That, too, drew a nice audience and left a lasting impression.

On September 28th we had Promotion Day. Each division of the Church School had a program. The service closed with the Junior Department giving a pageant, "The World Children for Jesus." Those taking part were dressed in costumes of the countries they represented. After this Sister Aboud gave us a helpful message on the "Promotion."

Sunday morning, October 5th we installed officers of the Church School. Some one told us this service was very spiritual and impressive.

Four delegates, namely, Mrs. Harry Coleman, Sister Aboud, Mr. Ralph Lichty and the writer were fortunate in driving to Mulvane, Kansas, to attend our Mid-West District Conference which was held October 7-9. It was good to meet other Brethren people again, as we seem to be so isolated here in this district. We thank you, Mulvane Brethren, for your hospitality and may God bless you in your work there.

Sunday morning, October 12th, we were highly honored by the presence of Dr. E. G. Mason, President of Ashland College, and his good wife. He gave us a very interesting message. Thank you, Dr. Mason. Come again.

Shortly after Dr. and Mrs. Mason's departure, Rev. C. E. Johnson and family arrived unexpectedly and unannounced from Mexico, Indiana. We were greatly surprised. He gave the evening message, after which we had a business meeting. All present members unanimously voted that Rev. Johnson should become our pastor. Sister Aboud moved out of the parsonage next day so that Rev. Johnson and family could take possession.

Words cannot express our gratitude to Sister Aboud for her helpfulness to us and for staying with us for that length of time. We pray that God's richest blessings will be her's wherever she may go.

We want to thank God for all the good rains and the good crops we have after a drought of several years.

We thank the Mission Board for their help to us in assisting us to keep Sister Aboud here the eight months she has been with us.

We covet the prayers of all who read this article that God may bless us and that we may work in harmony with His plans and His will, with our new pastor.

In His service,

Miss Alta Rachow, Vice Moderator

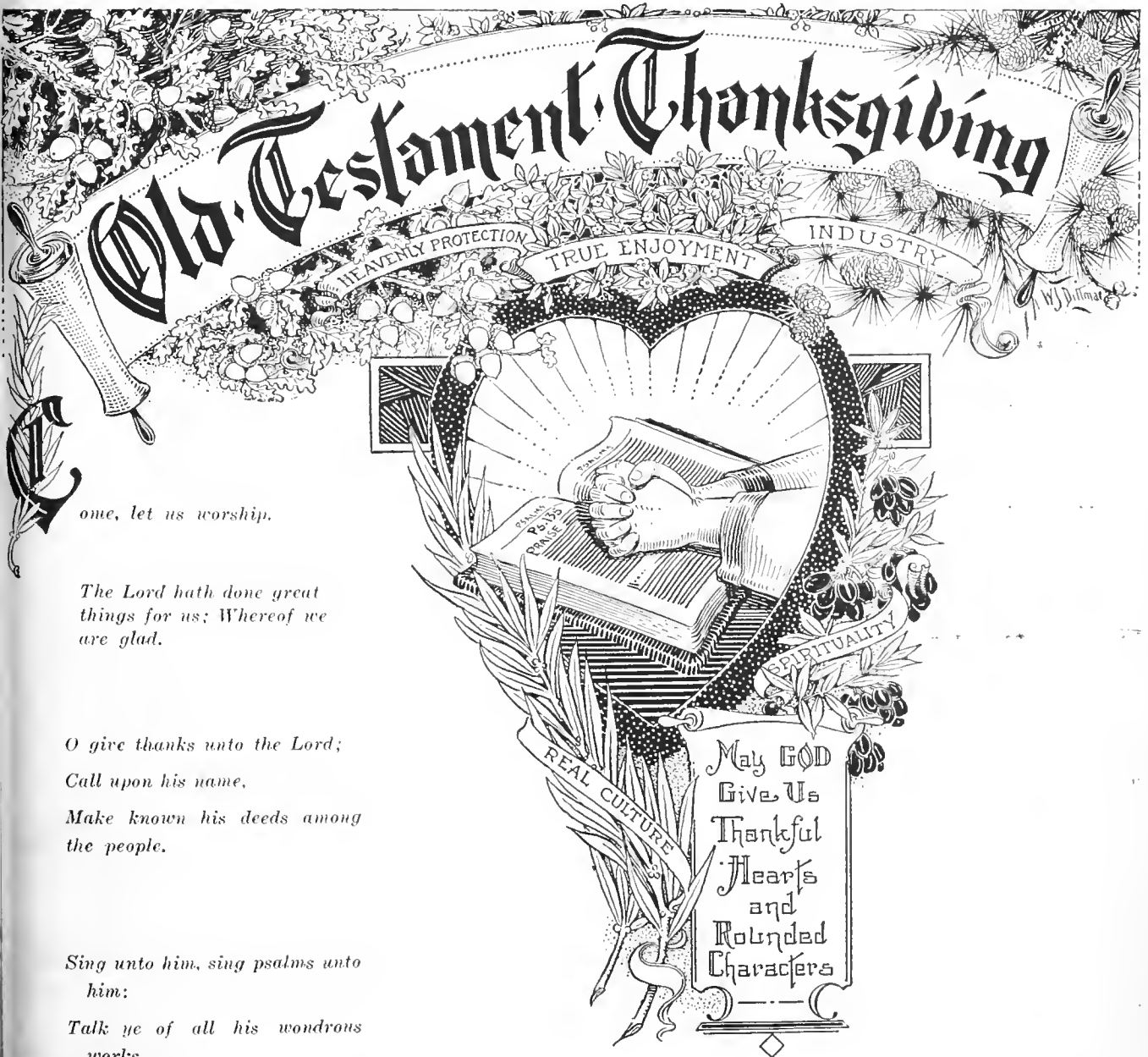


# The Brethren

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Number

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November 15, 1941

## Evangelist



Come, let us worship.

The Lord hath done great things for us; Whereof we are glad.

O give thanks unto the Lord;  
Call upon his name,  
Make known his deeds among  
the people.

Sing unto him, sing psalms unto  
him:

Talk ye of all his wondrous  
works.

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## CONTENTS

|                                                                    |    |
|--------------------------------------------------------------------|----|
| Interesting Items .....                                            | 2  |
| Our Brethren In Every City .....                                   | 3  |
| Why Dayton's Large Mission Offering for<br>Brethren Missions ..... | 4  |
| An Incident Worth Repeating .....                                  | 5  |
| Christianity Reaches Out .....                                     | 6  |
| Your Scale of Values .....                                         | 7  |
| "In Every Thing Give Thanks" .....                                 | 8  |
| The Practical Value of Missions to Pastors .....                   | 10 |
| In a Nutshell .....                                                | 11 |
| The Missionary Task of the Church Today .....                      | 12 |
| Worshipping Day by Day .....                                       | 13 |
| Christian Endeavor Topic for Young People .....                    | 14 |
| Our Children's Department .....                                    | 15 |
| "My Sheep Hear My Voice" .....                                     | 16 |

## INTERESTING ITEMS

### North Manchester

Having received correspondence from Mr. Arthur Arthur for several years it was eventually realized that we could appear in the pulpit of the distinguished Dr. J. Raymond Schutz at the North Manchester Brethren Church.

To our delight we found a wonderful audience awaiting us on Sunday morning, likewise again on Sunday evening.

Monday morning was occupied with the usual pastoral calls among those who needed his services, after which a trip to Fort Wayne, Indiana, with Dr. Schutz brought him to his address to a very distinguished group in that large American city. Back to the service on Monday evening, we were thrilled with one of the most outstanding services in our ministry. One can definitely contend for his thesis these days that original and Apostolic Christianity has not been left out of all the churches of Christendom.

On Tuesday morning we attended an assembly of 750 high school students in Indianapolis where Dr. Schutz gave the effective address. Incidentally, with his regular work as a minister and president of a life insurance company this outstanding Gospel preacher has addressed over 40,000 teachers this fall and over 30,000 high school students. Normally he will deliver over 525 addresses a year, traveling from 70,000 to 85,000 miles, driving his own automobile and doing his other traveling by train and airplane.

At the present moment we are in his offices where he has the administrative and executive duties that would naturally befall one serving in that capacity.

### Can Busy Pastors Be Successful?

I asked Dr. Schutz this morning if there had been any additions to his church in North Manchester during the past year, to which he replied, "at least 36". We are merely observing that a busy man can effectively give his life to definite things which capitalize for Christianity in many different ways and avenues.

We have observed already that this gracious personality is a ready acquaintance with every human being he meets, from the elevator boys to the people he passes on the street.

We hope his large influences are appreciated, and we are sure they are, not only among his brethren in our Ministerial Association but likewise by the laity in the churches.

We have noticed that many of the Brethren are striving to lead their church into the leading ten groups. Naturally we heartily commend this spirit, and for the good of those we represent and serve as Christian people we thank you for this evidence.



## "Our Brethren in every city --- see how they do"

—Acts 15:36



### Our Father, We Thank Thee

Is this prosperity permanent? As we go from church to church and city to city, we cannot help but contrast it with the days some years ago when the old depression had settled upon us like chilling winter. Everywhere in service stations and on the streets men milled about. As we crossed the desert going to California that summer, we saw nearly forty men and women hitching rides on box cars on one freight, even standing between the cars to protect themselves from the hot burning winds. One could scarcely walk down the street without being stopped several times by begging people. Hungry marchers were marching. Cars were being stopped. I remember one night traveling alone in Kansas, an old man operating a service station begged me not to drive on until morning because men were desperate. Thank God we are not so numerously poor as we were then. Thank God we still are eating our meals and living in our houses. Thank God that we are still able to drive our cars and buy clothes.

### Does God Forget

Do you remember the promises we made in those days? If we just got the job back; if we just could recover ourselves a bit! Many tithers were born in those days. Many people found Jesus Christ for the first time as a faithful Shepherd. But have we forgotten now? Jesus once spoke of nine folks he had cleansed and healed and wondered why they forgot to return to thank Him.

### Thanksgiving Time

This is the time Brethren people become wholly and purely unselfish. We admit it, we just give it away to Him. Some give hundreds, some give fifties, some give tens and fives and one. Lord, we do care! We do want to take it out of our very selves and share it again. This is for eternity and for Thee and for the lost and for the mission fields.

### Your Brethren Church

We know that your Brethren church will find a new and lasting blessing in sharing with Him at this time. Through the years He has proven that a church that is mission-minded becomes stronger and stronger. The church that refuses this blessing to others which it can share will wonder in a few years why the crowds have fallen away and the prayer service seems so empty and the year's total of confessions has been a thing to hide rather than magnify. May

every Brethren person prove his spiritual gratitude to God for the good things of life and for the blessings our denomination is enjoying now by returning generously an offering for our Master's Missions.

### Stalin and Hitler

Newspapers and news commentators have announced that these rulers have been out into the battlefields directing the battles. We know another Ruler, our Lord and Saviour, who for centuries has been out on the battle fields, standing in the thick of the warfare, redeeming and recovering and healing and ministering to those who have been lost in the battles of life. You can be assured that you will find Him on the Mission fields. Send Him some generous help, you in the army of the Lord.

"It's great to be out where the fight is on

And to be where the heaviest troops belong  
In the fight for man and God!"

### Oakville, Indiana

It was our good fortune to visit some of the Indiana churches last week, speaking and showing pictures. Oakville, Indiana, where Reverend S. M. Whetstone is pastor, was first. We attended their homecoming and witnessed the opening of their revival with Brother Harry Richer leading the singing and Reverend Whetstone preaching. Oakville also gave us a generous offering of twenty dollars that evening. This church is purchasing two new furnaces for the church building and parsonage. Things are moving in the right direction in Oakville.

### Muncie, Indiana

A fine crowd on Monday night was waiting at Muncie, Indiana, where Reverend George Jones is pastor. Muncie is growing. Old friends and faces make such visits most enjoyable. Muncie is looking ahead to a building program. Another Brethren Church that is wide awake and doing business!

### Flora, Indiana

An afternoon at Flora, Indiana, showed the Brethren Home in its usual good order, with visitors coming and going. Brother John Eck, of New Lebanon, Ohio, has sent us some movie films in order that we might take pictures of the home for you to see. We also took the beautiful Flora Brethren Church, although Reverend Hodges was not home that afternoon.

(Continued on page 12)

# Why Dayton's Large Missions Offering For Brethren Missions

A zealous young Christian worker and a tither speaks of "EXTRAS": "These are gifts over the tithe. My first blessing for "extras" took place about two years ago at a church meeting. During the meeting a special offering was taken to increase the treasury. I did not have any change in my pocket and only two dollar bills in my pocket-book, and pay day three days away. However, I put one of the bills in the collection and the same evening, two hours later, I received \$1.50 for the use of my home and for the refreshments we served.

The second time I put an "extra" dollar in the collection on Sunday, and the same week I received \$7.50 back through a little odd job I did in the evening. Many blessings have been received just for that "extra" giving. The last one was just a few months ago when we decided to "add to" our Easter Offering. I gave an "extra" dollar which was all I had at the time. Two weeks later I received a \$10 increase in salary which was over and above my normal increases. If the Lord blesses us this way for just an "extra" dollar HE will also do the same for you."

A business man and a tither says: "My wife and I are members of Leona Keplinger's Bible Class. For many years we have been giving to missions as well as to the budget of our local church. During the past two years we have greatly increased our giving to others and the blessings received have been too many to repeat. We believe in tithing and we are glad to recommend it to all Christians because we know that all money given is returned to us in many-fold blessings."

A humble laborer and a tither says: "I thank God for the privilege of returning unto Him our tithe and offerings for the great mission work of helping others. I am an unskilled worker in the factory. Many times I have had work when others did not. God has blessed me over and over in the last twenty years of my Christian life."

A factory worker and a tither says: "About two years ago a great misfortune came into my life. I lost my home, my business and my health all at one time. Those were indeed dark days. At that time my church came to my rescue and started me out again. I had always given to my church and her needs, I had even tithed spasmodically, but never for more than just a short time at each try. Since that time I have tithed every cent of my money, given more to missions and I have had steady work and perfect health since that time.

I thank the Lord that my church is a mission minded church. Mission minded is "Helping others". The church first helped me, and I in turn am helping missions."

A leading layman and strong contributor for Missions says: "Some greatest material blessings and rewards of today I can trace directly to mission effort, work and contributions made twenty years ago. Hence I feel happy to contribute liberally to mission work as I am only repaying in part for blessings received.

In order for an individual or a church to reap blessings they only all come by being concerned about others; giving, not getting."

A dependable Christian saint says: "Christian love is the greatest thing in the world. Jesus came to seek and to save those who are lost. He made the supreme sacrifice in His death on the cross. As one of His children I am vitally interested in the extension of His kingdom for which I give to the cause of missions."

A member says: "My wife and I have been keenly interested in noticing and following the progress of the leading mission-giving churches. It has always been of interest to us to find that those churches leading in missionary offerings were the churches that were awake, with a vision, "going places and doing things in the brotherhood." We want our church to be this kind of a church and we want "others" to continue to be the theme and the cry of our church. Therefore, we shall, if God makes it at all possible, give more to missions each year of our life than we have ever given before."

A Deacon and a leader says: "There are several reference in the Bible where Jesus gave the great commission as found in Matt. 28:18-20; Mk. 16:15-18; Lk. 24:47-48, and others if we will look for them.

Any true Brethren knows that the Bible is our true foundation of faith and if we are true to His commandments we will do His will. Therefore we MUST be missionary minded. If the Brethren Church is to grow in His grace, we will promote a vigorous missionary program. The growth of any church is in proportion to their giving to missions."

(Any names of the above testimonies will be furnished upon request.)

# An Incident Worth Repeating

A missionary in the heart of Africa tells of a savage chief who begged him to send someone who could teach them the Gospel. But he had no money, and it would cost \$60 to send a preacher there for a year. But what could he expect of the poverty stricken people who faced him, who did not have enough rags to cover their bodies?

He impressed upon the people the fact that there must be SACRIFICE if the Gospel was sent. They must give something dear to them. They began to respond with promises—a goat, four rows of corn, a basket of beans. Finally baskets were passed to receive any tithes that anyone had. When the baskets were brought up, on one of them was a rag doll, the only possession of Nichi, a little girl who was terribly crippled as a result of infantile paralysis. The doll had been given her shortly before this out of a missionary box. She called it "Love" and talked to it

all day and held it in her bosom every night. When she shuffled along on the ground she had it tied with bark to her back. It meant EVERYTHING to Nichi. But Nichi had become a Christian and now she gave her doll in order that the Gospel might go to others.

When Dr. Wengatz, the missionary, held up that doll, the audience burst into tears. They knew the sacrifice involved in that gift. Then the missionary said, "I want someone to buy back this doll for Nichi. It must be a real sacrifice, such as Nichi has made." A man with tear-filled eyes said, "I will give a cow," and likewise said another and another. Four men came driving their cows to the mission the next day to buy back that rag doll. As a result, there was money to send the preacher to the interior for a year, and that year was signally blessed of God. Many hearts were turned from darkness to light.

—Miracles in Black by Dr. J. C. Wengatz

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## "GENTLEMEN OF THE JURY!"

Some years ago a prominent French jurist was attorney for a murderer. In his final address to the jury he said: "Gentlemen of the jury! My task is very easy. The accused has confessed; a defense is impossible, and yet I want to add a few words. There, on the wall, I see the picture of the Crucified Christ and I pay homage to Him. There hangs the picture, in this hall of Justice, where you condemn the guilty. But why don't we hear anything of Him in our public schools to which we send our children? Why does the murderer, for the first time in his life, see the Cruci-

fied One here in this hall, where the law will punish him? If the attention of my client had been directed to the Crucified when he sat on the benches of the school, he would not now sit here facing disgrace and infamy. Yes, it is you, gentlemen, whom I accuse. You that brag, with your education and your culture, and yet are barbarous, who spread atheism and lust among the people, and then are astonished when the people reply with crime and vulgarity. Condemn my client gentlemen. You have a right to do it. But I accuse you; that is my duty."—Selected.

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The Month of November  
means  
Home Missions  
for  
Brethren People

## *Christianity Reaches Out*

The early Apostles and church fathers were great goersforth and reachers-out. In a geographical sense they carried the good news into the remote corners of the world as it was then known. Perhaps no other man up to that time had ever traveled so far or so constantly as had Paul. No man in search of business, riches, or power had journeyed so widely. Paul was the first and greatest in the original itinerant ministry.

Because of Paul and his co-workers and his followers Christianity spread rapidly throughout the Mediterranean world in the early centuries. And as man's knowledge of geography—of the physical aspects of the world in which he lived—increased, he ventured into new lands. Always the Book and the spoken word went with him along pioneer trails. Thus Christianity reached out into Northern Africa, into the British Isles, into the Northern and Eastern lands of old Europe. No path was too perilous, too long, or too rugged for those who were eager to reach out with the good news that came from Christ, to reach out to those who had not heard of the Master and of his way of life.

### **Something to Share**

So it has been down through the centuries that have followed and so it is today. The Christian is to reach out to others, to give the best that he has found in his faith to those who have not heard of Christ. Whether that service to his fellows carries him over unknown and uncharted seas or through the interior jungles of an unknown continent or an unknown island or whether it separates him from friends and kinsfolk, it matters little. He has something that he must share.

By the end of the Middle Ages the Gospel was known throughout most of Europe. We may stop here and argue that it was imperfectly known, that it was not a complete gospel for all of life; but the fact remains that what the church then knew it had propagated widely. It had not succeeded in converting "the heathen Turk" and it knew scarcely anything of the Orient and its peoples; but something of the Gospel was known in almost every European hamlet.

Then came the discovery of America and the great rush of priests and friars with or in the wake of conquering armies, colonists, and seekers of wealth.

### **The Missionary Movement**

A little more than a century ago there began within the Protestant churches of Europe and America a movement to reach out into Asia and Africa and the islands of vast oceans. The movement grew in momentum and enthusiasm right down to our own decade. There is scarcely a corner of the world, be it

in the frigid zones or in the torrid zones, be it infested with deadly diseases or occupied by the wildest of human tribes, into which the Christian missionary has not gone and in which he is not serving now.

### **Home Missions**

Meanwhile in the same century, many denominations have been reaching out with the Gospel message in America. The itinerant pastor, the Christian teacher, the builder of churches and of schools, went along with the caravans of pioneer settlers who founded the vast states of the Middle and Far West of America. In some cases, as in the Oregon country, the bearers of the Gospel were ahead of the first settlers. If the Christian witness is strong in the West today, it is because of these Christian pioneers who counted no sacrifice too great that the Gospel might be made known in the "new lands".

### **Areas of Need Today**

We have been speaking largely of Christianity reaching out in a geographical sense. But within very recent years world affairs have borne in upon us that our Christianity needs depth as well as breadth; that the faith we implant in all these lands and among these peoples in America and elsewhere must not be a shallow veneer. Today the leaders of Christianity speak of "areas of need" as well as of geographical areas. And by areas of need they mean phase of our life untouched by Christ's teachings. They tell us that the Christian faith must touch and change more than individual human lives, though it must ever serve the individual. The Gospel must be active in the realm of social justice, in the realm of international relations, in the realm of race relations, in the realm of industrial welfare.

"Everything that affects the life of a human being is within the scope of the Christian's interest". So we find the church interested and active in many issues and spheres. Here is a new mission field of the Christian church, the new reaching out of the church and of its Christ to help men and women build the kingdom of God upon earth.

Perhaps there are no new lands for our sons and daughters to discover, perhaps few places where the new generations can pioneer in a geographic sense; but in the field of deepening the meaning of Christian influence, in the field of reaching down and reaching up, we have scarcely begun to plumb the needs. There is plenty of work ahead for the Christian pioneer. All power to him or her.

(A condensation of an article written by a director of Missions and Church Extension of the Methodist Church, William Watkins Reid.)



# Your Scale of Values

MY INTERESTS ARE—

Business

Pleasures

Community Progress

Good Will Appeals

Religion and My Church

True values are computed in our hearts and not by knowledge. It is in our hearts that our treasures are stored. We commend to your study the reversal of the order of interests as given above.—**The Lutheran.**

### When the Lord Has Not Said "Go"

The following little story may be an inspiration to someone who has for years longed to be a missionary but to whom the Lord has never said, "Go."

"In a large American city lived a German girl who had prayed for years that she might be sent to a foreign field as a missionary. One morning after she had prayed as usual, it seemed as if the Lord were talking to her, and her thoughts ran something like this:

"Where were you born?"

"In Germany."

"Where are you now?"

"In America."

"Who lives in the room next to you?"

"A Swedish girl."

"Is she a Christian?"

"No."

"Who lives in the flat above?"

"An Irish family."

"Christians?"

"No."

"Who lives next door?"

"Italians."

"Christian?"

"No."

"Have you ever done any missionary work in this neighborhood?"

"And she was obliged to answer with shame and humiliation, "No."

The command of our Lord was, "Go ye into all the world." Is not our own land and our own neighborhood a part of that world?—Unknown

### DOES CHRIST LIVE HERE?

Bishop Charles L. Slattery tells the following story he heard in a little church in France:

A new pastor had come to the village, and called at a certain cottage. When the husband came home from his work the wife said, "The new pastor called today."

"What did he say?" asked the man.

"Oh," she answered, "he asked, 'Does Christ live here?' and I didn't know what to say."

The man's face flushed: "Why didn't you tell him that we were respectable people?" he said.

"Well," she answered, "I might have said that; only that isn't what he asked me."

"Then why," continued the husband, "didn't you tell him that we said our prayers and read our Bibles?"

The wife replied, "But he didn't ask me that."

The man grew more vexed. "Why," he continued, "didn't you say that we were always at church?"

The poor woman broke down; "He didn't ask that either; he asked only, 'Does Christ live here?'"

This man and woman pondered for many days what the grave pastor meant by his question. They came to expect Christ, not dead, but gloriously

alive. And some way, they knew not how, through great love, and through a willingness to be surprised by the mystery of His radiance, they knew Him. He did indeed live there!—**The Lutheran.**



### Even In Germany

The longest prayer meeting on record took place in Germany. After the remarkable outpouring of the Holy Spirit upon the Moravians at Hurrnhut, Germany, in 1727, they planned for each one to spend an hour daily in intercession. Relays were arranged so that some one was praying during each of the twenty-four hours of the day. That was the beginning of a prayer meeting that lasted day and night for one hundred years. The results were amazing. A passion for spreading the Gospel to the ends of the earth came upon the people. In a period of twenty-five years, one hundred missionaries went out from that one community. The Moravian Church became the pioneer missionary body, wielding a tremendous influence in proportion to its numbers. The continued intercessory prayer was the dynamic of the remarkable work that was wrought in lands afar and wide throughout the world; there was power in praying.—M. L. Riley

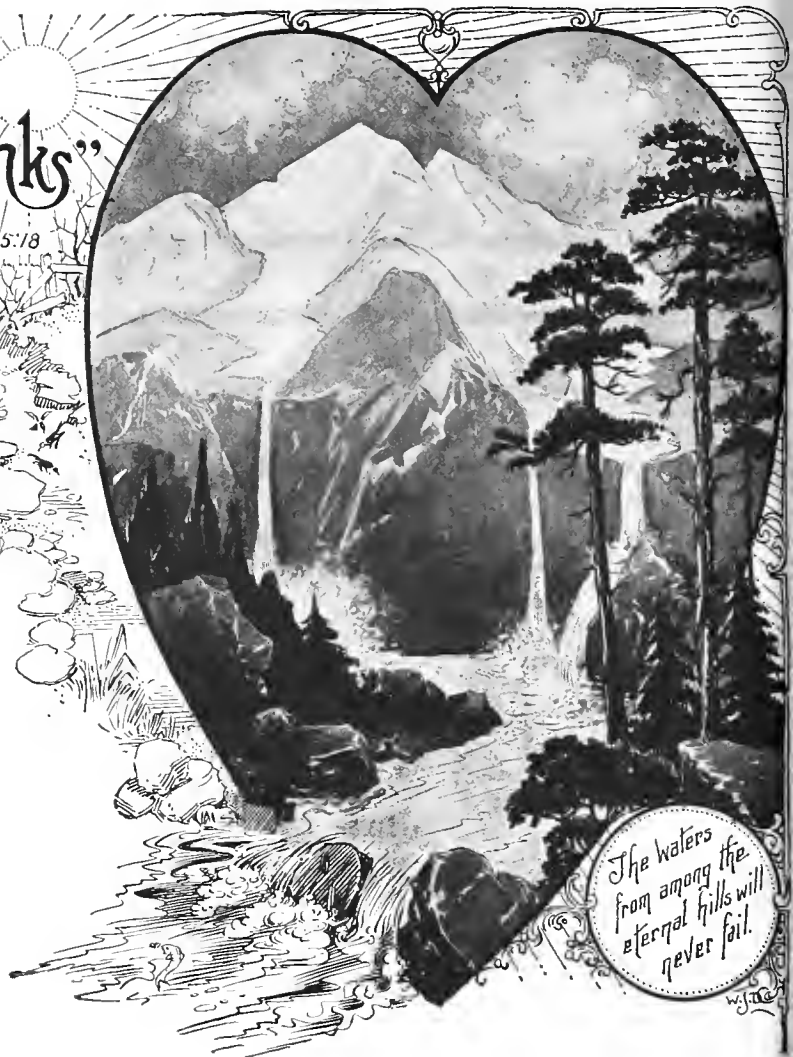
**"Practice and Power of Prayer"**



All good gifts around us  
 Are sent from heaven above,  
 Then thank the Lord,  
 O thank the Lord,  
 For all his love.

All that I have is the Lord's; not mine  
 to give or withhold it;  
 His, not mine, are the gifts, and only  
 so far can I make them  
 Mine, as in giving I add my heart to  
 whatever is given.

—Henry W. Longfellow.



### THANKSGIVING

We walk on starry fields of white  
 And do not see the daisies;  
 For blessings common in our sight  
 We rarely offer praises.  
 We sigh for some supreme delight  
 To crown our lives with splendor,  
 And quite ignore our daily store  
 Of pleasures sweet and tender.

Our cares are bold and push their way  
 Upon our thought and feeling;  
 They hang upon us all the day  
 Our time from pleasure stealing.  
 So, unobtrusive, many a joy  
 We pass by and forget it;  
 But worry strives to own our lives  
 And conquers if we let it.

There's not a day in all the year  
 But holds some hidden pleasure;  
 And, looking back, joys oft appear  
 To brim the past's wide measure.  
 But blessings are like friends, I hold,  
 Who love and labor near us;  
 We ought to raise our notes of praise  
 While living hearts can hear us.

### Gratitude

"Do you give thanks for this?—or that?" No, God be thanked,  
 I am not grateful in that cold, calculating way, with blessings ranked  
 As one, two, three, four,—that would be hateful.  
 I only know that every day brings good above my poor deserving;  
 I only feel that in the road of Life true Love  
 Is leading me along and never swerving.

Whatever gifts and mercies to my life may fall,  
 I would not measure  
 As worth a certain price in praise, or great or small,  
 But take and use them all with simple pleasure.

For then we gladly eat our daily bread, we bless  
 The Hand that feeds us;  
 And when we tread the road of Life in cheerfulness,  
 Our very heart-beats praise the Love that leads us.

—Henry VanDyke.

# Gratitude

By Mrs. John G. Eavey

Such love as Thine has set my heart to singing,  
Though Thou inhabitest eternity,  
Yet Thou dost dwell with contrite hearts and broken,  
And "whosoever will" may come to Thee.  
For every man didst Thou taste death on Calvary,  
And by Thy very power Thou didst arise;  
But Thou hast chosen weak things, base, despised,  
To bring to nought the wisdom of the wise.  
Thou knowest how to make affliction glory,  
To change the sorrow of the heart to song,  
And in temptation, make a way to bear it,  
No trial of spirit Thou dost lend too long.

In praise to Thee, Lord Jesus, my heart sings  
With gratitude for all these wondrous things!  
When gratitude o'erflows the swelling heart,  
And breathes in free and uncorrupted praise  
For benefits receiv'd: propitious heaven  
Takes such acknowledgements as fragrant incense,  
And doubles all its blessings.

—George Lillo.

Full many a blessing wears the guise  
Of worry or of trouble ;  
Far-seeing is the soul, and wise,  
Who knows the mask is double.  
But he who has the faith and strength  
To thank God for his sorrow,  
Has found a joy without alloy  
To gladden every morrow.

We ought to make the moments notes  
Of happy, glad thanksgiving;  
The hours and days a silent phrase  
Of music we are living.  
And so the theme should swell and grow  
As weeks and months pass o'er us,  
And rise sublime at this good time,  
A grand Thanksgiving chorus.

—Ella Wheeler Wilcox.

He that hath nature in him, must be  
grateful;  
'T is the Creator's primary great law  
That links the chain of beings to each  
other.

—Samuel Madden.

God made the sun—it gives;  
God made the moon—it gives;  
God made the stars—they give;  
God made the air—it gives;  
God made the clouds—they give;  
God made the earth—it gives;  
God made the sea—it gives;  
God made the trees—they give;

## G I V E

# A Psalm of Thanksgiving

Psalm 145

I will extol thee, my God, O King;  
And I will bless thy name for ever and ever.  
Every day will I bless thee  
And I will praise thy name for ever and ever.  
Great is the Lord, and highly to be praise;  
And his greatness is unreachable.  
One generation shall laud thy works to another,  
And shall declare thy mighty acts.  
Of the glorious majesty of thine honour,  
And of thy wondrous works, will I meditate.  
And men shall speak of the might of thy terrible acts;  
And I will declare thy greatness.  
They shall utter the memory of thy great goodness,  
And shall sing of thy righteousness.  
The Lord is gracious, and full of compassion;  
Slow to anger, and of great mercy.  
The Lord is good to all;  
And his tender mercies are over all his works.  
All thy works shall give thanks unto thee, O Lord;  
And thy saints shall bless thee  
They shall speak of the glory of thy kingdom,  
And talk of thy power;  
To make known to the sons of men his mighty acts,  
And the glory of the majesty of his kingdom.  
Thy kingdom is an everlasting kingdom,  
And thy dominion endureth throughout all generations.  
The Lord upholdeth all that fall,  
And raiseth up all those that be bowed down.  
The eyes of all wait upon thee;  
And thou givest them their meat in due season.  
Thou openest thine hand,  
And satisfiest the desire of every living thing.  
The Lord is righteous in all his ways,  
And gracious in all his works,  
The Lord is nigh unto all them that call upon him.  
To all that call upon him in truth.  
He will fulfil the desire of them that fear him;  
He also will hear their cry, and will save them.  
The Lord preserveth all them that love him;  
But all the wicked will he destroy.  
My mouth shall speak the praise of the Lord;  
And let all flesh bless his holy name for ever and ever.

God made the grass—it gives;  
God made the flowers—they give;  
God made the bees—they give;  
God made the fowls—they give;  
God made the fish—they give;  
God made the beasts—they give;  
God made the plan—He gives;  
God made man—he . . . . ?

Selected.

# The Practical Value of Missions to Pastors

By Prof. Archibald G. Adams  
Chair of World Religions and Missions  
Temple University, Philadelphia

In selecting the eight most cogent arguments for missions I am aware of what my friend Guy W. Sarvis, formerly a missionary in China, writes in his review of Sewell's "China Through a College Window." There Sarvis says, "The time has passed to defend missions on the basis of Biblical texts and abstract ethics. They must be evaluated for their worth to the persons and communities directly involved as well as for their significance in international relations at a time when the world is contracting physically in airplane tempo, while doctrines of national separatism are supplanting the ideal of human brotherhood. The missionary process is essentially one of the impingement of cultures inevitable in the modern world, good or bad in terms of concrete effects."

While we attempt to apply this truth we do not abandon the authority of the Bible as part of the defense of missions, because in the rightly selected passages we find the support which Jesus Christ gave to world missions in spirit, teaching and practice. Hence the first argument, practically the only Biblical one is:

**(1) Because Jesus taught and practised world missions.**

**(2) Because the Christian Church needs world missions to keep it Christ-like and growing, by the challenge of a great task, such as world missions presents.**

"They who live unto themselves, die unto themselves". To deny is to die, to give is to live. This is as true of churches as of individuals. Baptists in 1818 numbered only 158,000. But, mainly because of the spiritual effect of accepting Judson's challenge to Missionary effort, they grew by leaps and bounds until today they are 90 times as great (9,000,000) in a little over 100 years. We read that in the Baptist churches in Lincoln's home town in Illinois, the majority refused to support foreign missions. Today those anti-missionary-minded churches are practically dead, while the missionary minded churches have over 50,000 members in one association.

What would Sunday School teachers do without missionary stories?

Grenfell's mother was right when she said: "Labrador has done much more for my son than my son has done for the Labrador."

If there were no missions in the Christian Church we would have to invent something like them to keep the Church alive and growing.

**(3) Because we owe a debt to the past to pass on the Gospel to the future.**

A mother and child, in East Aurora, New York, attended a missionary service. When the mother put nothing in the collection basket, the child said "Mother, aren't you going to pay for me?" Could that mother ever pay for her Christian home, husband, church, land and Gospel? Never! Yet someone had to pay. "The noble army, men and boys, the matron and the maid," martyrs and pioneers, all the way back to the Cross, where the greatest price was paid, testify that "We are not our own; we have been bought with a price." **General Pershing, when he laid the wreath at Lafayette's tomb in France said "Lafayette, we are here."** Should we not say to the dead champions of the faith, pioneer missionaries who gave their all to Christ and to spread the Gospel we now enjoy: "Pioneers, we are here"!

**(4) Because the sacrifices of missionaries must not be in vain.**

Using the theme of Col. John McCrae's poem, "In Flanders Field":

"To you from failing hands we throw the Torch;  
Be yours to hold it high!  
If ye break faith with us who die  
We shall not sleep, though poppies grow in  
Flanders field."

We read of the heroic sacrifices of missionaries, of missionary mothers, missionary children, of parents at home who have given their children for foreign service; sacrifices of devoted Christians in their home churches to support missionaries. As Paul said "I take pleasure in necessities for Christ's sake." If soldiers, explorers and scientists are ready to make sacrifices for their country, why should we not be ready to sacrifice for Christ?

**(5) Because we should give of our best to atone for the worst we have given.** Review the history of the white man's invasions of colored races—American Indians; African slave trade; partition of Africa; Mexican conquest by Spaniards; South American conquest; the occupation of India, Australia, New Zealand, and other parts of Oceania; the semi-partition of China. Albert Schweitzer of Africa says: "A heavy guilt rests upon our Christian culture," and he adds that he is there to try to make some atonement.

**(6) Because when they have the light non-Christian peoples often make the best Christians.**

While it is all that American Christians can do to get an hour or two of religious programs a day over

(Continued on Page 12)



## In a NUTSHELL

Do You Realize? "Forty million heathen die every year. Every tick of the watch sounds the death kneel of a heathen soul. With every breath we draw, four souls perish never having heard of Christ." Yours is the obligation to carry the gospel to these perishing souls. —Selected.

**DOES THIS SHAME US?**—Religious Digest reports that one church of about four hundred members in Siam, with an income of less than a shilling (twenty-four cents) per week per head, supports its own pastor, looks after its own poor and supports two missionary families.

A Chinaman brought a number of his friends to the mission. When asked how he succeeded in getting so many to come, he said, "I got on my knees and talkee, talkee, talkee. Then I got up and walkee, walkee, walkee," Pray, then work. Prayer without works is vain. Praying without working, like working without praying, is dead. Let us all "talkee" and "walkee."—Selected.

The increase of Catholic missionary force is startling. Within the last twenty years Catholic missionary priests have increased by about 4,000 and now total 12,641. During the same two decades the number of brothers and nuns have increased by 14,000, making a total figure at present of 34,000. During the same time native priests have increased by 1,500, now numbering more than 5,000. A total increase of 21,500 missionary workers in twenty years!—What has our increase been? (Lutheran)

"It is hard enough to make one Christian, harder still to make a Christian church. To make a Christian nation is a task to stagger the imagination; to make a Christian world may well seem all but impossible. Yet this is the goal which our religion sets us." —William Adams Brown

You will never lead souls heavenward unless climbing yourself. You need not be very far up, but you must be climbing. —William Walsham How

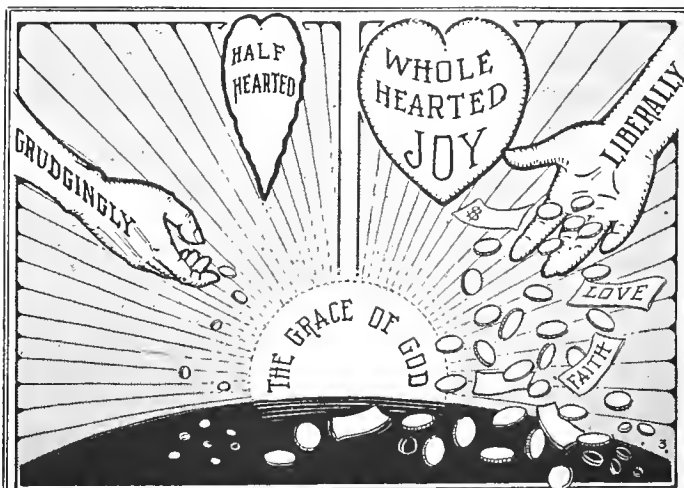
The way to evangelize a nation is to evangelize the children of the nation. The call of God in this hour is to His church to evangelize the twenty-seven million unreached children and young people of the nation. Pastors, evangelists, Sunday-school teachers, church officers, parents, and Christians in general must catch this vision and give themselves in a new way to this, the supreme task of the church.

### HOW MISSIONARY INTEREST BEGINS

One of the greatest givers of our generation was asked how it happened that he made such large gifts to missions. "It didn't happen," he replied. "When I was a boy my mother taught me to give a part of every dime and every dollar. The only thing that has happened is that I have more dimes and more dollars now!"

Katherine Scherer Cronk said: "We might say to the hosts of church members who are indifferent to missions, 'How did it happen that you took no interest in missionary work?' 'It didn't happen,' they might truthfully reply. 'When we were children there was no missionary training in our Sunday School and no missionary society in our church.'"

—The Missionary Review of the World.



## The Missionary Task of The Church Today

The Church of Christ is no longer made up of the majority of the population in modern nations, but represents again, as in the time of the Roman Empire, the little flock, a minority struggling for its life against modern indifferentism and secularism. This minority is ridiculed by the modern skepticism which prevails in many of the cultured class as well as in labor circles; the masses are advised by them to "leave heaven to the sparrows and to the parsons."

If Christianity is no longer a predominant power in many countries, it becomes again, as in primitive Christianity, a missionary group. The missionary task disappeared or was forgotten where the Church comprised a majority of the people, where everybody by birth or by custom was a more or less active or convinced member of the Church. Today the Church is again confronted in the midst of "Christian lands" with her original missionary task. The Gospel must again be preached, not only to the heathen in dark continents, but to millions of modern heathen who have been baptized or educated as Christians, but for whom Christianity has lost its meaning.

The new missionary task with which the Church is confronted is taken up afresh by the Churches themselves and by religious groups who undertake a preaching mission. The Church of Christ is going through dark times in many countries of the world, shaken by revolutions and secularism, but the Divine light shines in this darkness and the Church is again going through that marvelous experience which St. Paul expressed in the words: "When I am weak, then am I strong." The revolutions have revolutionized men's inner life and martyrdom, wherever it happened, has again proved to be the real seed of faith in Christian churches.

The Church of Christ has again become the little flock, but this little flock is a real Church of faith. The Church is becoming poor like her founder who had not whereon to lay his head, but she has become spiritually blessed. She is persecuted in many places but she feels again that she is bearing the Cross which The Master has carried.

\* \* \*

When gratitude o'erflows the swelling  
heart,  
And breathes in free and uncorrupted  
praise  
For benefits receiv'd; propitious heaven  
Takes such acknowledgments as fragrant  
incense,  
And doubles all its blessings.

—George Lillo.

## Our Brethren In Every City

(Continued from page 5)

### South Bend, Indiana

Mrs. Milton Bowman kindly gave away her appointment to permit us to spend Sunday evening in South Bend. Reverend Claud Studabaker has just taken charge of the pastorate there. We had been anxious to visit South Bend again, for Professor Stuckey's report of their splendid summer's work made us anxious to be in a church that has tasted such great victories. A splendid crowd was present. Brother Studabaker, president of our Missionary Board, is not unequal to the great challenge there. Another Brethren church moves forward into the larger will of the Lord. South Bend also gave us a very generous offering of nearly twenty dollars. Thank you, South Bend.

### Goshen, Indiana

Reverend H. H. Rowsey, the new pastor in Goshen, opened the church to us on their prayer meeting night. A splendid audience was present. It recalled an experience years ago when an evangelistic meeting in progress was almost closed by a terrible ice storm, but Goshen gave their evangelist full pay, and more. We thank Goshen for the pleasant evening spent with them and the Rowseys. We predict a very fruitful and successful ministry for Brother Rowsey judging from his successful work at the College and through the entire denomination in the interests of the College and Alumni Association.

### Nappanee, Indiana

At Nappanee we found a very fine Thursday evening crowd. Reverend Milton Bowman always has a program, you can count on that. And not only is his ministry successful in the local church, but he reaches out in all directions. Reverend E. L. Miller, of Maurertown, is at present holding a meeting for Nappanee. Sounds good! Thank you, Nappanee, for the engagement.

## The Practical Value of Missions to Pastors

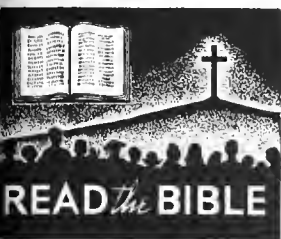
(Continued from Page 10)

the air, the Chinese Christians of Shanghai have their own broadcasting station and fill the air with Christian messages all day long.

(8) Because the kingdom of God cannot come fully anywhere until it comes everywhere, and it cannot be accomplished without the help of Christians of every race and nation.

America could not be kept "dry" under prohibition, largely because of wet Canada to the north and Mexico to the south, and wetter Europe across the Atlantic, so no land can ever become fully Christian until every land has accepted Christ and His way of life. As Lloyd George said to Stanley High, "If missions fail, the rest of us will have to shut up shop!"





## Worshipping Day by Day

(Family Altar)

### SUNDAY

#### CHRISTIAN LOVE

John 13:34,35

It is not difficult to love those who love us. Love begets love. But it is a more difficult thing to love those who hate us and who use us shamefully. But the Word says, "Do good to them that despitefully use you and persecute you."

That is the Christ-way. "He was despised and rejected of men." Yet He, in love, died for all men. "If ye love them that love you, what thank have ye?" Let us learn that love covers more than merely likes and dislikes. It covers the souls of men.

### MONDAY

#### THE GREAT COMMANDMENT

Matthew 22:34-40

The first great commandment. "Thou shalt LOVE the Lord, thy God." First and foremost must be such a commandment in the heart of man if he expects to be and remain a Christian.

This great commandment began before God ever created man. It originated in the very heart of God Himself. For God is love. There cannot possibly be a place in our lives for God unless we love Him "with a whole heart fervently." For He is the beginning and the very end of love.

### TUESDAY

#### LOVE SUPREME

1 Corinthians 13:1-13

The content of this wonderful "Love Chapter" becomes more and more precious to us each time we pause to read it. And how much we must realize the significance of it all when we read the closing verse—"And now abideth faith, hope, charity (love), these three; but the greatest of these is LOVE."

It was love that caused the Father to send His Son to do all that He did and finally die for our sins. It is this abiding love that means so much to us as Christians. May we meditate on His love today.

### WEDNESDAY

#### GOD IS LOVE

1 John 4:7-16

The most important thing for us to remember today is the words found in verse 10. Here we read, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

And this leads us to the mighty importance of the words that follow: "Beloved, if God SO loved us, we ought also to love one another." There is a great "oughtness" in this love which we are to manifest toward one another.

### THURSDAY

#### THE LOVE OF CHRIST

Ephesians 4:14-21

There is more to speaking the truth than mere sticking to the facts in the case. The Word says, "Speaking the truth IN LOVE." Speaking the truth in such a way that it will not do harm to thy neighbor.

Sometimes a truth, spoken with the wrong inflection, leaves the impression of a lie. There are many things that are better left unsaid. And even though they may be the truth they can be left without expression. But if they must be said, then speak them as if Christ were saying them.

### FRIDAY

#### THE LOVE THAT WORKS NO HILL

Romans 13:8-10

When Jesus was asked which was the great commandment of the law, He answered unhesitatingly, "Thou shalt love the Lord thy God." But He did not stop there. He went on to complete the problem by saying, "And the second is like unto it, Thou shalt love thy neighbor as thyself."

Did you ever stop to ask yourself how much you love yourself? Well, one should love himself enough that he would do nothing that would harm either his body or his soul. And that is just how much you should love your neighbor. At least that is what our Lord said.

### SATURDAY

#### LOVE MINISTERING

John 21:12-17

It is a gracious invitation that Jesus gives to his disciples, for He says, "Come and dine." Let us recall that we are told that Jesus came "not into the world to be ministered unto, but to minister."

But there is something of deeper significance in our scripture this day. Having dined, these same disciples were sent out themselves to exemplify the love of Jesus. And what He said to His disciples in that day, He is saying to us today. "Dost thou love me? Feed My sheep."

### SHALL WE KEEP ON ASKING GOD?

By the Late James H. McConkey

More than half a century ago George Muller, that prince of intercessors with God, began to pray for a group of five personal friends. After five years one of them came to Christ. In ten years two more of them found peace in the same Saviour. He prayed on for twenty-five years and the fourth man was saved. For the fifth he prayed until the time of his death, and this friend too came to Christ a few months afterward. For this latter friend Muller had prayed almost fifty-two years!

But someone says: "How long shall we pray? Do we not come to a place where we may cease from our petitions and rest the matter in God's hands?" He alone, and not we, must decide when we shall cease from petitioning. We may stop praying for someone because we receive the answer or we stop because we believe God has given His answer. The faith of our heart is as sure as the sight of our eyes, for it is faith in God. More and more as we live the prayer life we come to experience and recognize this God-given assurance, and know when to continue our petitioning.



## C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

Topic for November 23, 1941

### "A CHRISTIAN IS GRATEFUL"

Scripture Lessons. Luke 17:11-19; Ephesians 5:20;

Col. 3:17

For the Leader

We have heard much about Christians "being grateful" or "being thankful". It nearly always happens that at Thanksgiving time we hear a lot about being thankful for our blessings. Then we make new resolves to do better. But this does not last. Soon we forget the new plans we have made. Forgetting is one of natural tendencies. But, if we will practice being grateful each day, it will become a habit with us. Some of the nicest people we know are those who are always being grateful for something. A grateful attitude will make our lives happier.

Tonight we are to consider some reasons for being grateful, and some of the results we can have by being a grateful young person.

#### Discussion

**WHY BE GRATEFUL?** Sometimes we think that life has treated us pretty hard. We look at the disappointments in our own lives and measure them by the apparent success and joy in another person's life. But if we were to look deeply into the other person's life we would find there, too, a great amount of sorrow. There is a song which tells us to count our blessings when we feel that life has been too hard on us. It is good philosophy. Certainly in each of our lives we can find more to be thankful for than to be unthankful.

**REASONS FOR GRATEFULNESS.** We can mention only a few. First, we should be thankful for Christ our personal Savior. Second, for the God of love who watches over us and cares for us. Then we should be thankful for all the good things God has provided for us. Also, for health and friends. More could be said of conveniences, education, ability to work. If we were to begin counting things for which to be thankful, we would never find the end. Thus we should always be grateful for the life we have.

By being grateful we can be the richest person on earth, for, in considering our blessings we will discover how many of them we really have. Knowing we have these blessings is what makes a person rich in the fullness of living.

**BEING THANKFUL SHOULD MAKE US HAPPIER.** There was once ten lepers. They were foreigners to each other, but by their common disease were dwelling together. They were poor, miserable, wretched and hopeless. Christ came their way and after they had called to Him, He gave them healing. Nine of them went their way and are stricken from the record of history. But the tenth came and thanked the Lord. He was the happiest of all because he was thankful.

We have all at some time or other, thanked another person for some deed of kindness they did. How happy we felt. Why not be thankful every time we receive a blessing either from the family, friends or from the God of heaven.

**BEING GRACIOUS SHOULD MAKE US CONGENIAL AND COOPERATIVE.** There was a certain church that had had the richest blessings of a spiritual revival and special speakers and programs. Many new members were added to the fold. They had much for which to be grateful. This should have prompted all of the members to live together in greater harmony and spirit of labor. But as time passed, the little old differences and hates and strifes began to crop up again. This was very disappointing to the pastor for then he knew that the people did not fully appreciate their blessings. He thought it was just like children who have been treated well by their parents, and yet could not learn to be grateful by living together in peace.

We should be so thankful for all the gifts of life that we will forget our small differences, and work for the advance and increase of the church. Instead of remembering pet peeves, we should forget them and cooperate 100 per cent in the program of our church, both local and national.

**BEING GRATEFUL SHOULD MAKE US BETTER WORKERS.** God has been good to us. From Him we have received our life. From Him has come the means of our salvation. All the bountiful gifts of life are from Him. We can never repay the debt. But we can show our appreciation by endeavoring to serve Him better. Christ needs willing workers. Through our gratefulness we should be humble and willing to serve Him. As a result, we will be stronger Christians, and soon this spirit of "being grateful" will become a part of us. Our lives will be made happier because of it. "Give thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

#### A Yielded Life

"Yield yourselves unto God."

(Romans 6:13).

1. **Yielded Body.** "Present your bodies a living sacrifice." Rom. 12:1.
2. **Yielded Possessions.** "Neither said any that aught of the things which he possessed was his own." Acts 4:32.
3. **Yielded Time.** "I must work...the night cometh when no man can work." John 9:4.
4. **Yielded Talents.** "Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with interest." Matt. 25:27.
5. **Yielded Will.** "I will not to do mine own will, but the will of him that sent me." John 6:38.

—The Christian.

Thanksgiving recounts what God has done; supplication anticipates what God will do.



## Our Children's Department

MRS. LORETTA CARRITHERS  
SUPERINTENDENT



Dear Children:

I promised to tell you about the trouble which came to Jacob because he did wrong. You remember that he cheated his brother out of his brother's birthright and the blessing, so Esau was so angry when he found out that Jacob had deceived his father into giving the blessing that he said he would kill him. But Rebecca loved Jacob dearly, and when she was told that his brother meant to kill him, she was very much frightened. She sent for him and told him to go to her brother's home far, far away, and stay there until Esau should forget the wrong that had been done him. She promised that she would then send for him, and she hoped she could do so soon.

She did not wish him to go without his father's knowledge of it, neither did she wish to tell Isaac that Esau meant to kill his brother. So she said to his father that she thought Jacob should not marry a woman from the strangers among whom they lived, but should go back to her home for his wife.

The plan pleased Isaac, so he sent for Jacob and told him to go to his uncle's home and find a wife there. He then blessed him and prayed that God would love him and be with him.

Do you remember, children, that when Abraham's servant went to get a wife for Isaac, he took ten camels, many servants, a great deal of food and many presents? But when Jacob started, although he was Isaac's son and not a servant, he hadn't even one camel on which to ride! He slipped away quietly, taking only a little bread and oil and a few dried dates. Do you know why he had to go thus? It was because he had done such a great wrong to his brother and he was afraid Esau would follow him and kill him. He did not dare even to walk in the road but had to take lonely paths which made the journey harder and more dangerous.

When he had walked all day and was very, very tired, he stopped for the night, but he did not dare to look for a tent in which to sleep as he was still afraid his brother might find him, so he just lay down on the ground. And what do you suppose he had for a pillow? Why, only a large stone, which he found near him. I am sure he felt very sorry he had done one wrong and so had to leave his home and his father and brother whom he loved dearly. I think that before he went to sleep, he asked God to forgive him and help him to be a better man.

While he slept, he dreamed such a wonderful dream. He thought he saw a great ladder, reaching from the ground where he lay way up to heaven, and there were many angels, in shining robes, going up and coming down. From the top of the ladder, God spoke to him and said that because he was sorry he had done wrong, He would bless him as he had

blessed his grandfather Abraham, and his father Isaac. He promised that he would be with him and keep him safe and bring back his father's home. He also said that he should have many children and that all the country from which he was now going should be given to them.

When Jacob awoke, he remembered his wonderful dream and he was frightened. He said: "The Lord is in this place and I did not know it. This is God's house and the very gate into heaven."

He wanted to make an altar, which you remember people then used instead of a church, so he took the stone which had been made his pillow and stood it up and called the place Bethel, which means "The house of God." Then he said if God would be with him and keep him safe on his long journey and give him food to eat and clothes to wear and bring him back to his father's home, then he would make this stone an altar where he could worship God.

He promised, also, that of every thing that God gave him, he would give back one tenth to God, that is if he had ten pieces of money, he would give one piece to God, and if he had ten sheep he would give one sheep to Him. God was pleased to have Jacob to be willing to do this.

God wants us to give a tenth of every thing we have to Him, also. If we have ten pennies, He wants us to give Him one. Surely, when we think of all the good things that God gives us we should be willing to do this for Him.

With love, in Christ's Name,

Aunt Loretta



## "My Sheep Hear My Voice"

If you cannot go with Him to the mission fields yourself, thank God that there remains the opportunity to send another.

It would not do for everybody to go; neither would it do for everybody to stay. Some must go and others must support them while they witness and work. Thus we all may share in it.

**YOUR THANKSGIVING OFFERING** keeps mission churches open, preaches for you every day of the week, supports your denomination's promotion work, holds evangelistic meetings, prints the missionary news, and shares your thankful heart with God.

Pray about it and use your little cellophane envelope November 23 or 30 as your pastor determines.

If we do not surpass our last Thanksgiving Offering we will be forced to curtail some of our work. But we feel certain of a finer support than we have ever had.





# THE Brethren Evangelist

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"O, give thanks unto  
the Lord;  
For He is good."

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## CONTENTS

|                                                                    |    |
|--------------------------------------------------------------------|----|
| Interesting Items .....                                            | 2  |
| "Tarry"—"Go"—Editorial—F. C. V. ....                               | 3  |
| Home Coming Message—Dr. E. G. Mason .....                          | 4  |
| History of the Gretna, Ohio,<br>Brethren Church—E. F. Miller ..... | 7  |
| Power is of God—Dr. Chas. A. Bame .....                            | 9  |
| With the Laymen .....                                              | 10 |
| Worshipping Day by Day (Family Altar) .....                        | 11 |
| Christian Endeavor Topic for Young People .....                    | 12 |
| Our Children's Department .....                                    | 13 |
| Home Comings—Warsaw, Roanoke, Indiana .....                        | 14 |
| Laid to Rest .....                                                 | 14 |
| With the Ministers .....                                           | 15 |
| Among the Churches .....                                           | 15 |

## INTERESTING ITEMS

THE GOSHEN BULLETIN OF OCTOBER 19th gives the installation program of the new pastor, Rev. H. H. Rowsey, former Alumni Secretary and Publicity Director of Ashland College, who assumed his duties in the Goshen pastorate at that time. We are sure that Brother Rowsey cannot easily get away from the publicity angle soon and we will be looking for reports from the Goshen Brethren Church to be coming from time to time. We miss his genial presence about the Publishing House.

WE NOTE FROM THE NORTH Vandergrift bulletin of November 9th that Brother E. M. Keck, pastor of that church and Brother Eugene Beekley of the Brush Valley Church had an exchange of pulpits for the evening service. This is a fine thing and should be indulged in more often by our pastors who are in close proximity. It permits a better knowledge of the various congregations and permits the membership to become better acquainted with our pastors.

WE QUOTE FROM THE MILLEDGEVILLE BULLETIN of November 9th. We do not know who is the author, but presume that Brother St. Clair Benschhoff, our C. E. topic editor wrote it. Anyway we think it ought to be brought to your attention for your meditation. Here it is:

### GOD BLESS AMERICA (???)

With all its open saloons, bars and beer gardens, plus all its immoral living and indecency, plus all its churchlessness, plus all its crime and political corruption, and plus all its sinful amusement devices.

It looks as if we want God to bless us, so we might have "peace" and "protection" to live any old way we please!

What we had better sing is, "God be merciful to us; open our eyes to the warning of Thy Word, and help us to live more in the way we are to live."

THE DAYTON BULLETIN OF NOVEMBER 9th announces a Laymen's Oyster supper to be held on December 5th. The Laymen's Association throughout the Brotherhood is waking up and is really beginning to do things. We are hoping that we may keep a Laymen's page in *The Evangelist*, not merely once a month, as their objectives call for, but each and every week of the year.

A CARD FROM Miss Bernice Wilkins of the Glenford, Ohio, Church brings this interesting bit of information. We quote from her card:

"The Brethren Church of Glenford held its Fall Communion services on Sunday evening, November 16th, with the pastor, Eugene Beekley, in charge. There was a very good attendance which was encouraging. It was one of those spiritual days toward which both pastor and people look."

Brother Beekley also verbally reports that special meetings are being conducted during this Thanksgiving week-end.

THE BULLETINS OF THE OAKVILLE CHURCH, of which Brother S. M. Whetstone is the pastor, show the usual crowded schedule for the weeks as they pass. We trust that we shall soon have a report of their series of special meetings.

AS WE COULD EXPECT Brother C. C. Grisso, pastor of the Loree-College Corner churches announces his evening services as "evangelistic." It is the evangelistic note that counts in this day and age.

THE PARK STREET BRETHREN CHURCH of Ashland observed the Holy Communion on Sunday evening, November 16th. It was a very large service and one long to be remembered.





# EDITORIALS



## "TARRY"—"GO"

The Woman's Missionary Society has chosen these words as their slogan for this conference year. It is a slogan which might well be adopted by the entire Brethren Church. Between these two words lies all that is essential in the teachings of the church.

We are soon to have a great challenge placed before us in the "Brethren Emphasis" program which is scheduled to be placed in our hands early in 1942. For we believe that the doctrines emphasized by The Brethren Church, fundamental in nature as they are, lead us from the place of "tarrying" to the front line trenches of "activity." From "learning" to "doing." From "instruction" to "construction."

### Stand Still

There is an interesting story in the Old Testament, concerning the flight of the children of Israel from Egypt, that contains some very soul-searching words. They found themselves right up against the very shores of the Red Sea, with no seeming way of escaping the terrifying pursuit of the Egyptian hordes. What must have been their amazement to hear the words that came to Moses from God himself. "Stand Still!" Why? "To see the glory of the Lord." Now we realize that it is difficult to stop short in the face of evident peril. But oftentimes it is more essential to pray than to advance.

To "wait on the Lord" means the difference between following our own plans and those of the Master. It means the difference between guidance and blind action. For, if we listen to the voice of the Infinite and follow its direction, we will find our steps being led in the path that He has laid out—and we may be assured that that path is safe.

### Go Forward

But tarrying must be followed by a willingness to obey the command that is sure to come. When these same children of Israel found out that in the waiting on the Lord brought protection, they were willing to follow the leadership of Moses through what seemed to be an insurmountable obstacle, the waves of the Red Sea. I do not believe they were much surprised when Moses smote the sea with his rod, to see the waves rolled back and place of passage opened up to them. **And they went forward.**

It is always thus when we see fit to obey the voice of God. Ways open up in what seem to be mysterious, but which are really the answer to a tarrying in Divine presence.

## Wake Up, America

Many times we find that we are up against what seems to be a stone wall. We wonder if it is not a real challenge for God's people to be more "instant in prayer."

We read these words, "Now it is high time to awake out of sleep; for now is our salvation nearer than when we believed." These words from the lips of Paul are just as alive and pertinent today as when they were sent abroad in the early part of the history of Christianity. How easy it is to lie back and sleep in the midst of urgent duties. How much less exertion to rest upon the oars than to pull against the current in the moving stream. How much easier to sit idly by and let others bear the strain and stress of the burden.

### Coming To One's Self

In the story of the Prodigal Son there is one phrase that stands out far above every other in connection with this mis-guided lad. That phrase is, "He came to himself." Today America is in the same sphere that that boy found himself. Asleep to its dangers; asleep to its helplessness in the depths of its sinfulness—but in a far greater measure asleep to its opportunities and obligations. It was only when the boy in the parable reached the extreme depths of his degradation that he finally "came to himself."

How far down toward the extremity of her peril has America gone today? How far have we missed hitting the bottom of the pit?

It is high time we "awake out of sleep." Should we tarry longer for instruction? Probably. But when the Lord says "forward" we should be ready to go.

### Careless Living

The Gaderene demoniac, living among the tombs, terrifying and uncontrollable, can easily be used as a symbol of the depths to which we have gone. He is an example of the "careless living" that is rampant in our country today. How much we need the presence of the Master, who is able to say, "Come out of him." And it is only after the touch of the Master has performed the miracle that we will find the man "clothed and in his right mind."

Tarry—Go. Stand still—Go forward. But always remember that it is in the "will of the Lord" that we must do these things.

F. C. V.



# Home



# Coming



# Message

By Dr. E. G. Mason

President of Ashland College

Text: Phillipians 4:8

"Finally brethren, whatsoever things are true, Whatsoever things are honest, Whatsoever things are just, Whatsoever things are pure, Whatsoever things are lovely, Whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things."

Homecoming is always a gala occasion. It is a return to familiar haunts with the revival of pleasant memories, the renewal of acquaintances that have lapsed through the intervention of time and distance, and the creation of new friendships. A church homecoming differs from a college homecoming in that the college generation covers a shorter period of time and a wider range of individuals who return to their Alma Mater for the purpose of refreshing memories and of forming new acquaintances.

There is an old adage that may be applied to a college graduate's attitude toward his or her Alma Mater. It is "Absence makes the heart grow fonder". However, if it is applied to the case of a lover, it may prove disastrous. But it does apply, normally to the college graduate who has long been absent from his college home.

This occasion is in a large measure a college homecoming, but it is also a church homecoming, for those who have become separated from the fellowship of this congregation. I have no desire, therefore, to detract from the value of this service as a church affair, but it is primarily a part of the program of the annual College Homecoming. At this combined service, I am charged with the responsibility of bringing the morning message, a responsibility that I am glad to assume.

When the affairs of life move smoothly and without unusual disturbance, we have little concern for the future, but if the going becomes rough and precarious, we give much thought to the future, as it may affect the continuance of our safety and happiness. The normal individual desires assured personal safety or security and happiness. But in the world of men, disturbances, handicaps to progress and failures face us continuously. Even when the affairs of life run smoothly we can expect and encounter minor difficulties daily. But in times of national and international unrest, the problems of life multiply many fold.

Our lives are so complicated these days and we are so dependent upon others for the necessities and luxuries of life in our complex civilization, that we are directly affected when a major international or national problem arises. When our society was much simpler than it is now, individual independence was more pronounced and as a result, a major international or national emergency was only indirectly felt by the individual. Although a complexity of social and economic civilization has its rewards in conveniences and services, we pay for them and suffer when any emergency arises that upsets the regular routines of life.

Such an international emergency has arisen. Due to the very close relationship between nations and our dependence upon world trade, we in the United States are directly affected. World trade involves contacts with peoples of the various nations of the world and these contacts involve conflicts in ideas, disputes and misunderstandings, therefore they must be settled. International machinery for the settlement of international problems is indeed crude and cumbersome. With all the progress that the civilized world has made, no effective peaceful means of settling international disputes has yet been devised. Treaties of peace and agreements have proved no more than mere scraps of paper in a serious dispute. Arbitration is effective only when the nations involved are willing to abide by the decision of an arbitrator. A League of Nations or a World Court is effective only when nations are willing to fall in line and abide by its decisions. Promises and agreements mean little where force or might may be used either more advantageously or more effectively.

Might does not make right, but it does prove to be an effective means of securing some national advantage. Nations therefore, for their own safety have depended only superficially upon the power of treaties, pacts, agreements and a League of Nations, but have primarily depended upon the strength of their own armies and defenses. In spite of the progress of civilization, each nation rests its final hopes for security and independence upon its ability to defend itself against aggression, or upon its ability to make successful conquests. This condition we should not expect to find in a civilized world or a world that we have thought to be civilized.

Throughout the course of history, war has been the most effective, yet the most cruel method of settling international problems. Therefore, because it is so effective, little progress has been made in using more civilized or ethical methods. The effectiveness of war, might and force has not yet been replaced by a more efficient method of procedure. The League of Nations and the World Court were based upon the willingness of nations and national leaders to abide by its decisions and decrees, and upon the integrity and respect these nations and leaders had for spoken or written agreements. These agencies failed to a large extent because willingness was shown with reservations and integrity was based upon the principle national advantage. The spirit of Nationalism is another formidable factor in international existence. As long as it holds such an important place in the minds of men national groups will attempt to maintain their identity and independence by force when diplomacy or threats fail.

The outlook for any immediate improvement of the situation seems very remote. Whatever progress may be made toward a more ethical or ideal attitude between nations will be quickly upset when one nation, a world power, fails to fall in line. We have learned with regrets that a Hitler can easily and quickly upset and undo all that has been done to promote

international harmony and good will over a "long period of years. Suspicion, distrust and hatred over-shadow good will when a disturbance like the present one arises. Then all the precautions that we have taken to prevent war and the good intentions that we have expressed to outlaw and to end war are thrown to the winds, and the human race in national groups, reverts to war and preparation for war as the last and most effective means for their preservation and progress. Force is a language that seems to be most clearly and easily understood among nations as well as among men.

There is no attempt in this message to defend, condone or criticize the world situation. I simply set it forth as an existing reality with all of the uncertainty and insecurity that goes with it. Perhaps the statement would suffice that little would we have believed ten years ago that we would now be plunged into the maelstrom in which we find ourselves. We thought that the human race was sufficiently Christianized and civilized to have made the conditions of the present day impossible. But here and now we are facing a world wide conflict and an uncertain and unpromising future. We are afraid to plan, to work, to invest, and even to venture any thing new because of this uncertainty. In our confused and fearful state of mind we are easy prey to propaganda and misrepresentation. In times like this it is very important that we hold our ship to an even keel, that we keep our feet anchored on solid ground and that we keep our minds clear and our course steady.

It must be understood clearly like Mark Twain's reference to the weather, that it is easier to talk about it than it is to do anything about it. But there is a way out. In fact, we may say that there are two ways out.

In the first place, History furnishes the answer. History reveals the fact that war has always been the most effective method of settling international difficulties. It tells us that war does settle issues one way or the other and then peace again prevails, after the war is over. In other words, no war has ever lasted indefinitely, it has come to an end sometime. We have substantial evidence to lead us to believe that this present major world disturbance will be settled sometime. Either the forces of Democracy or those of Nazism will win and peace will follow. We have our own earnest hopes which way it shall end, but we cannot foretell what the ultimate outcome will be. But we feel sure that it will end sometime and then we must return to peace time pursuits, and that it will be necessary to make a readjustment of our lives to whatever order survives. The success by which we make these adjustments depends upon the intelligence and good sense that we employ. Therefore, we must look forward, plan intelligently and sanely for the return of peace. Our period of depression following the World War of 1914-18 was due largely to our failure as a nation to make the necessary adjustments with intelligent planning and sane judgment. We should not make the same mistakes again. If the records of history are a dependable basis for anticipating the future, we must expect the return of peace and be prepared to face it with intelligent action and with confidence.

The second way out and by far the most important is found in the Christian philosophy of living or in the power of Christianity. It becomes first an individual matter and then a national one. Individuals constitute or compose and govern nations. As the individuals go, so the nation goes.

The responsibility of the individual in this matter rests upon the fact that society and social groups are made up of individuals. It rests upon the principles of democracy as a political philosophy, and upon the successful government of

men. It rests upon the application of the philosophy of Christianity which is distinctly individualistic philosophy. It rests further upon the accepted and known fact that the behavior of the individual responds to his will and his thoughts. Therefore, it is of utmost importance as to what the individual thinks and as to what he believes. Man's behavior is dependent upon the attitudes or ideas to which he holds. In order to secure behavior responses that conform to a desirable Code of ethics the individual must possess desirable basic philosophy of life, one that will direct his behavior aright. The most satisfactory philosophy of life and code of ethical behavior known to man, is found in the teachings of Jesus Christ. The adoption of Christianity means the adoption of the Christian philosophy which is found in the teachings of Jesus when He lived among men on this, our earth.

The Apostle Paul, whose service as an advocate and exponent of the teachings of Jesus, cannot be over-estimated, has made this clear to us. In writings to the members of the Church he had founded at Phillippi, he stated the basic characteristics of this philosophy. He wrote in the words of our text, "Finally, Brethren, Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things." He adds in this epistle, abounding in sound advice and direction in the Christian way of life, that if this advice is followed the reward shall be the peace of God. Herein, I feel certain lies the remedy of such world conditions as we now face.

In accepting this position I am not unmindful of the slowness with which these ideas take hold of the minds of men. Neither am I unmindful of the resistance men muster against the Christian Code, when it interferes with selfish ambitions and desires. And I am not forgetting that some hold that a business and professional code of ethics cannot conform to the Christian Code. Yet I contend earnestly that a clear-cut and consistent practice of the Christian Code among men, is the only durable remedy for social friction and conflict and that it is the final cure for our personal, social, national and international ills.

Paul said in another connection that as a man thinketh, so is he. If this is true, and I believe it is, the individual, in order to behave ethically, must first think ethical thoughts. Someone has said wisely, "Sow a thought and you reap an act". But with this beginning there is set up a more complicated flood of important results that follow. The series continues in the same quotation, "Sow an act and you reap a habit, sow a habit and you reap a character, sow a character and you reap destiny." In other words, the thoughts we have, set larger movements into motion and they roll on into the very serious goals of character and destiny.

Truth, honesty, justice, purity, loveliness and a good reputation constitute the acme of our human possessions. The acquisition of these characteristics which become an integral part of us, will determine the type of an individual that we are not perhaps, the type that others may think we are. These virtues possessed by individuals are the guarantees of social peace, harmony, and good will. Without them, as individuals we are of little worth to our fellow-men.

To seek a cause for community, state, national or international disorders, we must look for it at the source. The source of all social disorders is inevitably found in the individuals that comprise the group whether it be large or small. The character of the leaders and their attitudes or personal philosophies of life and that of the lesser individuals

within the group, is indelibly stamped upon the group and determine its character. The close relationship between the individual and the social group to which he belongs is a basic social fact and constitutes the fundamental problem of improving the social status of any group. The first step in recasting the behavior of individuals, therefore, is to locate the philosophy of life that will motivate an ethical behavior response. This philosophy must be sound, practical and satisfying to the individual. Man has been searching for this kind of a philosophy of life ever since the dawn of creation. Endowed with an independent mind or will, he is free to adopt his own philosophy. Prompted by selfish desires and ambitions he is prone to work out his philosophy in terms of his own welfare and security. This tendency has resulted in the adoption of many peculiar and conflicting philosophies. But as man has progressed in the field of learning and experience, he has modified his philosophy from time to time as he has met emergencies and new conditions. Man is constantly groping for a sounder, saner and more satisfactory guiding philosophy of life. It was not until the Christian philosophy was advanced that man found any enduring satisfaction. Historians have universally recognized this as a fact. They show this recognition as to the influence and importance of the Christian philosophy in the life of man by characterizing the history of the world since the birth of Christ as the Christian era. For nearly two thousand years it is shown that the influence of Christianity has strongly affected the civilized world. Governments and men have recognized the principles of Christian behavior as the best and have enacted many of them into laws that are binding upon the people.

The law courts endeavor to arrive at the truth in a case at law and then to render justice to the contestants. Laws are designed to encourage honesty and integrity among individuals by punishing those who are dishonest. Laws attempt to promote purity of thought and action and to preserve the loveliness and purity of the race.

Certainly we cannot nor we dare not question the importance of the broad social standards of good and right set forth in the teachings of Christ.

Having found the safe philosophy of life, the next step consists in giving it to men, in convincing men that they should adopt it as a guiding principle of behavior. This is the task of the Christian Church. It is the basic reason for the existence of the church. To fulfill its mission in the world, the church has had to find the most effective means of upholding Christian ideals and of giving them to men. It seems clear that since man is possessed of mind of his own and that he is free to adopt a philosophy of his own, the process must be one of education, the education of the individual. Man must be made to see and to understand by precept and by example that the Christian philosophy must dominate his thinking before his behavior will guarantee peace, harmony and good will among men the world over.

To accomplish these ends the Church has been organized so that its leaders shall study the ways and means that are best suited to its purposes. Education from the pulpit and press has resulted but it does not reach far enough. To enhance its influence the Church has undertaken the founding and maintenance of educational institutions that will further the process of the education of individuals to Christian ideals. It has set up missionary activities at home and abroad to extend its work. In all of its activities, the emphasis is upon the teaching of the philosophy of Jesus Christ to the individual. The effort is applied directly to the source of social difficulties. It cannot be accomplished by mass education but by the education of the individual and in that sense the work of

the Church and of the Christian worker is largely reduced to personal work both by precept and by example.

Looking at the task from the angle of the work upon individuals, it appears on the surface to be necessarily slow and difficult. But we must remember that the Christian Church has been in existence for nearly two thousand years and that during the period, its work has resulted in a widespread distribution of its ideals and teachings. It has made, during this time, most of the contributions that have made the Christianized part of the world in a civilized world, and all individuals living in a civilized country, know something about Christianity even though they do not accept the teachings of Christ as a code of behavior.

It has made its influence felt strongly in the lives and actions of men. Although its work is far from being completed and far from perfect, its consistent and persistent effort has kept the world from reverting permanently to barbarism.

In the light of world conditions as they exist now some may say that Christianity has failed, or that the Church has failed. Has it? Even today, now, are not the forces of right fighting bravely against the assailants who seek to set up a new world order that does not include either the Church or Christianity? Does not this fact alone and the strength with which it grips men? Of course, there are many other contributing factors that have affected the present world situation, but greed, revenge, love of conquest and power, strong spirit of nationalism and false philosophies of life, all of these have prompted the present world conflict. The forces at war are not alone fighting for or against democracy, but that is the reason that it is held up to us for the part that our own country is taking in it. Whether it is wholly true or not, or whether it is right or wrong, one thing seems certain, that freedom of action and thinking is necessary for the work of the Christian Church and if Christianity is to survive, democracy must also survive. Democracy and Christianity are co-existent. Neither can grow and expand under a dictatorship. For those who have lived with and understood both democracy and Christianity know that neither can ever be erased from the thoughts and minds of men. Until the last individual who is saturated with democratic and Christian ideals is slain, they shall continue to live. If crushed to earth, either shall rise again.

Harmony, peace, good will, tolerance, mutual respect for one another and justice will prevail in this world when men as individuals adopt the Christian philosophy as a guiding principle in their lives. There is no other hope outside of some miraculous transformation of man's thinking. Let us therefore resolve to keep the fires of Christianity burning in each of our own lives and minds, and in the lives and minds of others, and through our own medium of Christian education in our beloved Church, College and Seminary that we may do our part to bring peace and harmony and good will and justice among the nations of the world. It is not an easy task. It is fraught with many disappointments and discouragements, but if it is worth anything, it is worth our sacrifices in effort and money, and we must keep them active.

Ashland College and Seminary as the medium of higher education in the Brethren Church must along with other colleges and universities and Christian Churches fulfill its great responsibility to God and man. We can continue to make a worthwhile contribution if each of us as an individual will do his or her part. Each one of us can possess and teach others the Christian way of life through honesty, truth, justice, purity, loveliness and good character. It is an individual responsibility resting upon each of us as well as a collective responsibility. You are strongly urged by the needs of the hour to accept that responsibility which is yours.

# History of the Gretna, Ohio, Brethren Church

By E. F. Miller

This History of the Brethren Church at Gretna, Ohio, was prepared and delivered at the Golden Jubilee of the Gretna Church recently.

On the first day of November in the year 1831, Mr. Jacob Miller, living in Springfield, Ohio, purchased a piece of land in Logan County, from the Bank of Cincinnati. He leased the same for three years and moved his family there in 1834. The C. C. C. and I. Railroad, known as the Big Four, started building from Bellefontaine to Indianapolis in 1849 and ran across Mr. Miller's land. Some years later Mr. Robert P. Kennedy, a young attorney representing the railroad, came to Mr. Miller's home and they walked to the railroad and after due consideration decided that a station would be of advantage to both the company and the farmers. It was suggested by Mr. Kennedy and they named the place "Gretna." Mr. Miller sold his land to his son Samuel Miller in 1881.

About this time Mrs. Elizabeth Miller, wife of Samuel Miller, united with the German Baptist Brethren Church at Tony Creek, known as Dunkards. Among other rules practiced by the church at that time was conformity of dress, which was observed by Mrs. Miller. Mr. Miller did not complain about the special form of dress, but decided to read the New Testament and learn, if possible, the reasons for such demands. He read it through three times and failed to find the "thus saith the Lord", but he did find what proved to be of essential value to himself. He learned that the morality he clung to could not save; that Jesus Christ was born of the virgin Mary, was crucified, buried and resurrected and that he ascended into Heaven for the sins of the world; that everyone should confess Him before man and that the Lord added unto the Church daily such as should be saved.

After spending six weeks of sleepless nights and having lost fourteen pounds of weight, he went to his wife and said, "Mother if there is a church in the United States that believes in the New Testament teaching as practiced by the Dunkard Church, without any man-made laws, I will go with you and join it."

Trouble had begun to develop in that church about compulsory rules and the church was divided into three branches in 1883. They were the Old Order, German Baptist Brethren and the Progressives. The Progressive element chose the name, "The Brethren Church", and took as their motto, "The Bible, the Whole Bible and Nothing but the Bible." The conservative branch chose the name, "The Church of the Brethren."

Brethren Churches began to organize in many places and Mr. Miller learned that Rev. S. H. Bashor was holding a meeting for the Brethren at Bear Creek, a few miles west of Dayton, and he immediately went and united with the church.

It was sometime later that Mr. Miller learned that a Brethren Minister was preaching at Blue Jacket, a few miles from Bellefontaine. After investigation he discovered that Mr. and Mrs. John March of like faith, had united with the Leedyites in Hancock County and had invited Rev. A. M. Ridenour to preach for them.

From that time on Mr. Miller planned to have preaching either at Blue Jacket, Stoney Creek Grange hall, or one of two School houses near Gretna. The men that did the preaching were A. M. Ridenour, James Ridenour, P. J. Brown, William Kiefer and Martin Shively. Of these men, Martin Shively is still living and active in the Church and College work.

In the fall of 1889, Rev. Isaac Kilhefner of Ashland County, moved his family into the store building at Gretna. He and Mr. W. H. Miller, telegraph operator at that place, purchased the stock of goods and Rev. Kilhefner conducted the business and preached for the Brethren.

On the 21st day of January 1891 a meeting was held at the residence of Mr. P. J. Detrick for the purpose of organizing a Brethren Church. The following named persons signified their willingness to become members of the Church: Mr. and Mrs. Samuel Miller, Mr. and Mrs. John March, Mr. and Mrs. P. J. Detrick, Mr. and Mrs. A. L. Miller, Mr. and Mrs. Dan Mohr, Mrs. Martha Dodd, Mr. William Dodd, Mrs. Elizabeth Snapp, Mrs. Mary E. Whitmore, Mrs. Salome Jackson and Mrs. Snyder. Of these sixteen persons, Mrs. Dan Mohr of Ada, Ohio, is the only surviving charter member.

The following Church officers were elected: Mr. A. L. Miller, Secretary; Mr. Samuel Miller, Treasurer, Mr. John March, Mr. P. J. Detrick and Mr. Samuel Miller, Trustees.

The church being duly organized, Rev. Kilhefner was chosen pastor. A building committee was elected, consisting of—Mr. W. H. Whitmore, Mr. Samuel Snapp, Mr. Samuel Miller, Mr. J. P. Detrick and Mr. C. E. Hudson. The only member of this committee that is still living is Mr. C. E. Hudson of Muncie, Indiana.

A soliciting committee was appointed and started work at once and met with a hearty response. Mr. and Mrs. Frederick Mohr of Washington Township offered to donate an acre of ground for a building site, which was gladly accepted. The erection of the building was let to Mr. William Weiser and the day for the Dedication was set for October 11, 1891.

At the time the Pleasant Grove M. E. Church was located about four miles northwest of Gretna. Rev. Charles Farnsworth was the pastor and Mr. Alva Curl was the efficient song leader. Mr. Curl was invited to conduct the song service for the dedication and he willingly accepted. Rev. Farnsworth dismissed his morning service and assisted with the service here.

Rev. Kilhefner invited Rev. J. Allen Miller, a young teacher in Ashland College, just twenty-four years of age, to preach the sermon and dedicate the church. He used for his text: "This is none other than the house of God and the very gate of heaven." His sermon was scholarly, biblical and convincing. One statement we have never forgotten. He said, "You might as well try to pull the sun out of its orbit, as to try to destroy the Word of God from the face of the earth."



Two Hundred Dollars were needed to cancel the indebtedness which was soon raised and the church was dedicated free of debt. Rev. Miller continued his services in an evangelistic campaign which resulted in a number of additions to the church.

Rev. Kilhefner, being in failing health, resigned his pastorate the following spring and moved his family back to Ashland County where he died and was buried on the fourth of July. He proved to be an able leader and a worthy pastor.

Mr. Samuel Miller lived fifteen months after the dedication and died on January 20, 1893.

"They shall rest from their labors and their works do follow them."

A number of men have served the church as pastor during the Fifty Years that have past and it has been our privilege to associate with all of them and to have heard nearly all the sermons they preached.

We could spend much time telling of the many happenings during their service here, but will say briefly that all of them have preached sermons that rang true to the New Testament teaching of a crucified, resurrected Christ of Virgin Birth. The majority of these men have been students of Ashland College and Seminary, and their services have proven the worth of a Christian school. The present pastor is Rev. James Ault of Ashland College.

The history of this church has been like the average church. Along with mountain top experiences there have been disappointments, misunderstanding, heartaches and sorrows, which have been borne with Christian fortitude and the membership has always had grace enough to never have a church quarrel.

Sunday School has been conducted every Sunday morning and the Woman's Missionary Society has been a strong auxiliary of the church. They have always observed their monthly devotional meetings and have assisted the church socially and financially. Many homes and the College Dormitory have been blessed with the comforts they have made, and the children of the mountains in Kentucky have received many barrels of clothing. Truly it can be said of them, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

For a number of years the death toll of this church has been large and no doubt they have met the golden sunset and are enjoying the sunny banks of Sweet Deliverance, where the Woodbine twineth and the mantle that has fallen from their shoulders is borne by others and the work is being continued.

Many boys and girls, young men and women that have received spiritual training here are heads of Christian homes in different communities and the world is better because of their citizenship.

In speaking of the work here we can say the past has taught its lesson; the present has its duty and the future its hope.

The past is history. The present is now. And if the future has any hope we must act today, because tomorrow never yet on any human being rose or set. We heard Dr. Thomas say, when he was president of our State University and addressing a farm audience, "Our cities must have new blood from the country at least every six or seven years to preserve their morals." Country schools are almost extinct and country churches are being closed by the thousand. The country home, school and church are inseparably connected, and when you eliminate the school and close the church you affect the

country home and that influence from which our cities must draw will be weakened also.

As long as ye can raise our eyes and look on the field white unto harvest and see homes that have not forgotten assembling of themselves together, our hope for the future of this church is that this building may stand for another fifty years for the promulgation of the Gospel of Truth as a living monument to the memory of Samuel Miller and other charter members of this church. And may those who wend their way here on Sunday morning to this beautiful countryside be able to look from nature up to nature's God and believe that the sturdy oaks in front of this church that were not planted by the hand of man, are reaching their branches a little farther each year to welcome you, and if, perchance, you should come to an evening service, when the shades of night are falling and the whipporwills are calling, the gentle zephyrs will whisper that same welcome.

Again and lastly, we hope that as the weeks, months and years come and go, everyone responds to the clarion call to worship in this little church by the side of the road may be able to say in the language of Rev. J. Allen Miller's text when dedicated this church fifty years ago, "This is none other than the house of God and the very gate of heaven."

Fifty years is not so long  
To journey on through life,  
When most of it is Joy and Song  
Without much room for strife.

If future years should yet be spared,  
May each be of the best,  
To love and serve the One who cares  
And will give that final rest.

And when our locks have all turned white,  
No more silver with the gray;  
And day is fading into night,  
And we are happy on the way—

May those Pearly Gates then stand ajar,  
And that Voice that has called of old  
To welcome all from near and far,  
Call us within the fold.

Bellefontaine, Ohio

### It Seems To Me

The Church needs a definite, but unselfish and righteous, aggressiveness. Aggressiveness, even in the Church, has so frequently been selfish and unprincipled that righteous souls have come to fear it, for selfishness destroys the good character of that by which we would be profited. Yet for all that, the Church needs to be boldly positive in its declaration of truth and unselfishly aggressive in pursuing its application. Or so it seems to me.

The Mentor



## —≡— The Editors Speak —≡—

### Power is of God

Dr. Charles A. Bame

After the last war, Woodrow Wilson, pleading for the League of Nations, said: "The passions of this world are not dead; the rivalries of the world have not cooled; they have been rendered hotter than ever. . . . Unless there is sureness of combined action before wrong is attempted, wrong will be attempted just as soon as the most ambitious nations can recover from the financial stress of the war". What a prophecy! Who can believe that God no longer speaks to men for men? His words were smothered by the thinking habits of centuries and by the political maneuvers of shrewd politicians.

"The passions of the world are not dead". That was the sum of the argument in my last editorial. Lust, ambition, nationalism, revenge and loot were dominating factors in that World War and that coupled with injustice and the desire to crush, rushed us into another in which the same "lusts of the flesh" are dominant. Is it any wonder that many people do not rush along with the rush to get into the fray of killing, "shooting" and suffering?

#### A Warless World?

No! God never promised a warless world under the domination of any other than the Prince of Peace. It is not to be expected of hating, lustful men. It is foolish to expect it. What God did not promise, we have no right to expect. War has been called the pastime of kings. No cure has ever been found and none will be save the regeneration of the race.

Winston Churchill, long before he became the giant in world affairs he now is, wrote: "The story of the human race is war. Except for brief and precarious interludes, there has never been peace in the world. . . . We have entered upon that period of exhaustion which has been described as peace. . . . It is established that henceforward whole populations will take part in war, all doing their utmost, all subjected to the fury of the enemy. . . . Mankind has never been in this position before. Without having improved appreciably in virtue or enjoying wiser guidance, it has got in its hands for the first time, the tools by which it can unfailingly accomplish its own extermination. . . . blight to destroy crops, anthrax to destroy horses and cattle; plague to poison not armies but whole districts—such are the lines along which military science is remorselessly advancing."

President Herbert Hoover, lover of peace by heritage and conviction, once said: "The next war will

be the cemetery of civilization". President Harding led in the scrapping of many vessels of war and Calvin Coolidge said: "Unless we can demobilize the racial antagonisms, fear, hatreds and suspicions—the results of the war (the other one) will be lost". Well, in the light of the President Roosevelt's declaration that a shooting war has already been ordered, it is boldly apparent that we did not do it, regardless of all our efforts.

#### We Did Try.

Be it said to the credit of the church leaders of Protestantism and even other religions, we did try to awake the world—at least our own country—to the horrible approach of the present conflict. It only proves our point: "war is the habit of the race: it is the pastime of kings".

#### Power is of God.

This may not be easy to comprehend or to accept. But the plain, clear statement is in the Book. "There is no power but of God" Rom. 13:1. Pilate said to Jesus: "knowest thou not that I have power of release thee, and have power to crucify thee?" John 10:19. Jesus answered: "Thou wouldst have no power against me except it were given thee from above". He also told his disciples to expect "power from on high" Luke 24:49. Withal, Christians have a dual relationship: "To Caesar the things that are Caesar's; to God the things that are God's."

#### Stop War?

Can we stop war? In the light of this brief look into the Word of God can anyone expect it among warring, fighting, hating men, unregenerate and apostate? Can anyone expect either of several of the war leaders who hope themselves to be deified, to deny the only instrument they have to accomplish their unheavenly ends? Can we stop war by wishing it away? Or, by resolving it in conference resolutions, or by calling it hard names, or by frightening the "enemy", or by appealing to prudence, or even by praying? Power is of God.

#### What Hope?

Is God stopping the war? Not so anyone can see it or know it. Rulers talk glibly of a "long war", running into years to come when the world's governments are already overburdened with debts. The fact is that God will use a great battle to finish the whole bloody mess: in the meantime using one nation to punish and chastise the other. It needs no further

proof than the study of his revelation all through the Bible and especially of the last book of the sixty-six.

### There is Hope

Our one hope is in the regeneration of lustful sinful men. The late W. J. Bryan, world leader in many good things once said in a lecture on the "Prince of Peace", as I remember: "The Christian Church is the hope of the World's peace". A time like this is the time for the renewal of our pledge to obey the Lord Jesus Christ in the promotion of his Gospel. When it shall be preached to all the nations, then shall the end come. Matt. 24:14. Maps will change, governments rise and fall, as they always have, kingdoms come and go, republics be made and broken, but peace will come and wars cease only when God wills and that is His secret. Power is of God.

Cleveland, O.  
3498 Fairmount Blvd.

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## Ohio Five Year Program Corner

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### FAIR HAVEN GROUP INSTITUTE

Our churches in the north-east section of Ohio met for a day of rally and inspiration on November 1st, at the Fair Haven Church, located on route 301 between Ashland and Wooster. Every church in this group was represented, together with a few folks from Ashland, which is located in another division. The group which gathered was a few more than 75, in spite of the most blustery day of the fall season. It was a happy fellowship and blessing.

Virgil Myer, the pastor of the entertaining church, led in the opening devotional, after which L. E. Lindower, pastor at Canton, spoke on "The Great Business of the Sunday School." J. G. Dodds, Smithville pastor, followed with a talk on "The Ohio Church program and a local application."

At noon a "carry-in" dinner was served. The local folks lost no time in being ready for it and we were finished on time for the afternoon session.

The Women's Missionary Society and the Sisterhood of Mary and Martha conducted simultaneous sessions for an hour and a quarter, and then the group re-assembled and a message to young people was presented by E. M. Riddle, Louisville pastor, on the subject, "Yellow Gold."

I should have mentioned in the beginning, (so this time the first shall be last), that F. C. Vanator of the Brethren Publishing Company at Ashland was present and gave the opening talk on "The Purpose and Reasons for these Rallies or Institutes." Brother Vanator is the Chairman of the Ohio Five Year Program.

All agreed that it was a great day and we are sure that no one regretted braving the weather to attend.

E. M. Riddle,  
Director of Goal 7, (Institutes)

### GROUP INSTITUTE AT FREMONT

The north western Ohio churches met in the Fall Institute at Fremont on Saturday, November 15th. Not all the churches in this group had representation present, but considering the distance between the points, this was not surprising. However there was a fine spirit manifest and we had a wonderful day of inspiration and instruction.

The meeting was in charge of Clarence S. Fairbanks, pastor of the Fremont Church, who opened the morning session with a devotional period. This was followed by a message on "Devotions" by James Ault, Williamstown-Gretna pastor. Business was transacted and the group decided to hold these institutes alternately between the Fremont and Williamstown churches. This will bring the next institute to the Williamstown church next fall. James Ault was made chairman of the group for this rally. Following this Mrs. L. E. Lindower addressed the group in behalf of the work of the women of the church. Due to the absence of Brother C. A. Stewart, Brother Fairbanks brought the closing message of the morning.

The group assembled in the basement and partook of the noon-day meal together with its attendant fellowship.

The afternoon session was first given over to the simultaneous sessions of the Woman's Missionary Society, the Sisterhood and the Laymen. Since there were more ministers than laymen present, the time of discussion at the laymen's session was divided between F. C. Vanator, who led a discussion on "The pastor's obligation to the laymen," and Ried Thompson, Field Secretary of the National Laymen's movement, who spoke on "The Laymen's responsibility to the Church."

The Sisterhood session was in charge of Mrs. J. Ray Klingensmith and the Woman's Missionary session in charge of Mrs. Oman of the Williamstown congregation.

Following the simultaneous sessions we assembled and a Sunday School message was brought by L. V. King, Ashland pastor. The closing message was brought by L. E. Lindower.

All in all—a pleasant day, an interested group, a fine fellowship.

F. C. Vanator

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## WITH THE LAYMEN

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### SOUTH EASTERN DISTRICT LAYMEN'S MEETING

On Tuesday evening, November 4th, eighty-seven laymen from the South Eastern District met at our St. James, Md. Church for their annual fall meeting. A fine roast chicken dinner was served by the ladies of the host church.

This meeting was by far the largest and most enthusiastic so far held by our district and a very profitable one for the laymen attending. Our meetings have been growing in interest and enthusiasm as well as in attendance.

During the short business session preceding our program officers for the new year were chosen as follows: President, M. B. Ridenour, Hagerstown Church; Secretary, Hugh Logan, Bethlehem Church; Treasurer, Romeo Finks, Maurertown Church. It was decided to hold our next meeting at Hagerstown, Md. Our South Eastern District pledged twenty dollars to the Laymen's Window Fund and when the offering was turned in we had \$33 and some odd cents. This is being forwarded to Brother George Kem, our National Treasurer.

Following our business session the following program was carried out: Welcome address, Brother Myron Bloom, Moderator of the host church. An opportunity was given for laymen from the various groups to bring a word of encouragement to the men. Quite a number responded including Brother Chas. Messler of Linwood Church, who as usual, gave us a very inspiring message.

Our principal address of the evening was made by Dr. Edwin Boardman, Jr., pastor of our Hagerstown Church. The burden of his splendid address was that laymen should be able to show some scars in their battle for Jesus Christ and His cause. This address will be printed in the Evangelist.

We are very happy to have Dr. Wm. D. Furry present at our meeting to lead us in our devotions. We take this opportunity to publicly acknowledge the indebtedness of our Hagerstown Laymen, in fact our whole church, to the wisdom and kindness of Dr. Furry during the illness and death of our beloved Dr. Beachler. All during this long period Dr. Furry has stood back of us and still does, not only giving us advantage of those scholarly sermons for which his long training has so ably fitted him, but counseling us in our Official Board as they have from time to time guided the church during this trying period.

Brother Thorburn Lyon of our Washington Church closed our meeting with prayer.

Laymen from the following churches were in attendance: Waynesboro, Linwood, Washington, Maurertown, Bethlehem, Mt. Olive, Hagerstown and St. James.

Hugh Logan, Secretary

South Eastern Laymen's Association.

### EASTERN OHIO LAYMEN'S MEETING

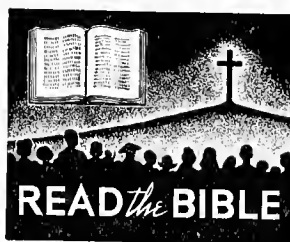
On Monday evening, November 17th, laymen representing the following churches met at the Park Street Brethren Church in Ashland: Louisville, Smithville, Rittman, Fair Haven, Fremont and Ashland. Other churches were represented by their pastors—namely, Canton, Williamstown and Gretna. In all about seventy men sat down to the beautifully decorated tables and enjoyed a fine dinner which was prepared by the Junior Missionary Society of the Park Street Church.

Following the meal and interspersed between courses, group singing was led by Dr. M. P. Puterbaugh. The program of the evening was in charge of Elton Whitted, President of the Ashland Laymen's Organization. The group was entertained by three selections from the Ashland College Freshmen male quartet. Following this the speaker of the evening was introduced. He was Dr. Paul A. Anspach, pastor of the Ashland Trinity Lutheran Church. Dr. Anspach is a former missionary to China, having returned to America only two years ago. His description of the conditions relative to the present situation in China and its bearing on both the political and spiritual relationships was, indeed, very interesting and instructive. Following the address Dr. R. R. Haun, National President of the Brethren Laymen's Association, was presented and he spoke concerning the objectives, national and local, of the association. He urged a greater cooperation among the laymen in the work of the church.

The meeting closed with the use of "Blest Be the Tie that binds" and the benediction was pronounced by Rev. L. V. King, pastor of the Ashland Church.

Following the benediction a period of fellowship was indulged in and those of us who were there felt that this meeting is just another step forward in the work of the Laymen's organization.

F. V.



## Worshipping Day by Day

(Family Altar)

### SUNDAY

#### THE CHURCH TRIUMPHANT

Revelation 21:9-18

There are not words sufficient in our language to describe the things that God has prepared for those who are faithful to the very end. It is only when we reach the final portals of that city that is not made with hands that we may realize just what the words "Church Triumphant" may mean.

But in order to reach the doors of that triumphant church it is very necessary that we be faithful to the visible church. The assemblage that Jesus left here upon the earth to represent Him among the people.

Have we been just as faithful to our church life as we should be?

### MONDAY

#### THE CHURCH WINNING SOULS

Acts 2:41-47

The business of the early church was the winning souls for Christ. Really they had a much more difficult time than we have in this age. They did not have all the centuries of victory over Satan behind them as we have. We can point to the many many thousands who have found the Lord and who lived consistent Christian lives.

But the message has not changed one bit. It is still a message of love and atonement. For no one can come to salvation without doing the same things and believing the same message as did those of old. It is the same message—the same Saviour.

### TUESDAY

#### THE CHURCH TRAINING MEN

Ephesians 4:11-15

The Church is the training school for Christian work. Men and women need to be thoroughly trained to do consistent Christian work. One cannot do that which is strange to him. One can never do that which is not experienced in his own life.

How foolish it would be to send anyone out to win men to Christ who had no knowledge of Him. St. Paul in writing to Timothy says, "STUDY to show thyself approved unto God, a WORKMAN that needeth not to be ashamed; rightly dividing the word of truth."

### WEDNESDAY

#### CHRIST'S CHURCH

Matthew 16:13-20

"I will build MY church." That is what the Master says. It is HIS church. It is the organism that is constantly building. It is being built out of souls. It can be built no faster than souls can be saved.

Too often we dwell upon the seeming idea that the church building is the most important thing in the church's endeavor. But it is the individual within the church that counts, no the

building. The "My Church" of the Lord is the body of believers and is always made up of those who are faithful unto Him.

#### THURSDAY

##### THE BODY OF CHRIST

Ephesians 1:15-23

".....the church, which is HIS BODY, the fulness of Him that filleth all in all."

Again we call attention to the fact that it is the body of individual believers that forms the church. Christ, the head ....the members of the church, the body.

This leads us to the place where we must remember again that the body is to be subservient to the head. It is from the head that every impulse for every movement of the body must come. Are we following the leadership of the Master?

#### FRIDAY

##### THE MINISTER OF THE CHURCH

Acts 20:26-35

Hear the admonition to the ministers of the Word. "Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God, which He hath purchased with His own blood."

What a charge to man. To minister....To feed....To oversee. It is a great privilege to be a minister of the Word of God. It is also a great obligation.

#### SATURDAY

##### MEMBERS OF THE CHURCH

1 Corinthians 12:12-27

"Members in particular". What a challenge. Let us turn it around. Particular members. Each with a task to perform. Each with a life to live.

A careful reading of today's reading will bring us face to face again with the very things we have been thinking about all week. The very evident necessity of working in harmony, not alone with the head, but with every other part of the body. Doing the self-same things, day by day. Making our work count for the cause to which we have been called. Let us make every move count for Him.

## BOOK REVIEW CORNER

conducted by

Rev. Chester Zimmerman

**The Progress of World-Wide Missions—by Rev. Robert Hall Glover.**

This is the newly revised edition (4th) of a book that every person interested in missionary teaching should read. It is a veritable gold mine of practical information. The raise and development of missionary endeavor is very completely covered. The final section on world-wide extension graphically presents by maps, figures, biography the thrilling story of missionary advance. In this book you will find the figures and facts to answer most of your questions along missionary lines.

It is well indexed and contains an excellent bibliography. Harper and Brothers 418 pages cloth binding \$2.50



### C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

Topic For November 30, 1941

#### "A CHRISTIAN IS FORGIVING"

Scripture Matt. 6:12; 18:21-35.

For the Leader

An excellent mark of the Christian life is the mark of Forgiveness. We must be certain that we know how to forgive, and that we do forgive. It is important that we do this because a person with enmity or hate in his heart cannot conscientiously seek the forgiveness of Christ for his sins. We are taught to forgive our debtors whenever we ask for forgiveness for our own debts and sins.

Sometimes we find this hard to do because we may feel that we have been greatly wronged. The Bible gives us very good instruction on the methods of forgiving and seeking forgiveness. Let us study what the Bible tells us on this matter, and then seek to live it each day of our lives.

#### Discussion

**THE HARDEST CHRISTIAN VIRTUE—FORGIVENESS**  
It seems easy to go to church, take part in the meetings, be kind to others, worship God, and pray. But when it comes to forgiving everyone who seemingly has wronged us we find that we are up against a difficult task. So we call "forgiveness" the hardest Christian virtue to put into practice. Yet it should be easy when we consider that Christ so graciously forgave us for our great debt of sin.

Yet forgiveness is not beyond doing. Christ on the cross forgave those who crucified Him. Here is the supreme example of forgiveness. Yet Christian people will hold grudges and hatreds as long as they live. Every Christian should be willing to overlook the small intentional slights or insinuations which others might send in their direction. This would save a great amount of grief and suffering.

How gallant it would be if each of us would say, "I promise and will forgive everyone who has anything against me, and from this day, by the grace of Christ, to live as harmoniously as possible with my fellowmen." It is the Christian way of life.

**HARBORING HATREDS.** We can only roughly estimate the number of Christian people who have their lives haunted by hatreds and grudges. There lives a man in a certain city who won't go to church because a certain family goes there with whom he cannot associate "because they cut him short on a financial deal years ago." The significant thing is that the hated family does not go to church either. Yet this man will sacrifice his eternal soul and continue his hatred until he dies because of a small incident years past.

We cannot be happy by holding hatreds. They are like running sores, and get worse as time goes on. They stunt our spiritual growth. They are like ghosts that haunt our mind. We are afraid to meet these people on the street. We cannot work with them in the church. How much better it would be if we could seek to forgive them and ask their forgiveness. The peace and friendship which would enrich our lives will be worth the price.

**THE WAY OF FORGIVENESS.** There is a plan of forgiveness which is worthy of a try by all Christians who may be at odds with another Christian. It is found in Matthew

3:15-17. The Bible tells us that if we have any trouble with others in the Church we are to go to them and talk the matter over. We would be surprised at the happiness which would result. This would mean that we would have to bury our pride. But what is pride? The chances are that after talking over with the person concerned, that the matter would be settled then and there, and we would have gained a friend.

But if it cannot be settled then we are taught to take a few witnesses along. If this is not satisfactory, then we should go before the church. If then an agreement cannot be reached, and our brethren will not forgive us, we are to consider them as heathen and publicans. We are taught to pray for the heathen. Then we should pray for a possible reconciliation with our brother.

**FORGIVE TO BE FORGIVEN.** The scripture tells us that when bringing tithes and gifts to the altar of the Lord we are to consider whether or not we have any disagreements with anyone. If we do, we are to leave our gift and go and make it right, then to return to the altar and present our gift.

If we are intent on giving our hearts and lives to Christ in service we must first consider our relationship to other people. Our Christian service cannot be fully effective if somewhere in the past there is a wrong or a bitter word that has never been forgiven. The past must be cleaned up. Old sores may heal over, only to break out in greater vengeance later on. In asking God to forgive us our sins, we must be absolutely sure that we have forgiven our fellowmen. Here is a secret of a happy Christian life, because a "Christian is forgiving."



## Our Children's Department

MRS. LORETTA CARRITHERS  
SUPERINTENDENT



Dear Children:

The next morning after Jacob had his beautiful dream, he started again on his long journey. When he first left home he felt sad. It was so hard to part from his dear father and mother and to go so far from home because he had done wrong. But now he was happier, for God had promised to be with him and to bring him back to his home again. He walked quickly, therefore, and after he had traveled many days, he saw in the distance, the city of Haran, where his uncle Laban lived. How glad he must have been that his long journey was almost over and that soon he would be among friends.

He went to the very same well outside the city, where Eliezer had waited to meet Rebecca, so many years before. Some flocks of sheep were lying near this well, with shepherds watching them. The top of the well was covered with a heavy stone, so no sand or dust could blow in. Jacob asked the men where their home was and they answered that they lived in Haran.

"Do you know Laban?" said he.

"Yes, we know him," replied the shepherds.

"Is he well?" asked Jacob.

"Yes, he is well," they answered, "and his daughter Rachel is soon coming with his sheep."

Jacob then inquired why they were waiting, instead of watching their sheep and going back to the fields. They said that they only uncovered the well when all the flocks were gathered together, so they could water them all at once and as Rachel had not come, they were waiting for her. Just as they were speaking, Rachel came with her father's sheep.

In that country the young girls often took care of the sheep and the dear little lambs. They would go out early in the morning, when the sun was painting the sky such beautiful colors, and they would stay in the fields watching the flocks till the sun went down and it was time to put them in the folds where they stayed all night.

I wish you could have seen Rachel, children. She was very beautiful, with fair skin, long, dark hair and lovely dark eyes.

As soon as he saw her coming, Jacob rolled the heavy stone away and watered the sheep for her. Then he kissed her and told her that he was her own cousin. When Rachel heard that he was Rebecca's son, she ran quickly to tell her father, for she knew that he would be as glad to see Jacob as she was. Laban was indeed pleased to hear that his nephew had come. He ran out to meet him, put his arms around him and kissed him, just as if he had been his own son.

Then they all went to Laban's home and there Jacob told his uncle of his father and mother and of their home. He told him also how he had deceived his father and brother. But I am sure he said he was very sorry. Then he told how God had promised to be with him and bless him. Laban said he was very glad to have his nephew with him and he hoped he would make them a long visit, so Jacob stayed and helped to take care of the flocks.

Jacob loved Rachel very much, and wished to marry her so he promised to work for Laban seven years if Laban would give Rachel to him. Jacob worked very hard.

Soon the seven years were up and Laban gave Jacob a wife, but Jacob did not know that he was being married to Leah, Rachel's sister, for she had a veil on her head which covered her face. Jacob was disappointed because Laban had wronged him just as he had wronged his father and brother. Laban promised to give Rachel to him if he would work for him for seven more years. Since Jacob loved Rachel very much, he worked seven more long years that he might have her for his wife.

Finally Jacob took his family, his sheep that he had earned, and all of the possessions that he had earned and started for his old home. Perhaps he was anxious to see his father and mother again, for he had not seen them for a long time. Also, he wished to claim the promise which God had made to him, he was anxious to get away from Laban, too, for they did not agree on all of their dealings. However, before they separated entirely, they became friends again.

With love, in Christ's Name

Aunt Loretta



## Home Coming At Warsaw, Indiana and

### Reception for Dr. R. F. Porte

A very successful combined Homecoming and Rally Day was observed at the Warsaw, Indiana Church, Sunday, October 19th. The afternoon program was in the form of a reception for Dr. R. F. Porte and family, who recently came to us from Nebraska.

A crowd of approximately 200 people was on hand to hear Dr. Porte deliver his first message. Special music was given by the choir under the direction of Mr. Vernon Miller. Following the worship service the adults convened as one Sunday School class under the leadership of Mrs. D. A. C. Teeter. The Sunday School offering of some \$20.00 was given to the coal fund, as were all other offerings of the day. Practically all of the \$125.00 coal bill was taken care of.

After a bounteous dinner the group convened in the auditorium for the afternoon service. The following program was given in honor of our new pastor:

Song by the congregation

Welcome to the guests ..... Albert Hartman

Devotions ..... Rev. J. W. Brower

Solo, "Send Out Thy Light" ..... Vernon Miller

Reading ..... Mrs. Jennie Bennett

Piano Duet .... Misses Bette Ellen and Joan Yates

Welcome to Dr. Porte and family .... Condict Smith,

Representing the congregation

Welcome extended by ..... Dr. M. S. Livengood

Representing the Warsaw-Winona Lake Ministerium

Welcome extended by ..... Dr. W. I. Duker

Representing the Indiana District

Greetings from former pastors who were unable to be present

Response ..... Dr. Porte

Address ..... Dr. W. I. Duker

Benediction.

The committee in charge of the day was Mrs. Condict Smith and Mrs. Joyce Saylor, with Mrs. Allen Shaffer in charge of the dinner.

Holy Communion is scheduled for November 16th.

Miss Luella Long, Cor. Sec.

## Home Coming at

## Roanoke, Indiana

The annual Homecoming Sunday has been a feature at the First Brethren church for several years. The services last Sunday were marked by the largest and most successful efforts of the local congregation. Many of the old parishoners and friends were present from many places. Some had not been back to the home church for years. The program was arranged by a committee composed of Miss Lorena Zent, Mrs. Myrtle Bois and Mrs. Vern Stoffer. The Sunday School met at 9:30 A. M. with Marion Kreamer as the Superintendent who gave the opening welcome. Miss Helen Humke rendered an accordion solo. After the class session, followed the Morning worship services. Special anthem by the choir, and a quartette of young men from Manchester College.

The sermon of the morning was delivered by the pastor Rev. S. C. Henderson. At 12:30 a bountiful basket dinner was served in the church basement.

The afternoon service at 2:30 P. M. The special music by the quartette and a piano solo by Hanson of Auburn. The guest speaker was the Rev. A. E. Whitted, pastor of the Ardmore Heights Brethren church at South Bend. Rev. Whitted was pastor of the Roanoke church 28 years ago. He was greeted by many of his old friends. Mr. Whitted spoke feelingly about his recollections of Roanoke and his pastorate. His message was both timely and helpful. He was accompanied by Mrs. Whitted, Rev. and Mrs. Oberholtzer of the Huntington Brethren church were also present.



Laid  
to Rest

**KELLEY**—Karl M. Kelley was born at Winona Lake, Indiana, October 31, 1888. He met an accidental death October 26, 1941, aged almost 53 years.

He was united in marriage to Ora E. Mitterling March 2, 1914, the ceremony being performed by the writer who was their pastor. Both Karl and Ora were in their youth baptized and received into the First Brethren Church of Warsaw by the writer. Karl leaves his wife and three children, Ora Jean, J. Robert and Lois Eleanor, and two sisters besides other relatives and a host of friends.

When the True Blue Class of the Sunday School was organized years ago Karl was the first president and Ora the first secretary. At the present their son, J. Robert, is president of the same class. All of their children are loyal and active members of the church. If all youth were thus brought up in the church by Christian parents, what a different world this would be.

The funeral was conducted by the undersigned, assisted by Dr. R. F. Porte, the new pastor of the Warsaw Brethren Church. May the Lord who knows and understands, bring comfort and ever needed blessing to the bereaved family.

G. C. Carpenter



# With the Ministers

## WESTERN PENNSYLVANIA MINISTERIUM

The Western Pennsylvania Ministerium met at the home of Rev. and Mrs. Floyd S. Sibert, Pittsburgh, Monday November 18th.

After a delightful dinner, prepared by the wives, the business meeting was held with President W. S. Crick in charge. Following the business Rev. and Mrs. Sibert made arrangements for touring the East Liberty Presbyterian Church. This church was erected by Andrew Mellon for the congregation at a cost of \$4,000,000. It was very inspiring. It includes a Sunday School to accommodate 2,000 persons; an outer court with an open air pulpit; an extensive audio-system and pipe organ with 6944 pipes, ranging from 32 feet to the length of a lead pencil. The church is fully equipped to take care of the spiritual, social and physical needs of the congregation. Daily tours are conducted taking about one hour to be complete.

The next meeting of the ministers will be on Monday, January 5th, with Rev. and Mrs. Chester Zimmerman as host and hostess.

Mrs. Chester F. Zimmerman, Secretary



## Among the Churches

### Post Card Publicity

## NEWS FROM THE BERLIN BRETHREN CHURCH

We are glad to report a few recent activities of the Berlin Brethren Church. Four nights of pre-communion services were held October 14 to 17, with the communion service on the following Sunday night, October 19. There were 175 seated at the communion tables, all of whom participated in the complete order of feet-washing, love-feast, and eucharist. As is the custom of this church the offering for the Mission Board of the Brethren Church of Pennsylvania is placed in the envelopes provided at each place at the communion plates. This offering amounted to \$116.25. This is considerably more than one half our apportionment for 1941-1942. The other offering will be received in like manner at our communion on Easter Sunday night.

The annual Father and Son Banquet fostered by our Men's Bible Class and Laymen's Organization was held Tuesday night, Nov. 4th, with 118 men and boys at the tables. An excellent address was given by Rev. Galen R. Blough, pastor of the Somerset Church of the Brethren. A free-will offering of \$40.85 paid for the cost of the banquet and \$18.00 more to be applied on our church building debt.

This is the fifteenth year of our new church building. It was decided by the church earlier in the year that we should lend every effort to liquidate the remaining \$4,600.00 indebtedness on the building, this year. The Finance Committee and members of the church have been diligent in this task, and before the year is concluded, this task will also be concluded. Already there is talk of a building repair fund for next year.

This is much needed, and we believe it, too, will be done in order.

Our Sunday School Rally Day was hindered this year by several necessary shifts and postponements due to an infantile paralysis ban on children's attendance. Nevertheless we have our normal attendance.

Our Woman's Missionary Society is doing excellent work. During the pastor's absence, October 26th, this group of sisters cared for the Sunday night service, making it their public service goal. Mrs. Clarence Y. Gilmer, the good wife of our pastor at Vinco, brought the address of the evening, and Mrs. Shirley Price Wissinger of the same church brought several vocal solos. This was much appreciated. Our sisters also decided to have their class on Evangelism taught by their pastor at the regular prayer meeting hour. We anticipate this will not only enlarge our interest in personal-evangelism, but in the prayer meeting as well.

The church community Thanksgiving service will be held in our church this year, Wednesday evening November 26th, at 7:30 o'clock. The message will be brought by Rev. John N. Bethune, pastor of the Evangelical and Reformed church. Our choir will furnish the special music. The offering will go to the Somerset County Children's Aid as usual.

We are also planning for the annual offering for our Missionary Board of the Brethren Church, or Thanksgiving Offering. We trust this will be commensurate with all our other financial and spiritual interests.

This church is very generous in the loan of its pastor to the many interests of the denomination and the Pennsylvania District. Besides his time consumed on the many boards and committees and the summer camp program the church gave liberty for him to hold a week of services, for the Terra Alta, West Virginia, Cooperative Brethren and Church of the Brethren Church, October 20 to 26. We were splendidly entertained during this meeting, at night and for breakfast in the home of Brother and Sister Frank Guthrie, and all the other meals—we shall never forget, and fellowship that was genuine—we received, each at some different home. Thus we were not only cared for, but afforded an opportunity of furthering acquaintance and we trust, as well, the cause of Christ. We thank these kind friends. Two were baptized. One a lad of around 14. Another a friend who will be 85 this coming February. This aged brother baptized as nicely as any youth could. This was a victory and cause for rejoicing, not only in heaven, but in Terra Alta as well. These two and another by relation were received into the church there. There were 48 at the communion service on the Sunday night. A liberal offering was given their servant in recognition of his services and in appreciation of the loan made by the Berlin Brethren Church. We thank both our church here at Berlin and the church at Terra Alta for this opportunity of service and their cooperation and spirit of helpfulness in it all.

N. V. Leatherman, Pastor

## ARDMORE BRETHREN CHURCH

South Bend, Indiana

It has now been a month since we left the Gratis, Ohio church, where we spent four very pleasant years of service, to begin our new work with the Ardmore people here in Northern Indiana. These Ardmore Brethren have received us right royally and things in general have been so pleasant we already feel very much at home in their midst. We found them to be lovers of the WORD and anxious that the message it holds be told to the community and to the whole world. Our attendance has advanced with each service.

On the first Sunday we began planning for our Rally Day and Home-Coming services. It was finally decided that this service would be held on November the 2nd. We set our goal at 175 and immediately went to work, both pastor and lay folks, to see to it that no disappointment should be felt when the services of that particular day were over. It rained most every day of the last week of our preparation which made calling and the work in every way quite unpleasant, but when the record on the morning of the 2nd was made and placed before us the unpleasant weather we had experienced was forgotten, for that record read, not 175 but 204. This gave a very graphic picture of what this church might do and what she will do by the help of our Lord. We thank Him for this victory.

Our son-in-law J. Garber Drushal came over from Columbus to give the morning message and Rev. E. A. Duker of South Bend, a former pastor, gave the Home-Coming address at 2:00 p. m. The big day closed with a rousing service at 7:00 when the pastor brought the message. These services were each augmented by special musical numbers arranged by Paul Whitmer, our faithful music director.

We are now planning a family night for the Thanksgiving week, and for services at the Christmas season. Missions being given first place throughout November, which we have designated as Loyalty month, and the White-Gift, another missionary endeavor, taking the lead through December.

We have been reading with great pleasure the accounts of the Lord's work from the different brethren over the entire brotherhood. May the Lord bless abundantly His work everywhere.

A. E. Whitted, Pastor

#### REVIVAL AT TWELVE MILE, INDIANA

Just closed a mighty fine meeting at the Corinth Church at Twelve Mile, Indiana. The pastor, Brother Overholtser, had everything all ready and we went down there on Monday, October 27th and closed on November 9th. I had been pastor of that church for six years in the early part of my ministry.

While this church is strictly a country church, yet a more loyal church cannot be found in the brotherhood. We had all kinds of weather. It rained and snowed for several days, but that did not dampen the interest in the meetings. In fact the interest was so high that we questioned the advisability of closing them at that time.

The attendance was steady from the very beginning and each evening there were new faces until the house was practically full. But the good attendance was not all that was gained. Some very fine people in the community accepted Christ and were added to the church. One fine family of three, another mother and her two sons, and some fine young people. Also many who had been careless about church attendance were found in the services again. We praise the Lord and feel that He was with us and we thank God for victories won— for without Him we could do nothing.

There is a mighty fine group of people there and they certainly did a fine job of taking care of the pastor and evangelist. To us it was like going back home and meeting old friends again. Brother Overholtser is a great yoke fellow. He is a good pastor and certainly camps on the trail of those away from Christ. We appreciated the wonderful fellowship of all of them and their many kindnesses shown us in opening their homes and entertaining us and for the nice offering.

We praise the Lord for the souls saved. Praise His Holy Name.

C. A. Stewart

## News From South America

### ARGENTINA

The work of the Brethren Church in Argentina is going forward nicely. The winter is past and with warmer weather there is less sickness and a better attendance at our meetings.

In Rosario during my last visit, Oct. 2-6, each of our two halls was filled at each meeting and there more conversions than in any previous visit. Many have publicly accepted Christ. A nice group is being prepared for baptism.

We also celebrated the Lord's Supper with twenty six members taking part, some of them for the first time. Participation is the best evidence of the blessing of the Lord upon the service when observed in apostolic form. I have never known converts to lose faith in this form as a result of their participation. On the contrary, those who witness our observance of the Lord's Supper become convinced that it is the proper way.

Our halls in Rosario are too small and we are trying to find a large hall centrally located in which we can combine the work of the two centers we now have and then extend the work to one side where there is a large district without any Gospel work whatever. Brother Zeche and family are patiently occupying a house which is built partly with only zinc walls and he should have a more commodious home for his work. There are several vacant lots which would be just what we need, but it seems that our resources will not permit any building this year. The money spent for workers would go much farther if we had proper buildings for the work.

In Buenos Aires brother Anton and family are going forward rapidly. During my week of special meetings there were baptized twelve adult converts and formed a new group for preparation for another time. We also celebrated the first apostolic love feast in Gerli. Sixteen believers, the church members of the church here, took part and were greatly blessed.

Mrs. Anton now has 29 children in her kindergarten school and her daughter Magalena has eight in a sewing class. There are Bible lessons in connection with these classes and there are a valuable means of gaining the love and confidence of the people. Here we have a hall separate from the pastor's home and we are looking for a larger hall combined with a house with a yard large enough for a play ground. Brother Anton has a small back yard which he has fitted up with several swings which are quite an attraction for the children, but there is no shade and the sun is very hot in the summer time.

By means of our visits in the homes of the people we succeeded in winning several families to the work. We have a large district with no other evangelistic work in it and could easily have a branch mission if we had the means to rent another hall.

In Cordoba we have now the help of the mother and sister and two younger brothers of Mrs. Romanenghi who have come from Buenos Aires to live in Cordoba. We are very happy to have them with us. We have about thirty members in Cordoba but they are scattered in all parts and must take cars or buses to get to our meetings. As we had no mission before most of these members began to attend other missions near them. We hope to hold vacation Bible schools in all our missions in December.

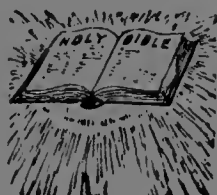
C. F. Yoder

# The BRETHREN EVANGELIST

THE BRETHREN ANNUAL NUMBER

## 1942 Conference Minutes

OF THE  
Fifty-third General Conference  
of the Brethren Church  
HELD AT  
Ashland, Ohio, August 25 to 31, 1941



*The Bible, the Whole Bible and  
nothing but the Bible.*

THE BRETHREN PUBLISHING CO.

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ASHLAND, OHIO



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## TABLE OF CONTENTS

|                                               |    |
|-----------------------------------------------|----|
| Editor's Address—Rev. E. L. Miller .....      | 2  |
| Minutes of the 53rd General Conference .....  | 10 |
| Statistician's Report .....                   | 14 |
| Financial Reports .....                       | 29 |
| 1941 Woman's Missionary Society Minutes ..... | 39 |
| 1941 S. M. M. Conference Minutes .....        | 44 |
| The National Ministerial Association .....    | 51 |
| National Conference Organization .....        | 54 |
| Ashland College Trustees .....                | 57 |
| District Conference Organization              |    |
| Southeastern District .....                   | 58 |
| Pennsylvania District .....                   | 59 |
| Ohio District .....                           | 62 |
| Indiana District .....                        | 64 |
| Central District .....                        | 65 |
| Mid-West District .....                       | 66 |
| Northern California District .....            | 67 |
| The Ministerial List                          |    |
| List of Active Pastors .....                  | 68 |
| List of Ministers Without Churches .....      | 70 |

# The Moderator's Address

*By E. L. Miller*

To the Vice Moderator delegates and friends assembled at this conference, Greetings. God has been good to us all along the line and here we are again assembled as a National or General Conference of the church which we love and to which most of us have given of our substance and life in no little measure. I feel that no other motive or desire other than to further serve our beloved church and to make her count for the most good in the world, has brought you together. The sacrifices made to be here at this time would be altogether unnecessary were you not under the direction of the Spirit of God to do your best as members and parts of the general Brethren church to make her a power of God for every good possible. So again as your moderator the past conference and year, I thank you for your continued enthusiasm and support of the local, district and general work of the organization. We are an organization "not for profit", as the charter says, but we are set for the greatest profits obtainable, spiritual uplift and physical welfare of the church and its auxiliaries and salvation of souls.

It might be in order for us to speak about the great heritage that is ours, to note the pit from which we have been digged, and such, but others will no doubt touch on these things during this conference. We might also touch on our doctrinal position with profit. But here again we will be regaled by those set for such work. Suffice it to say that we stand where we have always stood as Brethren and Tunkers. The effort to fasten on us doctrines that have not been taught during the years as real Tunker doctrines has failed and even though some folks do insist upon believing in those things, there being room

for controversy, we feel there should be no inclusion of such a binding on the church at large. In essentials and proven things unity should be our position now as in former years, and then in things open to debate let each decide for himself where he will stand. That has been the gracious position of our church during the years and now since the storm has subsided let us again love and live together on the historical position of the church.

Speaking again of the peace and harmony that reign among us. I would like to stress the fact that it is not the peace of the cemetery, but of sympathetically co-operating groups within the greater body of the church. The misgivings with which we assembled at last year's conclave were soon dissipated and the sunshine of God's love shone supreme. The last conference was a live, awake and forward-looking gathering, and the results during the year have been gratifying. It has been said that differences among us during the past twenty or twenty-five years have put us back just that many years in real growth. We are told the strength of the Brethren church is now what it was about twenty or more years ago. Be that as it may, we are better fitted right now to make real progress than at any time in the past score of years. Numerically it may be so though we have shrunk that much, but as storm has cleared the atmosphere, so our disturbance has cleared the deck for more concerted and effective action among us. Deplore we may the unhappiness of recent years, the only thing for us to do is what we do—order full steam ahead and forward action along the line. Militarily they say the best defense is well-directed offense. So the peace-loving Brethren have taken a page out of the book of military tactics.



and we have proved the worth of such attack.

So to-day the new Moderator takes hold with the conference machine in excellent running condition, and everybody in readiness for a happy and successful journey, and this for the entire coming conference year as well as for this conference week proper.

Since last we met things have not all been rosy among us. We have sustained some great losses among our leaders, both in the ministry and among the laity. Mighty oaks have fallen, and what are we to do about it? In one sense they can never be replaced, but in another we MUST replace them or fail. So it is up to all of us to work and pray so that these breaches in the wall shall be closed up speedily. Young men and women MUST respond to the call to service in greater numbers than ever. The local church needs them and so do district and general conference Boards and institutions. Leaders are not born such, they are made by the work of the Holy Spirit and the educational institutions of the church in conjunction with the encouragement of the Christian homes. Let us more than ever encourage the young people to take hold and to let God have His way with them. Sorry to say we have seen how the young may be influenced in the wrong manner and take wrong courses as a consequence. What we need are thoroughly consecrated young men and women, properly balanced and minus any anatomical complex. The Brethren have always been a solid, substantial, thinking folk. Let us not yield to any wild-fire or high pressure enthusiasm which hurts as much or more than it helps. Poise and self-control spiritually are as much worth while as they are in any field of service. It will be very difficult to replace a Dr. Beachler in our midst and councils. God used him mightily in many ways for the good of the church. But Dr. Beachler would not expect us to stop because he has been called. We had the opportunity to spend some hours with him during the last year of his life, and I know that his word to us would be to

GO ON. I use him as an example of all the workers called from us. They had to lay down life's burdens, it is ours to take them up and push ahead to the glory of the God whom they loved and served. As often said, God takes the worker but the work MUST go on. It is up to us to see that those who labored so well shall not have labored in vain.

Other things have befallen us during the year that do not savor of happiness. Churches have been disrupted and members have been set out of their church homes. This means reorganization and rebuilding. It is too bad that the law sees us in a wrong light. But the Lord knows what is right and all will come out good in the end. It is some satisfaction to know that where some of these folks have been set out they are going right on with services and are planning new church homes. In others of such dissident groups that are those who are as faithful to the real Brethren church and its institutions as any of us. Such have our compliments and prayers. God may yet work out a solution in such places that will glorify His name and make us all one once more. I do hope and pray for such an enlightening, for I am persuaded these conditions existing are the result of misinformation or no information. I say this for I have had many come to me for the true story of things. Then one church house was burned to the ground. That's bad. But good is coming out of the great loss in that, Phoenix-like, a newer, and better building is arising from the ashes and cinders. More power to folks who will not say FAIL. Such warriors with the never-say-die spirit have the spirit of the Brethren fathers indeed.

One of the farthest reaching moves of last conference was the resolution to put the church general on a budget basis or system. That is very business like and commendable. By so doing we shall not play up one institution or auxiliary to the hurt or neglect of another just as necessary or essential to the welfare of the church. Having seen something of what the committee appointed has done I feel we are

making seven-league steps in the right direction. During this conference you will have this matter brought before you for your consideration. My plea is that you do CONSIDER it well. The working of the plan may not be accomplished in a few weeks, months or even years. But working toward the goal will bring us to it if we faint not and grow not weary in the process. We have been giving about what is necessary to carry on the work of the church but the gift has not been properly spread. It is no insinuation of carelessness that I bring, it is only that we have not been informed properly all along the way and so we give in a lop-sided manner. It is high time we correct this error or some of our most valued institutions are going to suffer beyond that which they can bear. So again I say, let us use business methods of proven value in carrying on the business of our church. And this we can do by passing the budget plan of raising and spending our monies.

It is a pleasing thing to your speaker that the folks have responded so finely to the calls of at least some of our auxiliaries during the year. The goal set by the Mission Board was thought rather high, but you have overshot the mark nicely. The Publishing House or board also set a goal for you and again you went them considerable better. That has rejoiced our hearts. All you have given to either of these Boards will be used carefully and well. Each Board will make its report some time during these sessions, and I shall not try to steal any of their thunder. But some of us felt a few years ago that in spite of the location of our Publishing house it was poor business to sell in a down market, and we opposed the idea. But under the leadership we then had, sell we did and proceeded to pay high rent for the same quarters which we could have had at far lower rental. And owing most of the money of its indebtedness to an affiliated organization of the church, we were all the more opposed to the sale. But a legal knot was struck and the sale was made. Now again good seems to have come out of it all. The

fine building soon to be occupied by the Publishing Company, and other of the auxiliaries later, is a credit to the church and it will be a money saver over the year. Besides it is now where many have thought it should have been in the first place, close to the College and our present conference meeting place. Those who had charge of locating a proper lot and then proceeding largely by faith to build have our commendations and commendation and so have you who are furnishing the wherewithal. That Publishing House matter surely solved itself or was solved for us by those in charge far more easily than most of us had thought possible. Let us take it as an inspiration to move forward in all things.

While we have the Publishing interests in mind, might we also say that here is a place where information for us all should be compiled and distributed over the brotherhood. To that end some of our district conferences have passed resolutions regarding getting *The Evangelist* into more of the homes of the church. Here a lowering the price would be a big incentive for many to subscribe. Can not some plan be worked out by the Board or conference whereby a dollar subscription price could be set? Larger sales with smaller profits have made more than one business man successful. Maybe we can take another lesson from the business world. I know I well that financial involvements must be considered. But that is what we are here for right now. And so far as progress of our church is concerned, I feel the Publishing House can have more to do with it than any other auxiliary, not except the mission boards, general and district. Maybe something like this is in the back of the heads of the Publishing Board. If we fetch it front and out to us. I am persuaded that in a democracy the people will better respond to the needs of a democracy when they are kept fully informed of what is going on and what is needed. Let us proceed much the same way in our oft called democratic Brethren church. And please don't get excited at the word democratic, for I have spelled

each time with a lower case d. The Publishing Board has its problems as they will tell you, but we must all put ourselves to the solving of them, And I go no further into their work than to say that their publications have undergone a wonderful change for the better the past two years. Keep it up and help us to get this material to the greatest number of our people. Less than two years ago a good brother, now gone to glory, told me that he used to hide *The Evangelist* when it came to his home and read it much like a lot of you older fellows used to steal away to read a Nick Carter or Wild Bill wild west novel. But he said, conditions have changed and now I call the group together and read them the whole thing the evening it arrives. And I am sure that brother was only one of many who were heartily ashamed of what we were producing in the name of God, church and religion. Surely such complimentary remarks regarding your work should make you feel good, you editors and members of the Publishing Board. But do really do something about getting *The Evangelist* into more homes even though we must subsidize the thing some way or other. I will feel the dollar per year subscription price will help wonderfully. The details of any such move must be worked out in conference and let us go to it.

The effervescent and irrepressible J. Ray Klingensmith has been on the job in real fashion the past year. He is full of the finest spirit and no mistake was made in selecting him to act as field agent for the Mission Board. But why shouldn't he be in high glee all the while? You responded to his call and that of his Board by giving him the necessary funds to carry on during the year. Let us keep that young man pepped up and bubbling over with missionary fervor by continuing our gifts to the work we have called him to do. He is in the same fine fettle that we find the workers in the Publishing house and for about the same reason, the church is backing him and them up. The old coloreditty, "We'll roll, we'll roll the chariot long, and we'll all hang on behind," has

something wrong with it. Brother Ray could not roll the missionary chariot along with all the rest of us hanging on behind. But with each doing a little pushing or pulling with him he can go places and get things done that will surprise us in the end. Remember, we are only one year out of the woods. The Board did well during the short interim when they had no traveling secretary, but how with our present enthusiastic leader we must not fall down and let him do it all and all alone. Missionary work is a continuing work. This year's fine gifts solve the problem only for this year. Let us show that the Lord's portion for church extension shall not be shorted.

The W. M. S., S. M. M., Sunday School, C. E., and Boys Brotherhood might well come in for some extended comment, but we are all so well informed about their type of work and service that anything said in this article would be unnecessary. But maybe some of us do not know how well these auxiliaries do serve. Not taking *The Evangelist* we are uninformed. Those wonderful women, with their faithful leader, have helped in so many ways that I do not attempt any cataloging of them. But you should know that they have given the Mission Board some two thousand five hundred dollars during the past year. And that's no small change in any preacher's pocket. More power to them too. And the younger ladies are following in mother's, auntie's and grandma's footsteps. The fires of missionary endeavor will not die out so long as we have such loyal folks studying the Word and missionary publications and acting upon the information and instruction given. During the past year the National W. M. S. has given more to missions than the whole Brethren church did the first few years that I was a member of the organization. So we are making progress in spite of what the pessimists might say. I have always been an optimist in the work of the Lord, and I can say truthfully that the women of the church have helped make me the optimist I am. They have stuck to the work with vim and zeal when lots of the men

were shaking in their shoes. And they have been instrumental in starting churches when the men just couldn't see the need. But once the work got going the men were on the job then it was, Betsy and I killed a bear. God bless the W. M. S. and these other auxiliaries that are staying by the stuff and helping put across a successful work for the Brethren and God.

Surely it would be unkind in the extreme were I to close without saying a word about our host institution, Ashland College. Of course we know that the Ashland church is to be credited for much of the preparation for our happiness and comfort. But we are meeting on the grounds of the College. We have here the best place for a conference that we might find anywhere close to Brethren centers. This is and should be known as the hub of Brethren interests. Here we are going to hold our conferences during the years, or at least I hope so, and here we shall have centered most if not all of our church interests. So to the College we owe our thanks for the privileges we are enjoying. But friends this is not some other fellow's College, it is ours, yours and mine. It is Brethren both as to control and ownership. An the influences for good emanating herefrom are excellent. The College is the only educational institution of the Brethren church and the affiliated Seminary is the only seminary of the Brethren church. Others may make claims, but I have told you the truth in the matter. You will be told of the program of the College during the week, but I want to ask that you be there when that time comes so that will know first handed what is what. More than a million dollars investment or value is represented in the College and its holdings. But as you may well know, Colleges do not run on good wishes and fine spun resolutions. Here again the support of the brotherhood is needed in a real way financially. The Board of Trustees is now back of a movement to raise a good revolving fund for College purposes so that when money is needed for a special purpose or to meet bills due, we need not borrow from

banks and pay steep interest, but this fund can be used and payments made back to it as money comes in. And this without interest. This is a very worthy cause and we will meet the need I am sure. Only very recently I met up with a school man, the principal of a High School. Speaking of preparation for school work we mentioned the colleges from which he and I had graduated. When I said I had done my work at Ashland, he replied by saying, "I wish I had a diploma from Ashland. It is a member of the Northcentral Association of Universities, Colleges and High Schools and that means it rates." When checking up on why he made such a statement he again said, "That Association is the highest rated in the country and it means something to be in such company." Of course my chest didn't fall any when he made those remarks. And that is your school of which he was speaking. But it means something to keep in such company, and surely we don't want anything less than the best if we can have it, do we? So we must boost enrollment and also financial backing if we want the College to hold its head up among the rest and best. Other things might be said here about the school but we leave it to the College Hour for anything further here.

It is too bad that our benevolences and Brethren Home must struggle along like they do. Let us have a heart and open up to the calls for help in these things. I know it is easy for us to forget the word of those who have gone ahead in the year gone by, but that is no credit to us and nothing to brag about. Here again the budget program will help if adopted, as it will also for the College. The government, railroads, and other institutions pension their faithful workers when they are no longer able to carry on. Why should the church permit its worn out ministers and leaders to suffer in their old age? Of course we do not run for profit and we do not have the source of income that the government and other institutions have, but we surely have enough to ease up the

shady side of life for those to whom we owe so much.

Now I have touched upon what should be very interesting to us, the institutions of the church, and I have done it purposefully because of questions as to how we are getting along since the tornado hit us a short time back. People want to know just how we are doing and where we are going. And since they are paying the freight they have a right to know. In answer to all their questions I say we are going strong and going nicely. I think that in spite of the major operation we have recently undergone we are doing as well or better than could be expected. I like the glint in the eyes of my Brethren as I meet them in conferences and in their churches. They have that set of jaw also that says they know in Whom they have believed and that they are in the work and Brethren church for keeps. The spiritual state of our churches I feel is very high. As Moderator I am chairman of the committee on the spiritual state of the churches and I here make a partial report, and it is as stated, we are doing very nicely, revivals of religion are held regularly among us and the spiritual side of church life and membership is properly stressed. Our churches are very kind and liberal in lending their preachers to assist in other fields in the work of evangelism. Without such work we shall and should fail. The church was born in evangelism, in a revival, and there is no reason for us to follow in the footsteps of larger denominations in calling off the revival as outmoded, etc. Some of those denominations are seeing their mistake and they are again on the job in revivals and evangelistic meetings. While the revival meeting continues and the missionary offering goes over the top I fear not for the continuance and growth of the church both numerically and spiritually.

Now you have been patient and I may have been too long, but ere I close I want to urge us to hold fast that which we have obtained. Don't let disturbers get among you to disrupt you. Subversive doctrines and speculative prophecies will only wreck

your lives and your churches. The would-be prophets of our day are about as wrong as their predecessors of other days. Were it not so serious it would be to laugh at the way they juggle Scripture and then re-juggle it as their first juggling did not come out as desired or prophesied. And how they do fall out among themselves! One day they are all for interpreting the day in which we live and its signs and the meaning of Biblical prophecies by means of the heathenish pyramids. And what a lot of hokum they have built up around those heaps of stone. Then the next day they fall out about some details or other and soon the whole thing is dismissed. I have read after some of them who, a few years ago pyramidists of the first water, only to read quite recently that they were all mistaken and the pyramids are not safe interpreters of prophecy. How odd that Jesus and the apostles, as well as the later prophets did not recognize the hand of God in building those monuments, that is if His hand was in it. The Lo here, and Lo there, fellows are with us to-day. On the floor of our own national conference in years ago I have heard prophetic statements made by some of our erstwhile leaders that were repudiated in later conferences. Now they got a following each time. How can they reconcile such scamp-ering about, and when were they right? I dare say they were in error both times, or as often as they changed their minds and interpretations. It is too bad that such working at odds exists among so-called church leaders. Let it not be found so among us. There is too much that we do know and understand that needs preaching that this preacher doesn't have time to go into speculative pronouncements. And I don't mean that we should not search the Scriptures for truths that have not yet been revealed to us. But don't let your "think so" go into opposition to God's "know so".

Riding hobbies as preachers and teachers will not help the cause much. A well balanced program with our well-balanced scriptures which are the power of God un-

to salvation. I would like to see every Jew in the world brought to Christ, but I am not going to neglect the work assigned me to reach out after those who seem to want no reaching after. Only recently one of those young fellows so zealous for Jewish salvation tried to interest the Jews of a nearby town in Christ. He got a group of them together one evening on some pretext or other and then tried to put the claims of Christ on their lives to them while they smoked cigars and cigarets all the while. They were not any too attentive and when the time came for the next session they were not even there. So one may neglect the real work while on a wild goose chase. And I don't want you to think for one minute that I am a Jew baiter. I am for the Jew and every other human. I believe there is something great in store for the Jew at the close of this dispensation, but I am not going to ride a hobby and neglect feeding the flock. The isms of the church are much like the ites of the physical body. It means that there is some kind of inflammation at hand. And Ism means about the same. Beware the false prophets, said the Master, and He knew that many would be led astray by their mouthings. They are wolves in sheep's clothing and of such beware. The good old-fashioned doctrines of the Bible as believed in and practiced by the true Brethren are enough for me. And even though I am open to any new revelation or truth, I am going slowly in accepting any. I hope we will prove all things and hold fast that which is good.

And now in a closing word I would again say with the Lord to Moses, tell the children and grown-ups of the Brethren church that they go Forward. It is no credit to a soldier that he has been shot in the back. And I don't want you or myself to be soldiers of the cross that are in retreat with the Devil pouring a withering fusillade into our rear parts. I would be like the lad in Napoleon's army who when told to blow the retreat said he didn't know how, he had never learned it but that he did know how to blow the charge. The

Colonel told him to blow the charge then which he did and the army went across to victory. And I won't blow taps for you either. There are too many sleepers now in the pews and we don't want to increase that number. But I would blow the reveille the get them up call, so that all will be awake and on the job. Remember your adversary, the Devil, is about seeking whom he might devour, and he is getting too many good meals. The Brethren church Must and Will show old Square Face, Aul Nickie Ben, The Old Scratch, in short Satan, that they have no use for him nor his devices be they never so cleverly presented. Don't drag your feet in the work of the kingdom. Don't slow down in the Master's service. Faithfulness shall in no wise lose its reward. Let us be faithful. I am proud of the Brethren church and the Brethren in it. You have done nobly the past few years when under the severest fire. Keep your courage up. Never say fail. Remember God still lives and He is back of us in every good work. We cannot fail if we do our God-given best. Last year in the opening sermon of the conference I said I would be ashamed of you and would have no part in you if you refused to measure up and do the work of Brethren. I still stand on that platform. But how pleased I am that I need not be ashamed of you. How nice that you have measured up. How wonderful that TEKE need not be on the wall for you. We are indeed in the balances. The world is looking our way. Others are not too strong for success on our part. But we are engaged in the Lord's work and in spite of invitation to come down from the walls of service we, like Nehemiah, must say, "Should such a one as I come down?" Then we must answer as did Nehemiah when the enemy on the plains of Ono asked him to come down to the plains of Ono to talk the thing over. I can hear Nehemiah saying "ONO". All manner of pleasant and pleasing propositions may be made you, but again I say, hearken not unto them. We are Brethren and such we intend to r



n. Stay by the ship, for she is righting  
self nobly and better days and greater  
omplishments are just ahead. And  
in I feel moved to close my talk to you  
n that poem, author unknown, but  
ds that should move us, for they are  
ving words. The rhythm, rhyme and in-  
tion of these wonderful words should  
o us and send us about our service to  
Master with greater enthusiasm.  
arken to the poet.

"Go on, go on, go on, go on,  
Go on, go on, go on,  
Go on, go on, go on, go on,  
Go on, go on, go on."

And with that urge to action I leave  
with you this moderator's address hoping  
it might serve somewhat as a stimulant to  
better, more loyal and successful service.  
And may God overrule anything that may  
not have been according to His will. God  
bless and keep you all.

# Minutes of the 53rd General Conference of The Brethren Church

## MONDAY EVENING AUGUST 25

The fifty-third General Conference of the Brethren Church convened in the Ashland College gymnasium, August 25, at 7:30 P. M. Moderator E. L. Miller presiding, and C. C. Grisso leading in the singing of "We're Marching to Zion," after which the Moderator declared the fifty-third Conference in session. Conference sang, "Come Thou Almighty King," "Revive Us Again," and "Stand up, Stand up for Jesus." The Moderator read the Scripture lesson from Acts 15, the record of the first Christian Church Conference, and led in prayer. N. V. Leatherman, Secretary of the Executive Committee made the announcements. Rev. and Mrs. Clayton Berkshire sang, "Beyond the Sunset."

Vice-Moderator S. M. Whetstone brought the opening message of Conference on the subject, "Final Things," using the text, "That I may know Him," from Phil. 3. He reminded the Conference that Christ died not alone to wash away our sins and make us an entrance into Glory, but also that we might accomplish things worth while in life. Some things are necessary that we might know Him:—First, Study His Word—Read the Bible. As the sun-dial failed to perform its function when shaded over with a roof of leaves, so the Bible has been covered with the "leaves" of the fashion plates, catalogues, etc. and has become of no consequence to us. Second, Take more care about the daily habit of prayer. Only is praying as He prayed and as He taught can we be able to do the worthwhile thing. Third, Watch about the things that are sinful. Like Samson we have laid our heads in Delilah's lap. When we become sons of God and brothers and sisters of the Son of God, we must walk like He walked.

Fourth, We must be used by the Son of God. When we know Him, then we will reach souls. Our slim results are in the same proportion as our feeble attempts. Fifth, We must pay the price to know Him. The price must be paid in every walk and occupation of life to succeed. Like the lifting of a ship in the canal-lock, the Holy Spirit can lift us out of the worldly level to that higher level of Christian service to know Him.

The benediction was given by the speaker.

## TUESDAY MORNING (Business Session)

Business session opened with Conference singing, "O Worship the King," and "Lead me to Calvary," led by C. C. Grisso. G. L. Maus led devotions, reading Psalm 4:4-13, and leading to God in prayer. While waiting for a report by the members' committee Conference joined in singing "All Hail the Power of Jesus' Name." Conference membership committee reported 184 Lay, 58 Ministerial, 3 cooperative and 12 District delegates, making a total of 257. The report was accepted and the conference continued. The organization of Conference proceeded. While waiting for results of the election of officers, Conference sang, "Is It the Crowning Day." Announcements were made by the Secretary of the Executive Committee. E. G. Maus reported for the Budget Committee a matter of information for Conference, an open forum discussion was held on budget proposal: as follows:—

## REPORT OF NATIONAL CONFERENCE BUDGET COMMITTEE

In accordance with the instructions given your Special Conference Budget

Committee by National Conference at its next Meeting, August 26—September 1, 1900, the Committee submits the following proposal for consideration.

**Statement of Purposes.** The purposes of the Budget Program of the Brethren Churches of the United States of America shall be

- (1) to coordinate the general interests of all Brethren churches;
- (2) to render a distinct service to the participating churches in return for the offerings given; and
- (3) to promote all of the denominational objectives in order to conserve the unity of the church.

These purposes will be realized through the medium of a newly Conference-created board which shall be known as

#### THE GENERAL BOARD OF FINANCE

The Board shall consist of eight members to be elected as follows:

- by the Missionary Board of the Brethren Church for a term of three (3) years;
- by the Benevolence Board for a term of two (2) years;
- by the College Board of Trustees for a term of one (1) year;
- by the Sunday School Association Board for a term of three (3) years;
- by the Publication Board for a term of two (2) years;
- by General Conference from the list submitted by the Conference Committee on Committees, (one for three years, one for two years and one for one year).

After the first election, the term of office for each member shall be three (3) years.

Each cooperating board shall elect its representative upon the General Board of Finance from its own membership.

**Officers.** The Board shall organize by electing annually a president, vice president and recording secretary. The duties of these officers shall be the same as those

usually attributed to the respective officers.

**The Executive Secretary.** The Board shall employ a full time executive secretary who shall be provided with an office and sufficient clerical help to carry out the policies and instructions of the Board. The Executive Secretary shall be held strictly to the administration of the work of the Board and responsible for all acts to the Board. He shall receive and acknowledge all monies sent to the General Board of Finance, deposit the same in the bank in the name of the Board, make quarterly reports of receipts and expenditures to the Board.

**Meetings of the Board.** The General Board of Finance shall meet not less than once each quarter during the year. The general business of the Board shall be conducted at these meetings. At the meeting prior to the meeting of General Conference, the Board shall have in hand in writing the request of each cooperating board for funds needed for its particular work for the ensuing year. The Board shall then proceed to prepare an annual budget of general operating expenses and apportionments to each cooperating organization or board in accordance with the request and accepted needs of each. The apportionment must be approved by the cooperating boards and General Conference.

**Definition of Funds.** The term funds refers only to the regular offerings taken by each church in a systematic manner for the support of the general interests of the Church. The term does not include monies raised to meet local expenses. It does not include annuities or special gifts designated for special purposes.

**Issuance of Literature.** The issuance of literature for the five cooperating boards for the purpose of arousing interest and the resulting support for each board shall be centralized in the office of the General Board of Finance in cooperation with each cooperating board, but this should not interfere with special bulletins or news items that each board may desire to publish independently at its expense. The cost of

literature shall be proportionately charged to each cooperating board.

**Times at which appeals for funds be made.** Although the manner of raising the necessary funds in each congregation or church shall be left to the discretion of each church, it is strongly urged that a systematic plan be presented in each congregation whereby the funds be raised on a weekly, monthly or quarterly basis, or upon the usual dates or times for the special offerings.

**Disbursement of Funds.** The funds received by the General Board of Finance shall be distributed quarterly to the various cooperating boards upon the proportionate basis approved by the General Conference.

**Operating Expenses.** If possible an amount not to exceed 10 percent of the total funds received may be used for the cost of operation. This cost should be apportioned prorata to the cooperating boards.

It is further recommended that this proposal shall be submitted for approval in the following order:

1. Each of the cooperating boards
2. The ministerial Association
3. The General Conference

It is also recommended that a visual or graphic picture of the gifts for a period of years be presented to the churches for the purpose of making comparisons with former years.

The Committee agrees that the Moderator of General Conference shall be asked to call a meeting of the ministers before Conference at Ashland, Ohio, for the consideration of this proposal.

Submitted by Special Conference  
Budget Committee

Members present

E. G. Mason

A. Glenn Carpenter

J. Ray Klingensmith

Fred Vanator

Members not present

Mrs. U. J. Shively

Rev. Lester V. King

Conference agreed to hear the Moderator's address. C. C. Grisso led in singing "We're marching to Zion," and led in prayer. E. L. Miller presented the Moderator's address, which according to Conference ruling becomes the property of Conference and will be dealt with by the Committee on Moderator's address. The election of officers resulted as follows: Moderator, E. G. Mason; Vice-Moderator, J. Garber Drushal; Secretary, L. E. Linow; Assistant Secretary, L. V. Kirk; Treasurer, D. F. Benshoff; Statistician, W. S. Crick; Committee on Committee, John F. Locke, chairman, W. S. Bell, W. Duker. The new Moderator was introduced and presented with the gavel, and the retiring Moderator dismissed the session with prayer.

## TUESDAY AFTERNOON

C. C. Grisso led in singing, "We Marching to Zion," and "My Savior Love," Moderator E. G. Mason presiding. S. E. Christiansen led devotions, reading Eph. 6:1-3 and Gal. 6:7-9 and leading in prayer. J. Garber Drushal brought a message on the subject, "A Reaper W. Forth to Sow." The speaker introduced a question, "What did the Sower do when he sowed his second crop?" He probably tried to correct the difficulties. We reapers of much sorrow and suffering day. What seed shall we sow for the future. First, as a nation, we must sow the seeds that will yield the harvest of freedom. This nation used to be a responsibility of God and man. Second, a Church we must learn from the present for the harvest of the future. If the winter of crisis is here, is not the springtime seed-sowing and harvest near? Third, Look to our development as individual Christians. Remember that Jesus said, "Greater works than these shall ye do." Remember also that the greatest latent power is the spiritual power of each individual. It is not too late for yesterday's harvest, but it is too late to sow seeds for tomorrow. C. C. Grisso dismissed the assembly with prayer.

## TUESDAY EVENING

C. C. Grisso led Conference in the singing of "We're Marching to Zion," and Faith of our Fathers." The Moderator turned the program over to the Brethren Home and Benevolent Board, with the President of the Board, F. C. Vanator presiding. E. M. Riddle led to the Throne of Grace in prayer. Vernon D. Grisso presented the address and recommendations to the Board. The fine management and planfulness of the Brethren Home were highly praised. Some needs of the Home presented were:— (1) More aged, needy Brethren people in the home; (2) Needy overannuated ministers or their wives to reside at the home; (3) the opportunity to look after more needy Brethren, and (4) more bequests and wills for the home, which would be brought about by more Brethren residents. The session was then turned back to Conference Moderator, and Executive Secretary made announcements. Rev. and Mrs. Samuel Adams sang the Gospel song, "Alone." Floyd Sibert preached the sermon of the evening on the subject, "Behind the Cross of Christ." "Why did Jesus die on the Cross," was the question opening his remarks. The greatness of God is pictured in the willingness of Jesus to come down amongst theretchedness of men to die on the Cross. Shall we not catch the spirit of self-giving in the light of the Sacrifice of the Son of God? The least we can do is to be faithful unto death. Let us come back to the Cross.

The speaker pronounced the benediction.

## WEDNESDAY MORNING

## (Business Session)

Conference opened business session by singing "Rescue the Perishing," Clayton Berkshire leading, and Moderator Mason at the chair. D. C. White led devotions, reading Matt. 26:36-39 and leading in prayer. Minutes of all previous sessions were read and approved by Conference. Conference membership committee reported an additional 26 Lay, 6 Ministerial,

5 District, and 3 Cooperative delegates, for a total of 294. The report was accepted and the committee continued.

District elections for Conference executive committee were as follows:—Central District:—W. C. Benshoff; Indiana:—S. M. Whetstone, Delbert Flora; Mid-west District:—R. F. Porte; Northern California:—Frank Gehman; Ohio:—J. G. Dodds, C. C. Grisso; Pennsylvania:—D. C. White, W. S. Crick; South-eastern District:—H. A. Logan, John F. Locke. Conference approved these elections by motion. The committee on committees presented their report as follows:—

Rules and organization:—J. Garber Drushal, M. A. Stuckey; W. E. Ronk.

Finance Committee:—D. F. Benshoff, C. G. Wolfe, Harvey Amstutz.

Conference Membership Committee:—J. Garber Drushal, Clayton Berkshire, Vernon Grisso, W. St. Claire Benshoff, Cecil Johnson, Arch Furry.

Committee on Moderator's address:—W. C. Benshoff, R. F. Porte, Freeman Ankrum.

Resolutions Committee:—Delbert Flora, Floyd Sibert, J. W. Platt.

Christian Education Committee:—E. G. Mason, C. L. Anspach, R. R. Haun, M. P. Puterbaugh, Harvey Amstutz.

Committee on the spiritual state of the churches:—E. G. Mason, George Jones, C. Y. Gilmer, Frank Gehman, W. C. Benshoff, Sam Adams, J. D. Kemper.

Committee on Peace:—R. R. Haun, E. M. Riddle, Chester Zimmerman.

Fraternal Relations:—(3 year term) C. A. Bame, Claud Studebaker.

Ways and Means:—Milton Bowman Dyoll Belote, Paul M. Naff.

Budget Committee:—Continued as at present.

Brotherhood Committee:—George Jones, N. V. Leatherman, W. S. Benshoff.

The report was accepted.

The statistical report was presented by W. S. Crick, as follows, and accepted by Conference:—

### NATIONAL STATISTICAL REPORT

For the Year ending March 31st, 1941.  
This Summary compiled August 26, 1941.

During the Statistical Year ending March 31, 1941, THE BRETHREN CHURCH added 928 new members, a gross gain of six percent. The usual losses included 145 by Letter and 151 by Death, 296, making the Net Gain 632 members, four per cent.

However, in addition to the usual year-to year loss through dismissals and membership Roll revision, one Church (Flora) reported the loss of 79 members by "Dismissal", and another (Masontown) evidently cut its membership list exactly in two, making a loss of 234 members. These two causes, Dismissal and Membership Roll Revision accounted for the extraordinarily large loss of an additional 527 members. These, added to the 296 lost by Letter and Death makes the Total Loss 823 members, leaving the Net Gain only 105 Members.

There were 95 churches which responded with Statistical Reports, many of them incomplete, to the District Statisticians. These 95 Reports show a total membership of 16,153. However, this is not complete, since this Statistician knows of at least three small churches in the Pennsylvania District which did not report, besides the Johnstown First and Conemaugh Churches which did not send this Statistician any report, but which contain a large number of BRETHREN, as evidenced by last Mission offering from these two Churches totaling some \$1,500.00.

These 95 reporting Brethren Churches are located in seven Districts. Formerly, 167 Churches reported from Nine Districts, a total of some 31,000 members. The two Districts not reporting this year nor last are Southern California and North West Districts, which had reported 15 Churches and some 4,125 members.

The Seven Districts reporting through their Statisticians to the National Statistician are Central, Indiana, Mid-West, Northern California, Ohio, Pennsylvania and Southeastern.

The following tabulation shows the active strength of the Seven Districts:

#### Members

|                        |      |
|------------------------|------|
| 1. Central .....       | 1,1  |
| 2. Indiana .....       | 6,1  |
| 3. Mid-West .....      |      |
| 4. N. California ..... |      |
| 5. Ohio .....          | 3,1  |
| 6. Pennsylvania .....  | 2,1  |
| 7. Southeastern .....  | 2,1  |
|                        | 16,1 |

#### Ministers

|                        |  |
|------------------------|--|
| 1. Central .....       |  |
| 2. Indiana .....       |  |
| 3. Mid-West .....      |  |
| 4. N. California ..... |  |
| 5. Ohio .....          |  |
| 6. Pennsylvania .....  |  |
| 7. Southeastern .....  |  |

#### Churches

|                        |  |
|------------------------|--|
| 1. Central .....       |  |
| 2. Indiana .....       |  |
| 3. Mid-West .....      |  |
| 4. N. California ..... |  |
| 5. Ohio .....          |  |
| 6. Pennsylvania .....  |  |
| 7. Southeastern .....  |  |

#### Parsonages

|                        |  |
|------------------------|--|
| 1. Central .....       |  |
| 2. Indiana .....       |  |
| 3. Mid-West .....      |  |
| 4. N. California ..... |  |
| 5. Ohio .....          |  |
| 6. Pennsylvania .....  |  |
| 7. Southeastern .....  |  |

#### Total Expenditures

|                        |         |
|------------------------|---------|
| 1. Central .....       | \$ 11,0 |
| 2. Indiana .....       | 96,1    |
| 3. Mid-West .....      | 3,0     |
| 4. N. California ..... | 3,0     |
| 5. Ohio .....          | 40,1    |
| 6. Pennsylvania .....  | 29,1    |



|                    |           |
|--------------------|-----------|
| Southeastern ..... | 17,079    |
|                    | <hr/>     |
|                    | \$202,436 |

**Total Valuation**

|                     |           |
|---------------------|-----------|
| Central .....       | \$ 83,300 |
| Indiana .....       | 454,650   |
| Mid-West .....      | 21,000    |
| N. California ..... | 10,250    |
| Ohio .....          | 212,600   |
| Pennsylvania .....  | 204,000   |
| Southeastern .....  | 179,550   |

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\$1,165,950

According to the reports submitted, of the \$202,436 expended, \$183,510 was spent locally by the Churches, while \$18,926 was sent in to the general Boards and Agencies of the Church. The actual expenditure in both cases was more, since several reports did not list any of the expenditures, or only in part.

Eighty-two Church Schools were reported with a total enrollment of 11,503. Fifty-one of the 95 Churches report Prayer Meetings held regularly with a total average attendance of 892.

The Report also list 259 Deacons and 209 Leagues.

Complete, debatable reports have been worked out, and will be posted and distributed for the information of any interested.

William S. Crick; National Statistician.

The Missionary Board of the Brethren Church made the following nominations:—For three years, Claud Studebaker, C. A. Stewart, R. F. Porte, G. L. Maus, John J. Locke; for two years, to fill the unexpired term of W. S. Bell, George Kem. Conference elected these nominees to the board.

R. R. Haun introduced the report for the Peace Committee, and introduced the secretary, E. M. Riddle who spoke of the work of the joint committee of the peace-loving churches which formulated a plan, proposed to the government and conscientious objectors. The Committee presented the following recommendation:—"Your peace committee recommends to

the Conference that a sum of at least \$100 be sent to the Church of the Brethren toward the expenses incurred in setting up the program for conscientious objectors and maintenance of an office at Washington D. C. for several months." Motion to refer to the committee on committees for a special committee was carried.

Publication Board session opened with C. C. Grisso leading in the singing of "All Hail the Power of Jesus' Name." J. G. Dodds led in prayer. Announcements were made by the Executive Secretary. The President of the Board, W. E. Ronk, in charge of the session, made statements regarding the difficulties, status and work of the board, in publishing our Church literature, with an explanation of the building program.

Transition to the Bible hour was made by singing "Lead me to Calvary," C. C. Grisso leading. Vice-moderator J. Garber Drushal presiding, presented W. C. Ben-shoff, who brought the Bible lecture on the subject, "The Holy Spirit and Evangelism." It was the speaker's contention that apostasy has come upon Christendom because the Holy Spirit and His work has been ignored. The Holy Spirit came in answer to prayer—not of the Church: they were not told to pray for the Spirit—but in answer to Christ's prayer. Evangelism is the great work of the Holy Spirit within the Church. The Holy Spirit unifies, directs the affairs of the Church, exalts Christ. He reproves the world and presents Christ to lost souls. Our work is to bear testimony to the salvation in Christ under the superintendency of the Holy Spirit. N. V. Leatherman dismissed the assembly with prayer.

**WEDNESDAY AFTERNOON**

Eugene Beekley led in singing "Faith of our Fathers." In the absence of the Moderator and Vice-Moderator, the Secretary of Conference presided. Worship continued with the singing of "In the Service of the King." Clarence S. Fairbanks read II Tim. 2:1-4 and led to the Throne of Grace in prayer. Freeman Ankrum brought the

message of the afternoon upon the subject, "Our Historical Brethren Heritage." The living descendants of Alexander Mack are still connected with the Brethren. Alexander Mack's Bible may be viewed at Bridgewater College, Va., and gives important facts in the family history. Descendants of the family have always been strong in their Brethren Faith, establishing churches wherever they went. The oldest living Mack resides in Uniontown, Pa. There has never been one man whose family has been the influence for good that can compare with the family of Alexander Mack. We have a heritage of sacrifice and loyalty. Brother Ankrum has spent many years in searching out the facts of this historic Brethren family, of which he is a descendant, and hopes to publish his findings soon. The speaker dismissed the session with prayer.

### WEDNESDAY EVENING

The National Sunday School Association session, emphasizing Brethren summer camps, opened with Clayton Berkshire leading in the singing of the choruses, "Fishers of Men" and "The Fire Song." The Moderator turned the session over to M. A. Stuckey, the Educational Superintendent of the Association. Chester Zimmerman spoke of Camp Black Hawk, Iowa. Clarence Fairbanks gave his impressions of Shipshewana Lake, Ind. The four King sisters played "Dear to the Heart of the Shepherd." Vera Laughlin described the activities of Camp Juniata, Pa. Betty Lyon described Camp Peniel, Md. J. Raymond Schutz was called to the platform and spoke in praise of the Camps. He said that one of the most wonderful things for our Brethren Young People is our Camps. W. I. Duker summed up glowingly the benefits of the Camps to the churches and closed the session with prayer.

The appointment of the special committee on the peace recommendation was announced as follows:—W. S. Bell, M. A. Stuckey, Claud Studebaker. The preaching hour opened with C. D. Whitmer leading in the singing of "My Savior's Love."

The young ladies' trio, composed of Harriet McConnell, Dorcas Delozier and Mary Bott, sang two numbers. C. D. Whitmer led in the evening prayer. A male quartette, composed of Clayton and Edgar Berkshire, Earl Shaffer and Eugene Beekley sang, "Remember Me." The sermon of the evening was delivered by C. C. Grisso, on the subject, "The Church's Final Triumph". The preacher stated that the most enduring thing in the world is the Church of the living God. God's people have always had their enemies, but they were never fully overcome. Can we have faith of Paul, who, amidst the storm, said, "Be of Good cheer, for I believe God?" What we failed to do in times of peace we shall have to do in time of war. The surest way to defeat is build up everything else and close up the doors of the House of God. The Church may win in its final conquest at any time—the time is soon at hand when the Lord will establish His Kingdom. Like the tide lifts the ship off the sandbar, the flood-tides of the Holy Ghost can lift us out of our failures and doubts. In the day of Christ's triumph we will receive His "well done".

Benediction by the speaker.

### THURSDAY MORNING (Business Session)

Business session opened with C. C. Grisso leading in singing, "The Way of the Cross Leads Home," and "Is it the Crowning Day?" Conference was led in devotions by W. St. Claire Benshoff, who read Gal. 6:2-10 and addressed God's Throne on behalf of Conference. Minutes of the previous day were read and approved. Conference membership committee gave an additional report of 13 Lay, 3 Ministerial, for a total of 310 delegates. This report was accepted and the committee continued. Nominations for the Benevolent Board for five years to succeed themselves were L. V. King and C. G. Wolfe. These nominees were elected by Conference. Three recommendations of the Benevolent Board were adopted unanimously after extended discussion, as follows:—

# RECOMMENDATIONS BY THE BENEVOLENT BOARD

1. We recommend that no boarders be kept at the Brethren Home at a fee that will in any way necessitate the Brethren Church paying for their keep.
2. We recommend that the General Conference of the Brethren Church advise the Benevolent Board to open the Brethren Home to ALL WORTHY Brethren, regardless of wealth and possessions, retaining, the same medical examination for entrance that is required at the present time. That those possessing wealth and property be asked to place a reasonable amount of same at the disposal of the board.
3. We recommend that General Conference of the Brethren Church instruct the Benevolent Board to advise those who receive the monthly grant from the Superannuated Minister's Fund to take residence in the Home prepared for them and thus centralize all expenditures for the same, with care and keep prepared for them by their denomination for which they have given their lives and services.

Nominations for the National Sunday School Association for terms of three years were, E. L. Miller, George Jones, S. M. Whetstone, Vera Laughlin. These nominees were elected by the Conference. George Kem spoke for the Committee on Fraternal relations, reading a document on cooperation and coordination between the Dayton Brethren Church and the Dayton Church of the Brethren, and presented the following resolution, which was accepted by Conference:—1. "Inasmuch as the Church of the Brethren and the Brethren Church have a common history and interpretation of Scripture, we recommend that the Brethren churches seek to cooperate with the Churches of the Brethren in the most cordial fellowship and mutual endeavor especially where there are small and isolated churches that find it difficult to maintain their program of worship, and

that the Missionary Board, through its Secretary be instructed to confer with the Executive Secretary of the Missionary Board of the Brethren Church to learn where cooperation that is mutually beneficial might be had in reference to these small and isolated churches. 2. That the Committee be instructed by this Conference to make a study of the former joint committee of ten and bring this report up to date and report any recommendations that they may have relative thereto this Conference at its next meeting. 3. That the Conference send a message of greeting to the Church of the Brethren expressing our common interest in spreading the Brethren doctrine and evangelizing the world. Also an expression of thanks and appreciation for many expressions of Christian love and many courtesies extended to members of our Church throughout the Brotherhood."

Signed,

George Kem  
Floyd Sibert  
Claud Studebaker  
Isaac D. Bowman  
(Chas. A. Bame, absent)

George Baer reported for a committee of the Ohio Conference on Brethren emphasis as follows:—The report was accepted.

"The Ohio State Conference, in session at New Lebanon June 24-27, 1941, took cognizance of a need among our churches for more thorough indoctrination in Brethrenism and appointed a committee charged with preparing and making available to the churches a program of systematic and intensive instruction in Brethren history and doctrine, calculated to enlist the interest of the Sunday School, the pulpit and every department of the local church, and proposing that such instructional period be launched the second Sunday in October, which shall be known as Brethren day, and a month thereafter to be known as Brethren emphasis month.

"And further, the Ohio Conference instructed its committee to appeal to Gen-

eral Conference in session at Ashland, Ohio, August 24-31, 1941, to make plans for launching of a similar program for the entire brotherhood of Brethren churches;

"Therefore, we, the committee of the Ohio District Conference, present the following resolution in accordance with the District Conference recommendation:—

"Resolved, that the General Conference of Brethren churches in session at Ashland, Ohio, shall appoint a committee to make plans for the promotion of intensive denominational instruction among the churches of the brotherhood, and that such program shall be launched as soon after General Conference as possible."

Signed,

J. G. Dodds,

E. M. Riddle,

George S. Baer, Sec'y.

The Christian Endeavor Board nominated the following for terms of three years:—Cecil Johnson, M. P. Puterbaugh, Ellen Bennett, Margaret Lowery. These were elected by Conference. N. V. Leatherman made announcements. Claud Studebaker announced a "Joash" chest in the rear of Conference room, for the Missionary offering. Motion to receive an offering during the evening session to help defray the expenses of Conference was passed. The retiring chairman of the Executive Committee called a meeting of the new Executive Committee for organization after the evening session. Business session adjourned.

Eugene Beekley led in singing, "Stand up, stand up for Jesus." Samuel Adams brought the Bible lecture on the subject, "The Uniqueness of Christ's Death." The subject was supported by the statement, "To eliminate Christ's death would be to take away that which makes Christianity superior to every religion." Christ entered the world that He might suffer death for every man. His death is the subject of Old Testament promise. Clothing Adam and Eve with skins, Abel's sacrifice of blood, Abraham offering Isaac, the Israelites killing the Passover, speak of it. Old Testa-

ment prophecy also indicates it. Christ predicted His own death. He died for the ungodly, unloveable. He died in the certainty of resurrection. He left us a great legacy—victory over Satan, a Gospel to preach, a Gospel of grace, a blessed hope. The death of Jesus Christ is unique: eternity will never erase its reality. The speaker pronounced the benediction.

## THURSDAY AFTERNOON

Laymen's inspirational session opened with the singing of "We're Marching to Zion," and Wonderful Words of Life," C. D. Whitmer leading. I Cor. 10:1-15 was the devotional reading by L. A. Myers who also led to God in prayer. R. R. Haun was presented by the Moderator and spoke of the work of the Laymen. The Laymen's organization began in 1919 under Dr. J. A. Garber, establishing a student loan fund, now over \$1500, repeatedly being loaned to boys preparing for the ministry. Objective for the past year were as follows:—

### As Individuals

That the New Testament be read through within the year.

### As Local Organizations

That the Laymen consider their objective that of serving the church in whatever way the local needs may demand and in particular that they assist the pastor in evangelism.

That the Laymen have complete charge of at least one service in the local church during the year.

That the local group affiliate with the national organization making a contribution of at least twenty-five cents per member to the national organization.

### As Districts

That a general promotion of fellowship be continued throughout the districts; in particular that fellowship meetings be held throughout the year by at least ten churches.

That Laymen's sessions be held in connection with district conferences.

### As a National Organization

That during the coming year at least twenty-five local laymen's organizations

become affiliated with the national organization.

That articles by laymen and news items about the laymen's work be published monthly; that there be developed during the year a study outline on the duties and responsibilities of laymen; that Dr. Puterbaugh be continued as editor to manage and supervise aforementioned projects.

That we request the executive committee of national conference to give the laymen a place on the national conference general session program.

That we adopt a budget to include the following items:

\$25 for publication purposes

\$25 for postage and secretarial work

\$150 to employ a field man for a period of four to six weeks to visit local churches and assist in the organization of laymen's work.

C. D. Whitmer dismissed the session with prayer.

#### THURSDAY EVENING

The Moderator introduced Reid Thompson of Ashland, who led in singing, "Stand up, stand up for Jesus," and "Wonderful Words of Life." While members of the Missionary Board came to the platform Conference sang, "The Way of the Cross Leads Home." Claud Studebaker, President of the Board took charge, introducing the members of the Board. J. W. Platt led in prayer. The Board members retired and J. Ray Klingensmith took charge, introducing the office secretary, Ruth Harley. He described the work of the Board and many opportunities for service. The first ten churches with the highest mission offerings were honored, including, Dayton, O., Smithville, O., Johnstown First Church, Pa., Conemaugh, Pa., Elkhart, Ind., Waterloo, Ia., Ashland, O., Hagerstown, Washington, D. C., Oakville, Ind. Missionary Executive Secretary Klingensmith then showed moving pictures of the College, Campus and Churches of his missionary travels. The Ashland Sunday School or-

chestra played during the transition to the next session. In honor of the sixty-second wedding anniversary of Dr. and Mrs. I. D. Bowman, their son and daughter sang the Gospel song, "Transformed." After announcements, an offering of \$77.57 was received. E. M. Riddle preached the sermon of the evening on the subject, "Christians ought to be a greater blessing in a needy world." In spite of neglect which is evident in every other place in life, it should not be manifest in the Church. Christians everywhere should be a blessing. The promise to Abraham stated that he should be a blessing, and through him we have received a Bible and a Savior. The reason for Nehemiah's success was in the words, "The people had a mind to work." "Our work is our goal," was Hitler's slogan. We need some such determination in our work in the Church. The preacher illustrated the lethargy and carelessness of the Church by the loss of the eighteenth amendment, calling it one of his "orthodox irritations." Every local church should be a base for greater work. If fifty percent of our membership were in earnest about tithing and proportionate giving, most of our problems would be solved. No one ever went bankrupt tithing his income. The key is in the pocket-book.

Benediction by the speaker.

#### FRIDAY MORNING

##### (Business Session)

Vice-Moderator J. Garber Drushal presiding, Samuel Adams led Conference in singing, "All Hail the Power of Jesus' Name." W. S. Crick read Rom. 10:1-15 and led in prayer on behalf of Business session. The minutes for Thursday's proceedings were read and approved. Conference membership committee reported an additional 15 Lay, 3 ministerial and one cooperative, for a total of 329 delegates. The report was adopted and the committee continued. Committee on committees nominated George Baer, W. E. Ronk and Claud Studebaker for the committee on Brethren emphasis. Conference elected these nominees.

M. A. Stuckey presented the following report for the Committee on Brethren Service (or Peace Committee):—"Whereas the General Conference of the Brethren Church of 1940 formed a Peace committee of three members to meet, work and act with the Church of the Brethren committee on peace in Washington, D. C., and Whereas that committee consisting of R. R. Haun, E. M. Riddle and W. S. Bell, has functioned effectively and wisely for the church at large during the by-gone Conference church year; and Whereas expense items pared to the minimum, incident to the work of said committee, have been paid by the Treasurer of our Conference, to uphold and further establish our conscience rights and convictions of peace during times of war; Be it resolved that we express our appreciation to the Church of the Brethren for information and aid given in the conscription of our young men for military service and protecting our rights in non-combatant service; Be it further resolved that as a token of our appreciation for help rendered that we instruct the Treasurer of our Conference to send a check of \$100 to the Church of the Brethren service fund; Be it resolved, in addition that we express our appreciation to the Peace committee of our denomination for their sincere and worthy efforts, and that a liberal free-will offering be taken (Friday) (around \$200 we suggest) to be used by them during the coming year in carrying on the Christian ministrations to the members of the Brethren Church now in regular military service, and also to those in non-combatant or civilian Camp line of duty: (amendment) that volunteer offerings be taken by the local churches for the Peace committee to add to Brethren service work; Be it resolved finally, that Conference instruct the Ways and Means committee to prepare for the lifting of this offering."

Respectfully submitted,

Signed,

W. S. Bell, chairman

M. A. Stuckey, secretary

Claud Studebaker

The resolution, as amended, was adopted by Conference. R. F. Porte reported for the Committee on Moderator's address, as follows:—

"Our Moderator has set forth the facts concerning our institutions, their needs and the place they occupy in the work of the Church. He has noted the progress in the Church. He makes a plea for a well-balanced program, and for going forward. He warns the Brethren people against the adversary, the Devil. He views the future with optimism and stands solid upon the Brethren faith." (The remainder of the report of the Committee on Moderator's Address consisted of quotations and excerpts from the address, which is printed in full in this issue.) Conference accepted the report.

Motion was made and carried that Conference Secretary send Church of the Brethren greetings to Elgin, Ill. E. L. Miller, by request of the Ministerial Association presented a motion that a committee be appointed, with George Kem as advisor, to reprint the Manuel of procedure and distribute copies among the churches. Motion was carried. L. V. King presented the financial report for the Benevolence Board (see page 33) Conference accepted the report. J. G. Dodds moved and S. E. Christiansen seconded the motion that we resolve ourselves into the meeting of the shareholders of the Brethren Publishing Co., Conference Secretary read the notice of meeting and presented proof of notice printed in the Aug. 9, 1941 number of the Brethren Evangelist. Minutes of last year's meeting were read by the secretary and approved. Final report of the Brethren Publishing Co. was presented by the President of the Board, W. E. Ronk. (See page 35). It was moved by Martin Shively and seconded by S. E. Christiansen that the report be accepted. Motion was carried. Meeting proceeded to the election of Directors. Freeman Ankrum presented the name of W. E. Ronk, nominated for a period of 2 years, representing the Missionary Board of the Brethren Church. J. G. Dodds presented the names of Joseph Stookey, of



Ashland, Ohio and M. B. Ridenour of Hagerstown, Md, nominees for terms of three years each as members at large. W. L. Deeter moved and George Jones seconded the motion that the secretary cast the ballot to elect these nominees. They were declared elected. Motion was made by George Jones and seconded by Floyd Sibert that Stockholders express their appreciation of the businesslike administration of the past year. Motion was carried. There was no unfinished business. W. L. Ronk further reported for the work of the Publishing Co. He stated that the work of the Publishing House is a program of education looking toward a greater unification of the interests and work of the Brethren Church. The pages of the Evangelist are open to all the interests of the church to spread their news to all the churches. He described the character and cost of the new Publishing Building, and requested a liberal offering for the year ahead. F. C. Vanator, having resigned his position on the Board to become an employee of the Board, expressed appreciation for cooperation in sending reports and material from the churches for publication. E. L. Miller requested that something be done to increase the subscription list. It was moved by Floyd Sibert and seconded by Elmer Keck that the meeting of the shareholders of the Brethren Publishing Co. be adjourned. Motion carried and conference was again in regular session. The Committee on committees announced nominations for the committee for printing of the Brethren manual as follows:—Ray Klingensmith, L. E. Lindower, M. Stuckey, George Kem, advisor. Conference elected these nominees.

Transition to the Bible hour was made with the singing of choruses by the children of the Conference under the direction of Mrs. Elmer Carrithers. Song-leader Reid Thompson led in singing, "In the Service of the King," and thanked Mrs. Stuckey for providing special music for conference sessions. Dorcas DeLozier sang, "No One Ever Cared for Me like Jesus." D. B. Flora brought the Bible

lecture on the subject "The Holy Spirit and the Inspiration of the Bible." The subject was dealt with in a twofold way. First, the indentification and work of the Holy Spirit was discussed. In creation, in preservation, in the Old Testament, in the earthly ministry of Christ, in the Church and in the Christian, the Holy Spirit is the Divine Third Person of the Trinity. Second, the Bible is shown, by internal and external evidences to be from God. The Holy Spirit "bore along" men and they spoke as from God. God breathes into His men the message He wants taken to His people. The verbal, plenary view of inspiration is the only tenable view for us. Not that the Scriptures contain, but that they are the Word of God. We have the Bible—do we read it—do we obey it?

Dismissal by W. I. Duker.

#### FRIDAY AFTERNOON

Reid Thompson led in singing, "In the Garden," and "I am Thine, O Lord." George Pontius read I John 3 and led Conference in prayer. M. P. Puterbaugh spoke on the subject, "What went ye out to see?" We see the things we set out to see. The speaker asked, "When you came to Ashland College, what did you come to see?" A big university? A little red schoolhouse? What would you like to see? Help to make it so with students and money.

Benediction by E. L. Miller.

#### FRIDAY EVENING

The Ashland Sunday School Orchestra played a prelude to the session. Conference joined in singing, "All Hail the Power of Jesus' Name," and "When I survey the Wondrous Cross," led by Reid Thompson. Conference Secretary led in the evening prayer and presented the President of Ashland College, E. G. Mason as the first speaker of the educational inspirational session. He spoke of the purpose of the College and division of labor and organization in the work of our College. Higher education can exist without the Church,

but the Church cannot continue indefinitely without higher education. Conference Secretary then presented W. E. Ronk, Dean of Ashland Theological Seminary who spoke of the need of spiritual training above and besides the task of education in state schools. We do not live as good as we know how to live. This makes necessary more than educational knowledge. We have the task of Christian education—the giving of spiritual, Christian dynamic.

The offering for the work of the Peace Committee for the Benefit of Brethren young men in training Camps was taken. The offering amounted to \$91.36. The President of the National Women's Missionary Society was introduced, who in turn presented the newly elected officers for the coming year. These officers were then duly installed by Moderator Mason. Mrs. Shively spoke of the new project of the Chapel Building for the College, undertaken by the Women's Missionary Society. She announced the Women's Feast of Ingathering of \$1044, to be used for Home Missions. The ladies retired and W. I. Duker came to the platform as the next speaker. Conference sang, "Just When I Need Him Most." Eugene Beekley sang "Near to the Heart of God." W. I. Duker preached the evening sermon on the subject, "Spiritual Guidance in a Mad World." Taking the Conference Scripture slogan he stated that while Christ is the Head, the Holy Spirit is the Hand that leads. We should love to be led of the Spirit, as well as to be saved by Christ. Physical birth is a mystery and we know little about it at the time, but later realize that something great has happened. "So is every one that is born of the Spirit." We are treading on dangerous ground when we do not give proper honor to the Holy Spirit. Spiritual leadership trends to the opposite from braggadocio and high-pressure evangelism. Mentality, shrewdness and wisdom are all against us unless we are Spirit-led. As children of God, pray in simple-minded fashion to be led of the Spirit. The speaker pronounced the benediction.

## SATURDAY MORNING

Final Business session opened with Conference song-leader directing the singing of "The Way of the Cross Leads Home," and "Revive Us Again." L. V. King read Gal. 6:1-10 and led in prayer. The Moderator introduced the representative of the 78th. N. E. Ohio Conference of The Church of the Brethren, meeting at Camp Zion, a Canton, Ohio—Dr. R. V. Bollinger—who brought greetings. The Conference membership reported an addition of two La delegates, making a total of 331 voting delegates. The report was adopted and the committee discharged. F. C. Vanator reported the baptism of Brother and Sister Black, of Hampton, N. J., yesterday afternoon, while attending the Conference. Minutes of the previous day were read and approved. The Christian Endeavor Board nominated Clarence Blazier for term of two years. Conference elected the nominee. Claud Studebaker presented motion to send a telegram of appreciation and respect to Dr. C. A. Bame. Motion carried, and Secretary was instructed to send the message. W. I. Duker moved that greeting be sent to Dr. G. W. Rensch on his fiftieth anniversary of General Conference. A. Glenn Carpenter reported for the College Board of Trustees, the problems of finance and presented the following resolution:—"In accordance with the action taken by the Board of Trustees of Ashland College at its annual meeting June 10, 1941, to inaugurate a two-year campaign to raise a fund of \$150,000 to be used as an Operating Reserve as security against future financial emergencies be placed under the control of the Board of Trustees, the following members of the board were appointed by the President of the Board to serve upon a special board committee to lay plans and complete arrangements for the campaign:—W. I. Duker, W. S. Bell, John A. Rishel, Harvey Amstutz and Curtis Ginn; \$25,000 of the fund to be designated as an endowment for the Mr. and Mrs. F. E. Myers Memorial Home and the balance to meet emergency deficits.

"Be it therefore resolved that the General Conference of the Brethren Church approve and authorize the inauguration of a campaign for the above purposes." It was moved by A. G. Carpenter and seconded by John F. Locke that the resolution be adopted. Motion was carried unanimously.

The Vice-moderator presided while E. G. Mason presented the financial report for the College (see page 31) The report was accepted. The Financial report of the National Sunday School Association presented its financial report through the Treasurer, L. E. Lindower. (see page 36) Report was accepted. Conference Treasurer presented his financial report. (see page 37) The report was accepted. J. Raymond Schutz spoke on the budget proposal, presenting the following resolution from the Ministerial Association:—"It was moved by Dr. J. Raymond Schutz that the acceptance of the report of the Budget Committee be deferred at least one year, and that in the meantime each Minister make an effort to introduce their congregation to a budget plan, looking ultimately to the unification of all the agencies of the Church, and the equal and aggressive promotion of every interest of the Brotherhood." Resolution was amended to include the continuance of the budget committee, and adopted by Conference, as amended. D. B. Flora presented the Conference Resolutions, as follows:—"We give thanks to God our Heavenly Father for His loving and kind Providence, which has made it possible for us to meet in and enjoy this great Conference of 1941.

"To Ashland College, the Ashland Brethren Church, the Boy Scouts, and any other groups of the city of Ashland, we express our sincere appreciation for their efforts in providing facilities for all Conference sessions, and comfortable accommodations for all delegates and visitors.

"To the Ashland Times-Gazette, we express thanks for the ample and prominent space given to the daily reports of the Conference.

"We thank all the officers and committees of this Conference who have labored

so faithfully to make the Conference one of outstanding spiritual inspiration.

"We regret the inability of Brother C. A. Bame to fulfill his appointments on the Conference program, and we commend him to the care of our loving Heavenly Father. We hereby express our thanks to those who so willingly substituted.

"We deplore the worldliness about us which so increasingly manifests itself in immodest dress and conduct, dancing, theater attendance, card-playing, use of tobacco, alcoholic beverages and narcotics and such things, and indifference to things Christian and spiritual. Let all Brethren people sufficiently inform themselves relative to God's will and Word on these things, and so govern themselves thereby. We recommend that all Brethren churches be more insistent in their teaching on purity of life.

"In view of the increasing problem of divorce and remarriage, in order that we might sufficiently recognize the Scriptures on the sacredness of marriage, we therefore recommend that this Conference appoint a committee of five to report at next year's Conference recommendations for uniformity of practice in this matter in our Church.

"We reaffirm the historic stand of the Brethren Church as being opposed to carnal warfare, and as previously set forth in resolutions filed with the proper authorities in Washington D. C., we recommend that Brethren young men called by the selective service draft avail themselves of the opportunities offered them by our U. S. government to choose non-combatant or civilian service. We further recommend that a committee of three be appointed to assemble and publish in leaflet form, our Scriptural grounds for opposition to physical combat.

"We submit the following resolutions on the 'Interpretation and definition of the preamble and constitution in the hand book of the District Conferences of the Brethren Church and Ministers handbook of General Conferences' and recommend that the local churches adopt these reso-

lutions as soon as possible, and so certify to their District Conference and General Conference Secretaries:—

“WHEREAS, the following Preamble appears in the Handbook of District Conferences of Brethren Churches:

“The General Conference of Brethren Churches to secure a uniform method of procedure in the organization of new churches, and the administration of the churches already established, adopts the following manual of procedure. What is herein contained except Section II of Chapter Two, referring to the General Conference, is advisory and not mandatory.”

The above Preamble is identical with the Preamble of the Handbook of the General Conference of Brethren Churches and is not a part of the constitution of the District Conferences of the Brethren Churches but simply defines the relationship of the General Conference to the District Conferences, and refers to no part of the constitution of the District Conferences;

AND WHEREAS, at the convention of 1887 the following definition of the form of government of the Brethren Churches appears: See the minutes of the 1887 Convention, Page 20 where the following resolution was passed:

“It is the sense of this convention, that the apostolic idea of congregational church government relates alone to the incidental affairs of the local congregation and not to doctrinal practices and tenets which must be general or universal, the same in all congregations, the doctrinal conditions of membership in one congregation, same as in every other.”

It is the interpretation of this conference that the definition of the form of Church government of the Brethren Churches is amplified and expressed hereby. That congregational Church government has to do with the incidental and minor affairs of the local congregation only and not to doctrinal practices and tenets which must be general or universal, the same in all congregations. This implies a higher authority

and judicatories and such higher authority and indicators exists in the District Conferences and in the General Conference of the Brethren Church as there is no other means of enforcing universal practices and uniformity of doctrine and tenets in the various congregations other than by some higher authority which we have in said conferences.

WHEREAS the Supreme Court of the United States in the case of *Watson v. Jones*, 13 Wallace 679, various forms of Church government were classified as follows:

1. The first of these is when the property which is the subject of controversy has been by the deed of will of the donor, other instrument devoted to the teaching, support or spread of some specific form of religious doctrine or belief.
2. The second is when the property held by a religious congregation which by the nature of its organization is strictly independent of other ecclesiastical associations, and so far as church government is concerned owes no fealty or obligation to any higher authority.
3. The third is where the religious congregation or ecclesiastical body holding the property is but a subordinate member of some general church organization in which there are superior ecclesiastical tribunals with general and ultimate power of control more or less complete in some superior judicatory over the whole membership of that general organization.

It is defined and interpreted that by reason of the existence of higher authority as expressed and implied in the resolution of the 1887 conference that the form of Church government of the Brethren Church is defined as being under the third classification of the foregoing and in the Churches where title of the property is impressed with a Trust in the interest of the Brethren Church incorporated under the laws of Ohio, that the form of su-

Church government is classified under 1 and 3 of the foregoing definitions.

It is hereby resolved that these resolutions together with all provisions contained in the General Manual of Procedure as determined by General Conference in 1915 (known as Handbook for Brethren Ministers) including Chapter One of said Manual, and the District Conference Handbook beginning with Chapter One (excluding preamble) its rules and regulations as herein redefined, together with these resolutions be referred to the local churches to be reaffirmed and readopted by a formal vote thereof and that the Secretary of the District Conference and General Conference be furnished with a certified copy of the resolutions of reaffirmation and readoption and the date same was adopted at the business meeting of the local church called for that purpose."

Signed,

Delbert B. Flora, chairman

Floyd Sibert

J. Wesley Platt (absent)

Conference voted unanimously to include with the resolutions our sincere appreciation to the President of the United States for establishing of conscientious objector camps. Conference adopted the resolutions unanimously.

J. Ray Klingensmith presented the financial report for the Missionary Board of the Brethren Church (see page 29) and presented a motion that \$1000 be set aside as a reserve fund for South America. Conference accepted the report and adopted the motion. By motion duly carried, Conference extended time for business session fifteen minutes, Committee on Committees submitted the following for the Committees recommended by the Resolutions Committee:—The Peace Committee to serve as a committee of three on the subject of our Scriptural grounds for opposition to physical combat; E. L. Miller, R. F. Porte, F. C. Vanator, W. C. Benshoff, George Jones, the committee of five on divorce and remarriage. Conference elected these committees. W. E. Ronk reported for the Committee on Brethren Emphasis, as fol-

lows:—"Your committee charged with the preparation for, and promotion of, a period of special instruction in Brethren history and doctrine among the churches, begs to report that it has already begun to lay plans for the execution of its task. It is unanimous in the opinion that to carry forward this project successfully, time will be required both for the work of the Committee and for the incorporation of its plans into the programs of the local churches. Your committee therefore proposes that this special instruction program be started the first of the year and continued for a period of three months; and further, it proposes to prepare a series of twelve lessons adapted for use in the Sunday School or Christian Endeavor, but may be used in any other weekly gathering that the local leadership may elect. We suggest, however, that the most far-reaching results will be obtained by placing the instruction in the Sunday School. If these proposals are approved, we kindly ask Pastors to reserve space in their winter's program for this project."

Signed,

Geo. S. Baer, chairman

Claud Studebaker

W. E. Ronk

Conference adopted the report. The Executive Committee recommended that next year's Conference be held at Ashland College at the same corresponding time as this year. Conference adopted the recommendation. A motion to print the minutes in a special issue of the **Brethren Evangelist**, with the same provisions as for last year's Annual, was carried. W. E. Ronk asked for the privilege of making a special statement for the Brethren Publishing Co., that the **Evangelist** subscription rate will be lowered to \$1.50 straight for all individuals or groups. Announcements were made by the Executive Secretary. Conference agreed that the Children's work should be continued through this year by Mrs. Elmer Carrithers. The secretary gave the final reading of the minutes, which were approved. Business session was adjourned sine die.

Bible lecture hour began with the singing of "Faith of our Fathers." Mr. and Mrs. Edgar Berkshire sang, "He Died of a Broken Heart." C. A. Stewart brought the Bible lecture on the subject, "The Exaltation of Jesus Christ." (Phil. 2:8-11) The fact that Jesus died on the Cross and did not meet death on the way, and many other Scriptures show that God hath highly exalted His Son. Conditions of the world today are largely due to its attempt to dethrone and humanize Christ. To refuse to exalt Him to first place in our lives is open violation of the Word of God. Christendom is not exalting Him to first place. We are to do more than admire Him—we should worship and obey Him. A traitor can be admired for his courage, but must still suffer the penalty of death for his deed. We as Brethren have always believed that He is the Son of God—our view of the Scriptures demands it. Jesus was put to death for the proclamation that He was the Son of God. The demons declared it. If the ocean was filled with ink and every blade of grass a quill, every scribe in the world could not exhaust the exaltation of Christ. The world will be compelled to recognize His Judgeship. The whole Bible is a Book of exaltation of Him. It ought to make us look upon Him as our Lord, for what He has done.

W. S. Bell requested, and the assembly unanimously agreed, that because of the fine treatment of this subject, the paper should be published in the Brethren Evangelist.

Prayer of dismissal by the speaker.

#### SATURDAY AFTERNOON

Mission Board session opened with the singing of "All Hail the Power of Jesus' Name." I. D. Bowman, Mission Pastor from Cumberland, Md. led to the Throne of Grace in prayer. A mixed quartette, Mrs. Ridenour and Mrs. Smith of Hagerstown, Md. and Reid Thompson and Eugene Beekley, sang "Lead Me to Calvary." A recording of a message from Dr. C. F. Yoder in Argentina, S. A. was played on

an electric phonograph bringing greetings from our foreign mission field. A season of silent prayer, by Claud Studebaker, was held for this work. I. D. Bowman spoke for Cumberland, Md; Miss Aboud for Carleton, Nebr; Rev. and Mrs. H. M. Oberholtzer were introduced and H. M. Oberholtzer spoke of Huntington, Ind; Eugent Beekley, of Brush Valley, Pa; representing our Home Mission points. Conference sang "Wonderful Words of Life" in closing. Dismissal by J. Ray Klingensmith.

#### SATURDAY EVENING

Missions inspirational session opened with Conference singing "Just When I Need Him Most," and "All Hail the Power of Jesus' Name." The Moderator turned the session over to the President of the Missionary Board, Claud Studebaker. Cecil Johnson read Rom. 10:1-15 and led in prayer. Dr. Yoder's voice was again heard from the electric phonograph, after which prayer was offered for the work in South America. Motion pictures of the work at Stockton, Calif. and the College grounds and Conference were shown. Conference joined in singing, "When I Survey the Wondrous Cross." Executive Secretary made the announcements. Frank Gehmar spoke of the Stockton, Calif. work; Cecil Johnson, of Udell, Ia; Chester Zimmerman of New Kensington, Pa. Harriet McConnell sang a special number, "The Lord's Prayer." The sermon of the evening was preached by J. Ray Klingensmith, on the subject, "Is There a Way out?" There was a dark night of 420 years for God's people in Egypt, while they were under their "Hitler or Stalin." There was a way out for them, from Egypt, from the wilderness. There was a way into the land, and a way out of their troubles there. The angel came and broke the inter-testament period of sorrow. God's best have always had their heartaches. The early Church was born in persecutions. The medieval black out set in, but the morning-stars of the Reformation shone out. God always has a way out. "I am the Way," was Jesus' solution, but are we sure we have His Way



Fear not little flock, it is your Father's pleasure to give you the Kingdom,"

The speaker dismissed the session with prayer.

### SUNDAY MORNING

Sunday School opened with a prelude by the Ashland Sunday School orchestra. Reid Thompson led in singing, "As a Volunteer." The appeal for the offering, for Home Missions, was given by J. Ray Klingensmith, who stated that a \$1000 gift was promised if the offering reached \$500. The orchestra played a special number. The Sunday School was divided into three departments:—The Children met at the Brethren Church on Park St., with Vera Laughlin in charge; The Young People met in the College chapel with N. V. Leatherman as teacher. The adults met in the College Gymnasium, with E. L. Miller, teacher. W. I. Duker was General Superintendent; L. E. Lindower, Secretary; Clarence Mohrer, Treasurer; John F. Locke, head usher. The attendance was as follows:—Adults, 325; Young People, 72 Children, 4; total attendance, 461. The Offering:—Adults, \$286.01; Young People, \$21.75; Children, \$7.25; total offering, \$315.01. In closing, the assembly sang, "Wonderful Words of Life," Ruth Clapper and Alice Wagner sang a duet, and E. L. Miller dismissed with prayer.

Service of Worship opened with the singing of "My Faith Looks Up to Thee." J. M. Lyon led in the opening prayer. Announcements were made by the Executive Secretary. An offering of further gifts for Home Missions, of \$183.40 was received. Conference continued worship by singing, "When I Survey the Wondrous Cross." A service of ordination was held for Eugene Beekley, a senior in Ashland Theological Seminary, and Pastor of Brethren churches at Brush Valley Pa. and Glenford, Ohio. The Dean of the Seminary, W. E. Ronk took charge of the service, assisted by Q. M. Lyon and L. E. Lindower. Ruth Clapper sang a special number. A. T. Virick preached the morning sermon, on the subject, "Short-cuts to the Kingdom

Rejected." The temptation cannot be understood apart from the Kingdom. The Devil's Temptation came through appetite-appeal, eye-appeal plus the desire to know the unknowable. In the temptation, Satan thought he would stop the Cross. Modern applications are, for the first, socialistic utopias, "Let's feed him;" for the second, signs from the "Temple" or hocus-pocus in signs; for the third, the appeal to force—"Let's arrive at a good purpose through a wrong method. God can't be locked in a corner to do just as I think. Christ appeals through the way of the Cross—the only thing successful against the grave.

The speaker dismissed the service with prayer.

### SUNDAY AFTERNOON

The final session of Conference opened with the singing of "The Way of the Cross Leads Home," and "Revive Us Again," and "I Need Thee Every Hour." Frank Gehman read from Hebrews 11 and 12. Claud Studebaker led in prayer for the session and the offering, of \$45.75, additional for Home Missions. The hymn, "Faith of our Fathers" was sung. John F. Locke brought the last message on the subject, "We Can Win Again," with the speaker's addition, "by Faith." Men are defeated by lack of faith, not by the size of their difficulties. Tertullian, who had no new Testament, saw Jesus' witnesses die and was won for Christ. They outdied, outlived and outthought the pagans. Our age at its worst presents no darker page than at the first of Christianity. Yet they won. We want a cheap peace, therefore, we fight an expensive war. We sing, "Onward Christian Soldiers," in our rocking-chairs—moved, but not removed from the spot. Christianity came to Rome when it was filled with religion—but it won. It had a philosophy of life, ordinances, symbols, life, redemption from sin, brotherhood. We are confronted with a new paganism today, e. g. "man is just a mass of molecules on the way to becoming manure." If Christianity is to win today we must have

the same faith and life which the first Christians had. Who started the idea that the speed of the Church should be the speed of its slowest member? Let us go home and assault the gates of Hell. Can God bless America if we do not do our part? A man who doesn't believe in God is unconstitutional—he carries coins in his pocket with the inscription, "in God we trust." Our only defense is character; the

Church is the only thing that can build character. Personal work, stewardship, prayer, are the fundamentals to which we should return. Let us go on, and wait excusing ourselves.

The Ashland Girls' Trio sang, "When I Survey the Wondrous Cross." J. Ray Klingensmith announced the total Home Mission offering for the day—\$1559.

J. F. Lock pronounced the benediction.

# Financial Reports

## BALANCE SHEET THE MISSIONARY BOARD OF THE BRETHREN CHURCH Ashland, Ohio At June 30, 1941

### Assets

|                                            |                                                               |            |                    |
|--------------------------------------------|---------------------------------------------------------------|------------|--------------------|
| <b>Current</b>                             | Cash—First National Bank of Ashland                           | \$15052.00 |                    |
|                                            | Cash—Savings Account                                          | 360.19     |                    |
|                                            | <b>Total Current Assets</b>                                   |            | \$15412.19         |
| <b>Investment</b>                          | Erie, Kansas, Farm                                            |            | 2500.00            |
| <b>Wheeler Orphanage Fund</b>              | Cash—Savings                                                  |            | 4678.78            |
| <b>Funds Subject to Annuity Agreements</b> | Cash—Savings                                                  | \$ 3100.00 |                    |
|                                            | Building & Loan Deposit—Lincoln Federal of Dayton             | 2500.00    |                    |
|                                            | Dwelling—Altoona, Penna.                                      | 2100.00    |                    |
|                                            | <b>Total Funds Subject to Annuity Payments</b>                |            | 7700.00            |
| <b>Deposits—Closed Bank</b>                | American Loan & Savings—Dayton, Ohio                          | 425.61     |                    |
|                                            | <b>Total Assets</b>                                           |            | <u>\$30,716.58</u> |
|                                            | <b>Liabilities</b>                                            |            |                    |
|                                            | Wheeler Orphanage Reserve Funds Subject to Annuity Agreements | \$ 4678.78 |                    |
|                                            |                                                               | 7700.00    |                    |
|                                            | <b>Total Liabilities</b>                                      |            | <u>\$12,378.78</u> |

### Net Worth

|                                  |            |
|----------------------------------|------------|
| At June 29, 1940                 | \$ 6142.86 |
| Annuity Matured (February, 1941) | 2500.00    |
| Net Increase for fiscal year     | 9694.94    |

Total Net Worth 18337.80

Total Liabilities and Net Worth

\$30,716.58

## STATEMENT OF INCOME THE MISSIONARY BOARD OF THE BRETHREN CHURCH Ashland, Ohio

For Fiscal Year Ended June 30, 1941

### Offerings:

|                                |           |
|--------------------------------|-----------|
| Thanksgiving                   | \$9260.14 |
| National Conference            | 551.79    |
| National W. M. S.              | 1500.00   |
| Indiana District               | 87.55     |
| Special—Through Secretary      | 81.68     |
| Foreign—Prior to Feb. 28, 1941 | 3908.82   |
| Foreign—Easter to date         | 7942.43   |

\$23332.41  
4.60

### Tract Sales

### Rents:

|              |           |
|--------------|-----------|
| Altoona      | \$ 364.00 |
| Kentucky     | 119.75    |
| Erie, Kansas | 97.20     |

Designated Gifts  
Jesse Eyeman Estate

580.95  
242.57  
500.00

|                      |                    |
|----------------------|--------------------|
| Interest Received    | 88.76              |
| Miscellaneous Income | 18.34              |
|                      | <u>\$24,767.63</u> |

### STATEMENT OF EXPENDITURES THE MISSIONARY BOARD OF THE BRETHREN CHURCH Ashland, Ohio

For Fiscal Year Ended June 30, 1941

|                             |           |
|-----------------------------|-----------|
| <b>Direct Mission Aid</b>   |           |
| Home Mission Salaries       | \$3872.50 |
| Foreign Mission—So. America | 2970.00   |
| Kentucky Property           | 489.99    |
| Evangelistic                | 485.00    |
| Peru, Ind., Church Officers | 325.00    |
| Huntington, Ind., Mortgage  | 360.00    |
| Designated Gifts            | 111.70    |

Total

\$ 8614.19

### Promotion:

|                         |           |
|-------------------------|-----------|
| Literature—"Evangelist" | \$1213.56 |
| Easter Offering         | 330.06    |
| Thanksgiving Offering   | 237.82    |
| General Material        | 81.90     |
| Secretary's Travel      | 301.74    |
| Camera, Film, etc.      | 110.01    |

Total

2275.09

### Administration:

|                      |           |
|----------------------|-----------|
| General Secretary &  |           |
| Office Salaries      | \$2526.55 |
| Office Expense       | 212.82    |
| Bonds for Officers   | 37.50     |
| Board Meetings, etc. | 245.43    |

Total

3022.30

### General:

|                          |           |
|--------------------------|-----------|
| Interest Paid Annuitants | \$ 520.02 |
| Altoona Property         | 243.15    |

|                   |        |
|-------------------|--------|
| Moving Allowances | 334.91 |
| Tent Expense      | 29.90  |

Total

1161.11

\$15,072.69

### Total Missionary Offerings by Districts for this Year

| District            | Thanksgiving | Easter    | Total     |
|---------------------|--------------|-----------|-----------|
| Northern California | \$ 233.50    | \$ 142.90 | \$ 376.40 |
| Central             | 572.94       | 618.23    | 1191.17   |
| Indiana             | 2109.25      | 2404.37   | 4513.62   |
| Ohio                | 2874.00      | 2052.23   | 4926.23   |
| Pennsylvania        | 2266.35      | 2063.64   | 4329.99   |
| Southeastern        | 931.16       | 1058.15   | 1989.31   |
| Mid-West            | 207.44       | 140.99    | 348.43    |
| Miscellaneous       | 2.00         | 7.00      | 9.00      |

\$9196.64 \$8487.51 \$17,684.15

### The Ten Leading Churches

#### Missionary Offering for the past year

|                   |       |          |
|-------------------|-------|----------|
| Smithville        | ..... | \$960.28 |
| Johnstown 1st     | ..... | 781.53   |
| Dayton            | ..... | 781.00   |
| Conemaugh         | ..... | 721.60   |
| Elkhart           | ..... | 655.00   |
| Waterloo          | ..... | 611.13   |
| Ashland           | ..... | 596.52   |
| Hagerstown        | ..... | 566.46   |
| Washington, D. C. | ..... | 493.43   |
| Oakville          | ..... | 471.41   |

Ashland, Ohio

August 19, 1941

### The Missionary Board of The Brethren Church,

Ashland, Ohio

Gentlemen:

I have examined the records of the Missionary Board of The Brethren Church and the following Statement of Income and Expenditures and Balance Sheet is correct as revealed by the records and supplementary papers submitted for examination.

Dean J. Benschhoff

# BALANCE SHEET

## JUNE 13, 1941

### ASSETS

#### CURRENT FUNDS

|                                    |          |
|------------------------------------|----------|
| Cash .....                         | 1,034.95 |
| Accounts Receivable .....          | 761.96   |
| Notes Receivable .....             | 732.33   |
| Prepaid Expense .....              | 1,389.98 |
| Inventory Food .....               | 744.64   |
| Inventory Bookstore .....          | 598.40   |
| Recording Machine Receivable ..... | 80.09    |

Total Current Funds ..... \$ 5,342.35

Deficit .....

Total Current Funds and Deficit ..... \$ 5,342.35

#### ENDOWMENT AND OTHER NON-EXPENDIBLE FUNDS

|                          |             |
|--------------------------|-------------|
| Endowment Funds Cash ... | \$ 4,953.12 |
| Notes Receivable .....   | 4,591.00    |

Total Uninvested Funds .. \$ 9,544.12

#### INVESTMENTS

|                              |              |
|------------------------------|--------------|
| Bonds .....                  | \$ 85,061.10 |
| Real Estate Mortgages .....  | 196,430.64   |
| Preferred Stocks .....       | 1,045.00     |
| Industrial Stocks .....      | 595.80       |
| Real Estate .....            | 26,658.38    |
| Institutional Property-Contr | 10,309.70    |
| Building and Loan Deposits.  | 3,283.80     |

Total Invested Funds ..... 323,384.42

#### JESSIE EYMAN ESTATE

FUNDS SUBJECT TO ANNUITY AGREEMENT

|                             |              |
|-----------------------------|--------------|
| Real Estate Mortgages ..... | \$ 29,644.15 |
| Real Estate .....           | 13,377.72    |

Total Funds Subject to Annuities ..... 43,021.87

Total Endowment and Annuity Funds ..... \$395,950.41

|                               |              |
|-------------------------------|--------------|
| Land .....                    | \$ 54,000.00 |
| Buildings .....               | 430,558.48   |
| Walks, Gates and Drives ..... | 2,765.00     |
| Athletic Field .....          | 8,691.61     |
| Equipment .....               | 76,421.86    |

Total Educational Plant Funds ..... \$572,436.95

\$992,064.56

Total Assets .....

### LIABILITIES

#### CURRENT FUNDS

|                            |           |
|----------------------------|-----------|
| Accounts Payable .....     | \$ 251.71 |
| Vouchers Payable .....     | 6,110.06  |
| Student Budget Reserves .. | 238.88    |
| Other Reserves .....       | 534.55    |
| Notes Payable .....        | 16,000.00 |
| Sarah Copus Loan Fund....  | 542.00    |

Total Current Funds... \$ 23,677.20

#### ENDOWMENT AND OTHER NON-EXPENDIBLE FUNDS

|                                                   |              |
|---------------------------------------------------|--------------|
| Principal of funds with income unrestricted ..... | \$347,267.97 |
| Reserve for future losses on bonds .....          | 3,660.57     |
| Held in trust for College Y. W. C. A. ....        | 2,000.00     |

Total Endowment and other Non Expendible funds ..... \$352,928.54

#### FUND SUBJECT TO ANNUITY AGREEMENTS-UNRESTRICTED

43,021.87

Total Endowment and Annuity Funds .....

395,950.41

#### EDUCATIONAL PLANT FUNDS

|                                                  |              |
|--------------------------------------------------|--------------|
| Invested in Plant .....                          | \$562,127.25 |
| Endowment funds invested in Institutional Plant— |              |
| Contra .....                                     | 10,309.70    |

|                                     |                     |
|-------------------------------------|---------------------|
| Total Educational Plant Funds ..... | 572,436.95          |
| Total Liabilities .....             | <u>\$992,064.56</u> |

## ASHLAND COLLEGE

## STATEMENT OF CURRENT INCOME

FROM JUNE 15, 1940 TO JUNE 13, 1941 INCLUSIVE  
EDUCATIONAL AND GENERAL

|                                         |               |
|-----------------------------------------|---------------|
| Student Fees                            |               |
| Tuition .....                           | \$ 53,727.68  |
| Observation and Practise Teaching ..... | 422.00        |
| Laboratory .....                        | 2,307.21      |
| Graduation .....                        | 585.00        |
| Seminary .....                          | 40.00         |
| Entrance .....                          | <u>268.50</u> |

## ENDOWMENT INVESTMENTS

UNRESTRICTED ..... \$ 57,350.39

## GIFTS AND GRANTS FROM PRIVATE SOURCES

|                                          |                 |
|------------------------------------------|-----------------|
| Education Board .....                    | 17,015.88       |
| National Sunday School Association ..... | \$ 19,284.30    |
| Woman's Missionary Society .....         | 1,000.00        |
|                                          | <u>2,032.00</u> |

22,316.30

## OTHER SOURCES

|                            |                 |
|----------------------------|-----------------|
| Special Departments .....  | 646.00          |
| Miscellaneous Income ..... | <u>1,306.28</u> |

1,952.28

Total Educational and General .....

\$ 98,634.85

## AUXILIARY ENTERPRISES

|                                      |                 |
|--------------------------------------|-----------------|
| Dining Hall and Dormitory Fees ..... | \$ 13,090.70    |
| Bookstore .....                      | 6,388.01        |
| Health Service .....                 | 964.50          |
| Student Activities .....             | <u>6,201.97</u> |

Total Auxiliary Enterprises .....

26,645.18

|                                |                 |
|--------------------------------|-----------------|
| OTHER NON-EDUCATIONAL INCOME   |                 |
| Gifts for Scholarships .....   | \$ 450.00       |
| Annuity Fund Investments ..... | <u>2,887.46</u> |

Total Other Non-Educational Income .....

3,337.46

Total Current Income

\$128,617.49

## ASHLAND COLLEGE

## STATEMENT OF CURRENT EXPENDITURES

FROM JUNE 15, 1940 TO JUNE 13, 1941 INCLUSIVE  
EDUCATIONAL AND GENERAL

|                                          |                 |
|------------------------------------------|-----------------|
| Administrative and General .....         | \$ 22,630.65    |
| Instruction .....                        | 62,485.82       |
| Library .....                            | 4,677.47        |
| Operation and Maintenance of Plant ..... | <u>9,386.44</u> |

Total Educational and General Expense .....

\$ 99,180.38

## AUXILIARY ENTERPRISES AND ACTIVITIES

|                                         |                 |
|-----------------------------------------|-----------------|
| Dining Hall and Dormitory Expense ..... | \$ 11,888.44    |
| Bookstore .....                         | 5,240.61        |
| Health Service .....                    | 1,044.64        |
| Student Activities .....                | <u>6,284.25</u> |

\$ 24,457.94

## OTHER NON-EDUCATIONAL EXPENSE

|                                      |               |
|--------------------------------------|---------------|
| Interest Paid .....                  | \$ 1,275.75   |
| Scholarships .....                   | 3,527.52      |
| Taxes on Endowment Real Estate ..... | 120.06        |
| Endowment Expense .....              | 147.13        |
| Interest on Annuity Contracts .....  | 2,887.46      |
| Seminary Refunds .....               | <u>566.65</u> |

8,524.57

Total Current Expenditures

\$132,162.89

Submitted by:

Martin Shively, Bursar  
Dean J. Benschaff, Asst. Bursar



# BRETHREN HOME AND BENEVOLENCE BOARD

August 1, 1940 to July 31, 1941

## RECEIPTS

|                                  |                  |
|----------------------------------|------------------|
| Brought forward .....            | \$1572.51        |
| Offering of churches .....       | 2067.28          |
| Sunday Schools and Classes ..... | 116.09           |
| Individuals .....                | 211.00           |
| Organizations .....              | 23.00            |
| From various local W. M. S. .... | 67.00            |
| National W. M. S. ....           | 565.68           |
| National Laymen .....            | 50.00            |
| Interest on investments .....    | 217.54           |
| Withdrawal from loans .....      | 888.30           |
| Received on mortgages .....      | 1759.58          |
| Loan from W. M. S. ....          | 500.00           |
| Insurance damage .....           | 12.85            |
| Will (Maggie Miller) .....       | 279.42           |
| Eyman Estate .....               | 1600.26          |
| <b>Total receipts .....</b>      | <b>\$9930.51</b> |

## Expenditures

|                                          |                  |
|------------------------------------------|------------------|
| Ed Suman, Superintendent (Salary) .....  | \$1500.00        |
| Ministerial appropriation .....          | 1220.00          |
| Lura Kurtz (Refund) .....                | 1000.00          |
| Miscellaneous (Home and Ministers) ..... | 13.23            |
| Printing, stationery, stamps .....       | 15.75            |
| Old Coal Bill .....                      | 450.91           |
| Insurance .....                          | 104.98           |
| Interest .....                           | 176.25           |
| Annuity to Rinehart .....                | 800.13           |
| Annuity to others .....                  | 62.50            |
| Repair fire damage .....                 | 12.85            |
| Expense of Board members .....           | 9.70             |
| Painting outside of Home .....           | 150.00           |
| Repair of basement walls .....           | 67.97            |
| Repayment of loan to W. M. S. ....       | 500.00           |
| Investment in loans .....                | 1116.32          |
| Investment in mortgages .....            | 1600.00          |
| February appeal .....                    | 95.75            |
| <b>Total expenditures .....</b>          | <b>\$8896.34</b> |

|                             |                  |
|-----------------------------|------------------|
| Total receipts .....        | \$9930.51        |
| Total expenditures .....    | 8896.34          |
| <b>Yearly balance .....</b> | <b>\$1034.17</b> |

## Resources

|                                  |                  |
|----------------------------------|------------------|
| T. E. Compton Loan .....         | \$ 300.00        |
| Royer mortgage (Ministers) ..... | 700.00           |
| Orrington Apt. Bond .....        | 1000.00          |
| Louise Popp Loan .....           | 479.19           |
| Irvin Heck Loan .....            | 1600.00          |
| Muncie Loan .....                | 219.68           |
| <b>Total resources .....</b>     | <b>\$4298.87</b> |

## Liabilities

|                                |                  |
|--------------------------------|------------------|
| Loan .....                     | \$3000.00        |
| Coal bill .....                | 401.51           |
| Funeral bill .....             | 118.00           |
| <b>Total liabilities .....</b> | <b>\$3519.51</b> |

## FACTS ABOUT OFFERING

### Churches giving above \$50.00

|                                                      |           |
|------------------------------------------------------|-----------|
| Nappanee .....                                       | \$ 110.50 |
| Ashland .....                                        | 109.97    |
| Canton Brethren .....                                | 103.75    |
| Smithville .....                                     | 100.00    |
| Pittsburg .....                                      | 100.00    |
| Turlock .....                                        | 100.00    |
| New Paris .....                                      | 91.00     |
| Hagerstown .....                                     | 76.60     |
| New Lebanon .....                                    | 73.21     |
| Oakville .....                                       | 72.35     |
| Louisville .....                                     | 72.25     |
| N. Manchester .....                                  | 62.80     |
| Lanark .....                                         | 58.20     |
| Dayton Brethren .....                                | 57.10     |
| Muncie .....                                         | 55.14     |
| Masontown .....                                      | 54.60     |
| West Alexandria .....                                | 54.50     |
| Elkhart .....                                        | 54.00     |
| Johnstown III .....                                  | 53.30     |
| Number Churches Contributing according to Districts: |           |
| Indiana 28 .....                                     | \$ 800.00 |

|                         |                  |
|-------------------------|------------------|
| Home Needs              | 241.69           |
| Foods                   | 511.18           |
| Wages                   | 297.00           |
| Clothing                | 24.99            |
| Miscellaneous           | 80.22            |
| Medicine                | 16.75            |
| Pyrofax Gas             | 63.50            |
| Gas and Oil for Tractor | 29.00            |
| Total                   | <u>\$2715.45</u> |
| Balance Carried Forward | \$ 55.58         |
| Edward Suman, Supt.     |                  |

### National Ministerial Association Financial Report

1940-41

|                         |                   |
|-------------------------|-------------------|
| Receipts: 1939-40       | \$6,274.48        |
| Assessments collected   | 18.00             |
| Interest on investments | 245.15            |
| Dues collected          | 15.75             |
| Initiation fee          | 1.00              |
| Total                   | <u>\$6,554.38</u> |

## Disbursements:

|                      |                  |
|----------------------|------------------|
| Death claim          | \$ 200.00        |
| Printing             | 8.00             |
| Postage              | 7.25             |
| Fees                 | 20.00            |
| Total                | <u>\$ 235.25</u> |
| Balance for the year | \$6,319.13       |

## Location of Assets:

|                             |                   |
|-----------------------------|-------------------|
| Ashland Church              | \$4,000.00        |
| Ashland Building & Loan     | 515.32            |
| American Loan & Saving Co., | 424.67            |
| Gem City Building & Loan    | 262.44            |
| Checking Account            | 817.70            |
| Certificate of deposit      | 300.00            |
| Total                       | <u>\$6,319.13</u> |

|                                            |                  |
|--------------------------------------------|------------------|
| Ohio 19                                    | 600.00           |
| Penna. 20                                  | 590.00           |
| South East 8                               | 140.00           |
| N. Calif. 3                                | 135.00           |
| Central 4                                  | 110.00           |
| Mid West 4                                 | 75.00            |
| S. Calif. 1                                | 35.00            |
| North West 0                               | 00.00            |
| Total                                      | <u>\$2485.00</u> |
| Actual Cash Received during year:          |                  |
| Local Churches, Organizations, Individuals | \$2484.37        |
| National Organizations                     | 615.00           |
| Interest, Wills, Estates                   | 2096.96          |
| Total                                      | <u>\$5196.33</u> |

|                                  |                  |
|----------------------------------|------------------|
| Actual Expenditures during year: |                  |
| Running of Home                  | \$2127.76        |
| Interest, Annuities              | 1038.88          |
| Improvements                     | 217.97           |
| Total for Home                   | <u>\$3374.81</u> |
| Ministerial Fund                 | 1282.36          |
| Total                            | <u>\$4657.17</u> |

L. V. King Treasurer

## SUPERINTENDENT'S REPORT

Superintendents Financial Report

From August 1, 1940 to July 31, 1941 Inclusive

## Receipts

|                         |                  |
|-------------------------|------------------|
| Balance Brought Forward | \$ 20.00         |
| Board                   | 1157.00          |
| Eggs                    | 122.58           |
| Cream                   | 329.00           |
| Farm                    | 1096.95          |
| Donations               | 45.50            |
| Total                   | <u>\$2771.03</u> |

## Expenditures

|             |             |
|-------------|-------------|
| Farm        | \$1207.83   |
| Gas and Oil | 143.16      |
| Telephone   | 44.25       |
| Total       | <u>1450</u> |

**THE BRETHREN PUBLISHING COMPANY**  
**ASHLAND, OHIO**  
**At JUNE 30, 1941**

**ASSETS****Current Assets**

|                     |             |
|---------------------|-------------|
| Cash                | \$ 2,757.50 |
| Accounts Receivable | 2,863.94    |
| Inventories:        |             |
| Paper Stock         | \$ 2,023.44 |
| Work in Process     | 90.00       |
| Commission Goods    | 48.14       |
| Tracts              | 34.00       |
|                     | 2,195.58    |

Total Current Assets \$ 7,817.02

**Fixed Assets**

|                                |             |
|--------------------------------|-------------|
| Machinery and Equipment        | \$14,780.05 |
| Less: Reserve for Depreciation | 14,134.74   |
|                                | \$ 645.31   |

|                                |           |
|--------------------------------|-----------|
| Furniture and Fixtures         | \$ 300.00 |
| Less: Reserve for Depreciation | 120.00    |
|                                | 180.00    |

|                                 |              |
|---------------------------------|--------------|
| Engravings and Electros         | 296.61       |
| Type Metal                      | 482.34       |
| Real Estate:                    |              |
| Dwelling—Cottage St.            | \$ 2,000.00* |
| Land                            | 2,402.45*    |
| Building—(Construction to Date) | 837.74       |
|                                 | 5,240.19     |

Total Fixed Assets 6,844.45

Total—All Assets \$14,661.47

**ANNUAL CONFERENCE NUMBER**

35

**LIABILITIES**

|                                     |                    |
|-------------------------------------|--------------------|
| Accounts Payable                    | \$ 1,354.21        |
| Funds Subject to Annuity Agreements | 3,500.00           |
| Total Liabilities                   | <u>\$ 4,854.21</u> |

**Capital:**

|                                  |                    |
|----------------------------------|--------------------|
| Capital Stock—Common 400 shares, | \$ 4,000.00        |
| par value \$10.00                |                    |
| Surplus—                         |                    |
| June 29, 1940                    | \$ 4,719.45        |
| Add: Net Profit—                 |                    |
| Year 1940-41                     | 1,087.81           |
| Total Liabilities and Capital    | <u>\$14,661.47</u> |

Notes: \*—Subject to Annuity Agreements  
 \$1,500.00 of Land amount Subject to Annuity Agreements

**THE BRETHREN PUBLISHING COMPANY**  
**ASHLAND, OHIO**

**STATEMENT OF PROFIT AND LOSS**

From July 1, 1940 to June 30, 1941 Inclusive

**INCOME**

|                                          |             |
|------------------------------------------|-------------|
| Brethren Evangelist                      | \$ 2,070.77 |
| Sunday School Literature                 | 2,409.23    |
| Commission Goods                         | 4,553.46    |
| Job Work                                 | 8,386.69    |
| Publication Offering                     | 3,093.06    |
| Tracts                                   | 6.58        |
| Interest and Rent on Annuity Investments | 139.07      |

Total Income \$20,658.86

**EXPENDITURES**

|                  |             |
|------------------|-------------|
| Commission Goods | \$ 3,656.40 |
| Labor            | 5,565.67    |

NATIONAL SUNDAY SCHOOL ASSOCIATION OF  
THE BRETHREN CHURCH  
TREASURER'S REPORT FOR THE YEAR

July 31, 1940 to July 29, 1941

Balance on hand July 31, 1940 .....\$2148.23

Receipts:

White Gifts ..... 2311.88  
Sale of books ..... 179.15  
Camp supervision ..... 100.00  
Mission offering ..... 43.42  
Total .....\$4782.68

Expenditures:

Ashland College .....\$1000.00  
Seven Camps ..... 1178.00  
Postage, printing, supplies ..... 55.40  
White Gift supplies ..... 62.00  
Secretarial work ..... 25.90  
Publishing Books ..... 136.05  
Missionary Sup't. .... 77.54  
Missionary offering ..... 43.42  
"Joash" fund paid out ..... 31.69  
Shipshewana College Cottage Rent ..... 40.00  
Treasurer's bond and auditing ..... 9.50  
Total .....\$2659.50

Balance on hand, Ashland Bank and Savings, July 29, 1941  
\$2163.18—\$40.00 (check outstanding) ..... 2123.18  
Total Expenditures .....2659.50

Total .....\$4782.68  
Resources, July 29, 1941:  
Balance on hand .....\$2163.18  
Notes Receivable ..... 565.00

I have examined the accounts as they appear on the above statement and in my opinion they reflect the true financial condition of the National Sunday School Association of the Brethren Church.

Signed, Mrs. W. S. Renshoff,  
Milledgeville, Ill.  
Date, August 8, 1941

Paper Stock 1,551.75  
Tract Cost 6.00  
Rent 720.00  
Heat-Light-Water 567.22  
Repairs 299.31  
Current Supplies 435.38  
Salaries 4,561.25  
Postage 424.00  
General Expense 366.52  
Insurance 86.48  
Taxes 26.33  
Freight and Drayage 44.07  
Telephone and Telegraph 75.67  
Interest Paid to Annuitants 120.00  
Depreciation of Machinery and Equipment 1,034.00  
Depreciation of Furniture and Fixtures 30.00  
Total Expenditures .....\$19,571.05

Net Profit

\$ 1,087.81

W. E. RONK, President

|                               |            |
|-------------------------------|------------|
| Receipts: 1939-40 .....       | \$6,274.48 |
| Assessments collected .....   | 18.00      |
| Interest on investments ..... | 245.15     |
| Dues collected .....          | 15.75      |
| Initiation fee .....          | 1.00       |
|                               | <hr/>      |
|                               | \$6,554.38 |

## Disbursements:

|                            |            |
|----------------------------|------------|
| Death claim .....          | 200.00     |
| Printing .....             | 8.00       |
| Postage .....              | 7.25       |
| Fees .....                 | 20.00      |
|                            | <hr/>      |
|                            | \$ 235.25  |
| Balance for the year ..... | <hr/>      |
|                            | \$6,319.13 |

## Location of Assets:

|                                 |            |
|---------------------------------|------------|
| Ashland Church .....            | \$4,000.00 |
| Ashland Building & Loan .....   | 515.32     |
| American Loan & Saving Co. .... | 424.67     |
| Gem City Building & Loan .....  | 262.44     |
| Checking Account .....          | 817.70     |
| Certificate of deposit .....    | 300.00     |
|                                 | <hr/>      |
| Total .....                     | \$6,319.13 |

D. B. Flora,

Sec'y-Treas.

Ashland, Ohio, August 30, 1941.

Balance reported at last Conference 8-31-40 .....\$ 675.88

## RECEIPTS

|                                                    |        |
|----------------------------------------------------|--------|
| Extra money from Credential Committee .....        | 7.00   |
| 8-31-40 Rev. Lindover, sale of song books ..       | .45    |
| 9-24-40 Ashland College, song books .....          | .60    |
| 9-24-40 Dividend, Ind. State Bank & Trust Co. .... | 1.56   |
| 8-27-41 Credential fees .....                      | 260.00 |
| 8-28-41 Offering .....                             | 77.57  |
| 8-29-41 Refund on expense acc't. Exec. Comm. ....  | 2.22   |
| 8-30-41 Credential fees .....                      | 71.00  |

---

Total receipts and balance .....\$1096.28

## DISBURSEMENTS:

|                                                            |          |
|------------------------------------------------------------|----------|
| 8-31-40 Rev. W. S. Crick statisticians fee '40 .....       | \$ 15.00 |
| 8-31-40 Rev. W. S. Crick, exp. statistician ...            | 3.30     |
| 8-31-40 Rev. Studebaker, trip to Warsaw, Ind. ....         | 2.00     |
| 8-31-40 Brethren Pub. C., 1500 Conf. pro. ...              | 2.00     |
| 8-31-40 M. A. Stuckey, Exec. Comm. exp. ....               | 23.50    |
| 8-31-40 N. V. Leatherman, Exec. Comm. Sec'y supplies ..... | 5.00     |
| 9- 3-40 R. F. Porte, Exec. Comm. Sec'y. fee '40 .....      | 10.00    |
| 9-12-40 Chas. W. Daugherty, 200 song books ..              | 25.00    |
| 9-19-40 E. M. Riddle, exp. peace comm. ....                | 20.00    |
|                                                            | 14.35    |

|          |                                                        |        |           |
|----------|--------------------------------------------------------|--------|-----------|
| 9-22-40  | Claud Studebaker, return duplicate                     |        |           |
|          | credential fees                                        | 500    |           |
| 10- 3-40 | Geo. Kem, Stenographer - Grace Conf.                   |        |           |
|          | Winona                                                 | 60.00  |           |
| 10- 3-40 | Ashland Prtg. Co., advertising                         | 9.60   |           |
| 10-19-40 | Geo. F. Kem, incidental exp.                           | 7.70   |           |
| 11- 4-40 | Louisville Hearld Pr., Peace comm.                     | 6.50   |           |
| 1-10-41  | Brethren Pub. Co., printing Brethren Annual            | 100.00 |           |
| 2-17-41  | E. M. Riddle, exp. Peace comm.                         | 12.50  |           |
| 8-28-41  | Hamilton Printing Co., 1000 ballots                    | 3.50   |           |
| 8-28-41  | Rodeheaver Hall-Mack Co., 300 song books               | 30.00  |           |
| 8-28-41  | L. E. Lindower, Conf. sec'y. fee                       | 40.00  |           |
| 8-28-41  | L. E. Lindower, Conf. sec'y. exp.                      | 6.72   |           |
| 8-28-41  | W. S. Crick, statistician's fee                        | 15.00  |           |
| 8-28-41  | W. S. Crick, statistician's exp.                       | 3.60   |           |
| 8-30-41  | Brethren Pub. Co., 1000 Lay credentials                |        | 4.00      |
| 8-30-41  | E. G. Mason, travel, budget comm.                      |        | 3.50      |
| 8-30-40  | Ashland College, incidental exp.                       |        | 4.30      |
| 8-30-41  | Brethren Pub. Co., 1000 programs & statistical reports |        | 26.00     |
| 8-30-41  | Church of the Brethren, peace comm.                    |        | 100.00    |
| 8-30-41  | Ashland College, use of grounds                        |        | 200.00    |
| <hr/>    |                                                        |        |           |
|          | Total disbursements                                    |        | \$ 805.63 |
|          | Total rec. and bal. on hand                            |        | 1096.28   |
|          | Disbursements                                          |        | 805.63    |
| <hr/>    |                                                        |        |           |
|          | Balance on hand, Aug. 30, 1941                         |        | \$ 290.65 |
|          | Signed, D. F. Benshoff, treasurer                      |        |           |
|          | H. J. Amstutz, finance comm.                           |        |           |
|          | C. G. Wolf, finance comm.                              |        |           |



# The 1941 W. M. S. Conference Minutes

The Woman's Missionary Society of the Brethren Church assembled in the gymnasium at Ashland College, Ashland, Ohio for their 53rd annual conference Tuesday, August 26th at 3:00 P. M.

The session was called to order by the president, Mrs. U. J. Shively. After the Call to Worship, Miss Erma Joyce Leatherman favored with a piano prelude. "Fellowships was the subject of the afternoon, and the Devotional theme for the conference was "The Christian Home, and Mrs. J. Milton Bowman brought the first of four messages on the subject, this one being "The Child's Rightful Heritage." All her messages were most inspiring and helpful.

Mrs. Stuckey then presented Mrs. Howard Hendry, of Ashland, who sang the beautiful number, "The Prayer" by Guion. Greetings were then brought by representatives from sixty-six societies.

Announcements were made, and the President appointed the following committees:

Credential—Mrs. Bessie Grove, Mrs. Noah Bundy, Mrs. Ed. Miller and Mrs. J. E. Tritch.

Nominating—Mrs. H. W. Lehman, Miss Vera Laughlin and Mrs. W. C. Benshoff.

Session closed with the W. M. S. Benediction.

Conference reassembled Wednesday morning at 8:00 for its first business session. The Vice-president, Mrs. S. M. Whetstone, presided, and the meeting opened by singing "I Need Thee Every Hour." After the Call to Worship, reports were called for and the President, Mrs. Shively, responded in her usual pleasing manner.

The report of the General Secretary, was given as follows:

It is always a pleasure to bring a good report, and we do have what we consider a fine report of our year's work in the W. M. S. The report shows that you have been working faithfully, as there is a nice increase in the number of societies, in membership and in many of the activities.

To the Indiana District goes the honor of having the most new societies. They have three—Cambria, Akron and Tiosa: and another, Denver, is joining the National W. M. S. this fall. Ohio has one new society, Mansfield, and in behalf of the National organization we welcome these new societies into our midst.

Pennsylvania District has the largest number of honor or banner societies.

We feel that special mention should be made of the Goshen, Indiana, society as it increased its membership from 81 to 103 this year. This should be an encouragement to other societies.

Your General Secretary wishes to express her appreciation of the fine way in which you have responded with your reports, and has but one request to make—that is that you answer all questions on the statistical blanks. Two societies failed to report any dues paid, and so we were forced to omit them from our report.

Eighty-two societies reported with a membership of 2253, and a gain of 165 members over last year. Also we might mention that our gain last year was only four over that of the year before, so we should feel encouraged.

Fifty Sisterhoods were reported and 25 Children's Societies, ten of the latter being Signal Lights.

Seventy-seven societies held their twelve devotional meetings, and the attendance at the Day of Prayer was 1,084. Prayer band enrollment was 1,466, which was an increase of 230 over last year.

We have 613 Family Altars—a gain of 139 this year. If we were to have such a fine gain another year we would reach our goal of 750 Family Altars. Let's do it! Let's go over the top!

Fifty-eight societies reported that 50 per cent of their members had completed the required Bible Reading, 1,065 members in all.

Sevent-five societies had a Mission Study Class of 25 percent, and tithing instruction was given in 69 societies.

The Tithers League enrollment was 901, 99 being reported as the increase.

Sixty-four societies had 80 per cent of their members giving a Thank-offering, and in all there were 1613 Thank-offerings, an increase of 259 over last year. Isn't that fine?

Seventy-three societies had a W. M. S. Public Service, with an offering of \$816.-62.

Sixty-six observed a fellowship meeting of the women and girls, and sixty-five paid their dues in full. Amounts reported were:

National—\$2,724.80

District—\$231.78

Mission Support—\$1,995.43

Delegates attending National Conference were 165, and 199 attending District Conferences.

We had twenty-two honor societies as follows:

Waterloo, Iowa.

Flora, Loree, South Bend, and Warsaw, Indiana.

Ashland, Jr., Ashland Sr., Dayton, Fair Haven, New Lebanon, Pleasant Hill and Smithville, Ohio.

Johnstown 1st. Johnstown 3rd, Meyersdale, Pittsburgh, Jones Mills, Uniontown 2nd, Vinco and Summit Mills, Penna.

Linwood, Md. and Oak Hill, W. Va.

Eight societies missed only one goal, namely: Milledgeville, Ill., Cornith and Peru Indiana, Falls City, Nebr., Morrill, Kans., Gratis, Ohio and Berlin and Vandergrift, Penna.

This, as we said before, we consider a fine report, but let us not be satisfied with our gains, but rather let us go forward to greater work in the year before us.

Mrs. Joyce Saylor,  
Gen. Sec'y.

The report was accepted and the report of the Financial Secretary followed.

Receipts:

|                                                    |            |
|----------------------------------------------------|------------|
| Apportionment .....                                | \$3,211.43 |
| General Fund .....                                 | 254.09     |
| Seminary .....                                     | 2.90       |
| Feast of Ingathering .....                         | 1,159.58   |
| Foreign Missions .....                             | 29.00      |
| Mission Support .....                              | 2,052.50   |
| Brethren Home Elevator .....                       | 83.00      |
| Brethren Home & Super-<br>annuated Ministers ..... | 957.30     |

|                       |      |
|-----------------------|------|
| Children's Hour ..... | 6.05 |
|-----------------------|------|

|                     |            |
|---------------------|------------|
| Total .....         | \$7,756.05 |
| Disbursements ..... | \$8,005.50 |

Mrs. N. G. Kimmel

Report of W. M. S. Treasurer for the Fiscal Year of 1940-1941.

Balance on hand Aug. 15, 1940

.....\$ 3,702.29

Receipts .....

6,305.44

Total .....

\$10,007.73

Disbursements .....

5,389.51

Balance in Treasury

Aug. 18, 1941 .....

4,618.22

Mission Fund—

Balance on hand

August 15, 1940 .....

5,465.09

Receipts .....

2,426.54

Total funds available .....

7,891.63

Disbursements .....

3,141.49

Restricted Funds .....

2,648.60

Total .....

5,790.09

Balance in Treasury

August 18, 1941 .....

2,101.54

Total of all Funds .....

6,719.76

Funds Available .....

2,648.60

Brethren Home Loan .....

3,000.00

Restricted Fund

(Gem City and Loan) ....

7,000.00

Grand Total .....

\$19,368.36

Mrs. M. A. Stuckey, Treas.

Report of Literature Secretary for the year ending August 9, 1941.

Balance on hand

August 13, 1940 .....

\$155.55

Receipts for year .....

196.53

Total .....

\$352.08

Total expenditures for year

223.47

Balance August 9, 1941

\$128.61

Mrs. D. A. C. Teeter,

Lit. Sec'y.

Report of Woman's Outlook Business Manager 1940-1941.

Total Receipts .....

\$1,297.98

Total Disbursements .....

1,317.78

Present Resources:

Building and Loan

(Restricted Fund) .....

\$260.38

Checking account .....

47.49

|                                  |          |
|----------------------------------|----------|
| Cash and stamps .....            | 5.12     |
| Total                            | \$312.99 |
| Average subscription count ..... | 2377     |
| Gain this year .....             | 114      |

Mrs. Ira D. Slotter

Mrs. F. C. Vanator, Editor of the Outlook, thanked the women for their cooperation and help in making the Outlook a success.

The Credential Committee reported 129 delegates present and the report was accepted. After announcements the session closed in the usual manner. The Wednesday afternoon program on "Retrospection" opened at 3:00 o'clock with Mrs. Whetstone presiding. Mrs. D. B. Flora played the prelude, after which Mrs. Bowman gave her message on "The Christian Home" entitled "A Training School for Worship." Special music was rendered by the King sisters.

"Retrospect" was the subject of an address by Mrs. D. A. C. Teeter, and "Prospect" the subject of Mrs. L. E. Lindower's address. Both were most interesting and inspiring.

A beautiful Memorial Seervice was presented by the Berlin W. M. S., with Mrs. N. V. Leatherman in charge. Twenty-eight departed members were honored in this impressive service.

The president appointed two committees as follows:

Auditing—Mrs. J. Garber Drushal, Mrs. Freeman Ankrum.

Resolutions—Mrs. Hannah Newcomb, Mrs. J. D. Dodds and Mrs. Myron Kimmel.

Meeting adjourned with the W. M. S. benediction.

Thursday morning, after the Call to Worship, a report was given by Mrs. E. M. Riddle, National Patroness of the S. M. M. She reported fifty-five active societies and said that the work was progressing nicely. This report was greatly appreciated by the mother organization.

The credential committee reported 155 delegates and report was accepted.

The nominating committee announced the following names to be voted upon for officers for the ensuing year:

Pres.—Mrs. U. J. Shively, Mrs. Ray Klingensmith.

Vice Pres.—Mrs. S. M. Whetstone, Mrs. H. H. Rowsey.

Fin. Sec'y.—Mrs. N. G. Kimmel, Mrs. J. Garber Drushal.

Treas.—Mrs. M. A. Stuckey, Mrs. J. F. Locke. The ballot was then taken.

A discussion of the Goals for the new year followed and the following were adopted

#### National Goals 1941-1942

- 1,000 Members in Mission Study Classes.
- 2,000 Members Complete Bible Reading.
- 2,000 Members in Prayer Bands.
- 750 Family Altars
- 2,000 Tithing Members.
- 3,200 W. M. S. Members.
- \$4,400 Thank Offering used for Home and Foreign Missions.
- \$2,200 Ashland College and Seminary.
- \$800 Superannuated Minister's Fund and Brethren Home.

#### Local Goals 1941-1942

1. Fifty percent of membership completing the topical Bible Readings as outlined in the Outlook.

2. Increase in Prayer Band and Family Altars with number enrolled in each.

3. A group of women forming a class to study the book "Personal Work" by R. A. Torrey.

4. One third of membership enrolled in Mission Study class using "The Seed and the Soil, by Richard Terrill Baker.

5. Definite Tithing Instruction with five percent increase in enrollment.

6. A public service held Oct. 19th, or as near that date as possible, in which the work of the W. M. S. is presented to the church, and an offering received for Benevolences and Ashland College Seminary.

7. A definite "Day of Prayer" January 14, 1942, or as near that date as possible.

8. Eighty percent of the membership giving a Thank-offering for Home Missions, to be taken or sent to National Conference.

9. National Dues paid in January and July. Mission Support Fund of \$1.00 per member and District dues paid to Dist. Sec'y by April 30th.

10. Ten percent increase in membership. Session closed in the usual manner.

Thursday at 3:00 o'clock P. M. conference reconvened and the subject for the afternoon was "Information Please." After the Call to Worship, John Lindower played "Finlandia" by Sibelius, in the manner of

an artist. Mrs. Bowman followed with her devotional study on "The Christian Home," using as her subject "Its Neighborhood Influence." Mrs. Braden Ridenour and Mrs. John Smith sang an impressive duet, and then followed talks by—

Pres. E. G. Mason on "The College."

Dean W. E. Ronk on "The Seminary."

Rev. J. Ray Klingensmith on "Missions."

Mrs. Vernon Grisso on "The W. M. S."

These talks brought much valuable information and were greatly appreciated by all present.

The Nominating committee gave the report of election of officers of the National W. M. S. for the ensuing year as follows:

Pres.—Mrs. U. J. Shively

Vice Pres.—Mrs. S. M. Whetstone

Fin. Sec'y.—Mrs. N. G. Kimmel

Treas.—Mrs. M. A. Stuckey

Meeting closed with the W. M. S. benediction.

The final business session opened Friday A. M. with the Doxology. After the Call to Worship the credential committee reported 157 delegates present and \$52.00 in credential fees. Report was accepted.

Recommendations that the following officers be retained for the coming year were accepted separately.

Bus. Mgr. of the Outlook—Mrs. Ira Slotter.

Editor of the Outlook—Mrs. F. C. Vanator.

General Secretary—Mrs. Joyce K. Saylor.

Literature Secretary—Mrs. D. A. C. Teeter.

The budget for 1941-1942 was then presented and discussed. The following was adopted:

|                            |           |
|----------------------------|-----------|
| Bus. Mgr. of Outlook ..... | \$ 475.00 |
| Editor of Outlook .....    | 350.00    |
| General Secretary .....    | 120.00    |
| Administration .....       | 350.00    |
| Children's Hour .....      | 6.00      |
| Missions .....             | 2,500.00  |
| Brethren Home .....        | 520.00    |
| Super. Ministers .....     | 320.00    |
| College, Seminary .....    | 2,078.00  |

Total \$6,719.00

The Executive Committee recommended that the National W. M. S. take as a project the building of a Chapel on the Ashland College campus, raising \$2,000.00 to-

ward the fund this coming year. It was unanimously accepted.

Mrs. J. Garber Drushal, chairman of the Auditing committee, reported that the books of the Fin. Sec'y and the Treas. were found to be correct, and this report was accepted.

Session closed with prayer by Mrs. Shively.

Friday afternoon was designed as "Recognition Day" and opened in the usual manner. Joan Riddle favored with a beautiful piano prelude, and Mrs. J. Milton Bowman followed with her final lesson on "The Christian Home," having as her subject "The Need of the Hour."

Mrs. Myron Kimmel reported for the committee on Resolutions as follows:

The Committee on Resolutions of the Woman's Missionary Society of the Brethren Church at Ashland College, Ashland, Ohio, August 25-31, 1941. Be it resolved:

1. That we offer our thanks to God for His watchful care over us another year.

2. That we express our appreciation of our National Officers for their fine leadership thruout the year.

3. That we thank the committee for the very helpful conference program, which we have enjoyed.

4. That we continue our influence against tobacco and alcohol habits among the women of our country.

5. That, when the opportunity arises, we give help and assistance to those unfortunate people in war torn areas.

6. That we sincerely pray for spiritual guidance in our work for the coming year.

7. That we, as Christian women, emphasize in our home our faith in God, and the fundamentals for which our church stands; knowing that God is working out His Plan in our lives and in our world, in spite of the turmoil which now exists.

Respectfully submitted,

Mrs. Hannah Newcomb

Mrs. J. G. Dodds

Mrs. Myron E. Kimmel.

Report was adopted as read.

The final report of the credential committee was made—158 delegates present, \$52.00 received in delegates fees. Report was accepted and committee discharged with thanks.

Twenty-two societies received their certificates of honor for having met all the

goals, said societies having been named in the secretary's report.

Mrs. Clarence Fairbanks had charge of an impressive service for the "Feast of Ingathering." It was later reported that this offering amounted to \$1,044.00.

After an interesting Round-table discussion, announcement was made that the officers would be installed by Dr. E. G. Mason, conference moderator, at the evening session. Conference closed with prayer, Mrs. U. J. Shively leading.

Special mention should be made of the fine luncheon program planned by the Ashland societies, with Mrs. F. C. Vanator as chairman. It was as follows:

Theme: "Year Round Fruitfulness."

#### Spring

Song: "O Scatter Seeds of Loving Deeds" with Mrs. J. Raymond Schutz leading.

Prayer: Mrs. S. M. Whetstone.

Fruitfulness in Music—Mrs. M. A. Stuckey.

#### Summer

Fruitfulness in Missions—Rev. J. Ray Klingensmith.

Reading, "The Glory Car"—Miss Thelma Slack.

#### Fall

Fruitfulness in W. M. S.—Mrs. U. J. Shively

#### Winter

Fruitfulness in Woman's Professions—Rev. John Locke.

Toastmistress—Mrs. Joyce K. Saylor.

Table decorations and favors were in keeping with the four seasons, and the occasion was greatly enjoyed by all present.

Mrs. Joyce K. Saylor,  
National Secretary W. M. S.

## The 1941 S. M. M. Conference Minutes

The twenty-eight National Conference of the Sisterhood of Mary and Martha of The Brethren Church opened its sessions in the Y. W. C. A. Room in Founder's Hall Ashland College, Ashland Ohio, on Tuesday morning at 8:00 o'clock. Ruth Clapper of Louisville, Ohio, was in charge of the song service with Erma Joyce Leatherman of Berlin, Pennsylvania, at the piano. After an opening song, Ruth Clapper and Joan Riddle, both of Louisville, Ohio, sang "Follow Me," our theme song for the conference. The first verse reads as follows:

I hear my risen Savior say,  
 "Follow Me, follow Me, follow Me,"  
 His voice is calling all the day,  
 "Follow Me, follow Me, follow Me,"  
 For thee I trod the bitter way,  
 For thee I gave My life away,  
 And drank the gall thy debt to pay,  
 "Follow Me, follow Me, follow Me."

Betty Lyon of Washington, D. C., read from Matthew 6:18-22 where we find the words, "Follow me, and I will make you fishers of men."

Following the scripture, Mrs. Vernon D. Grisso of Dayton, Ohio, led in the morning prayer. The chorus "Following Jesus" and "He Leadeth Me" were sung before the greetings from the officers were given.

Mrs. E. M. Riddle, our Patroness, greeted us with words of encouragement and urged us to "grow in grace through our service to others" in the coming year. Helen Shively, Vice President, welcomed the girls and added her own personal greeting and Sybil Saylor, President, gave greetings from the college as a member of the Student Council; from the Y. W. C. A. as President and from the Sisterhood, also as President.

Announcements were made and the following committees were appointed:

Social: Helen Shively and the Four King Sisters.

Auditing: Mrs. Clayton Berkshire and Nadine Dodds.

Credential: Mary Cree Riddle, Pauline Roudabaugh and Frances Neterer.

Nominating: Faith Benshoff, Mrs. Delbert Flora and Catherine Decker.

Literature: Janet King and Wilma Leidy.

After singing "Lead Me to Calvary" and "O Master Let Me Walk With Thee," the first session of the Sisterhood conference was dismissed with all repeating the Sisterhood benediction.

1:30 P. M.

The afternoon session opened with Ruth Clapper leading the girls in singing "Spirit of Sisterhood." The president then introduced our devotional speaker for the week, Rev. J. Ray Klingensmith, Secretary of the Mission Board of the Brethren Church.

Our theme for the conference was "Follow Me" and Rev. Klingensmith began to develop this theme by speaking first of "Follow Thou Me Into the Mission Field." He pointed out that there is much to be done, not only in the foreign field and on the home field, but there is also much mission work to be done in your own local community.

The first business session of the conference opened with a report of the credential committee, reporting 22 delegates and 12 registrations and receipts totaling \$12.20. Motion prevailed to accept the report.

Dorothy Carpenter, Financial Secretary, then gave the following fine report:

### Total Receipts

|                               |            |
|-------------------------------|------------|
| Riverside Bus and School Fund |            |
| .....                         | \$ 716.63* |
| National dues                 | 563.45     |
| Thank Offering                | 232.29     |
| Miscellaneous                 | 90.09      |

\$1,602.46(\*)

\*Borrowed \$325.00 from W. M. S. and then realized \$391.63 on gifts from the various Sisterhoods—making a total of \$716.63.

(\*) Subtracting the \$325.00 borrowed from the W. M. S. to pay for the bus, leaves a true balance of \$1,277.46.

### Orders

1. 9-8-40 .....\$ 1.20



|                   |        |
|-------------------|--------|
| 2. 10-29-40 ..... | 5.75   |
| 3. 11-16-40 ..... | 35.00  |
| 4. 11-16-40 ..... | 35.00  |
| 5. 11-16-40 ..... | 35.00  |
| 6. 12-19-40 ..... | 325.00 |
| 7. 5-5-41 .....   | 80.00  |
| 8. 5-5-41 .....   | 115.00 |
| 9. 5-5-41 .....   | 195.00 |
| 10. 7-16-41 ..... | 161.35 |
| 11. 7-29-41 ..... | 130.00 |

\$1,118.30

Spent at Conf. 26.97

Missent Benevolent gift 2.75

\$1,148.02

**Disbursed As Follows:****Riverside Bus and School**

|                               |            |
|-------------------------------|------------|
| Fund .....                    | \$ 650.00* |
| Salary of Gen. Sec'y. ....    | 280.00     |
| 1940 conference expenses .... | 32.20      |
| Printing and postage .....    | 37.47      |
| Traveling expenses .....      | 45.60      |
| Gifts .....                   | 102.75     |

\$1148.02

Balance in Bus Fund .....

\$ 66.63

Balance in General Fund .....

387.81

Total Balance .....

\$454.44

(Aug. 26, 1941)

\*\$325.00 paid back to W. M. S. and  
\$325.00 actually paid out for bus.

**Summary:**

58 societies contributed to the Bus Fund.  
Pittsburgh—largest gift— ....\$40.00  
Hagerstown—second— ..... 20.00  
Highest per capita gift—Pittsburgh—  
3.34 per member.  
Others in order of per capita gift:—  
Ardmore—\$1.62 per member.  
Dutchtown—\$1.42 per member.  
Oakville—\$1.11 per member.  
South Bend Sr.—\$1.11 per member.  
The treasurer's report was presented by

Marie Miller and read as follows:

**Receipts**

|                                       |        |
|---------------------------------------|--------|
| Balance in Treas. Sept. 28, 1940 ..\$ | 28.63  |
| Bus Fund .....                        | 151.50 |
| National Dues .....                   | 13.15  |
| Woman's Missionary Society ...        | 325.00 |
| General Fund .....                    | 625.35 |

Interest on money in bank  
(Sept.-Jan.) ..... .07

Total Receipts .....\$1,143.70

**Expenditures**

|                                                               |        |
|---------------------------------------------------------------|--------|
| Sybil Saylor (telephone calls) ...\$                          | 1.20   |
| Brethren Publishing Co. ....                                  | 5.75   |
| Olive Whitted (salary—<br>paid to May) .....                  | 280.00 |
| Mr. Drushal & Union Sales Co.<br>for Bus .....                | 325.00 |
| Ashland College (scholarship) ...                             | 100.00 |
| Ashland College Y. W. C. A.<br>(for room) .....               | 15.00  |
| W. M. S. (Financial Secretary,<br>Mrs. Kimmel, for bus) ..... | 325.00 |
| Olive Whitted (postage and<br>printing) .....                 | 20.75  |
| Olive Whitted (traveling<br>expenses) .....                   | 45.60  |
| Dorothy Carpenter (check for<br>funds sent back) .....        | 25.40  |

Total Expense .....\$1,143.70

(There was a slight discrepancy in the books of the financial secretary and the treasurer, due to different methods of procedure at the beginning of the year. This was recognized and adjusted by the auditing committee and the books were approved.)

Janet King, Literature Secretary submitted her yearly report as follows:

Balance on hand August. 31, 1940 ..\$36.79  
Received from sale of literature .... 12.88

Total during year .....\$49.67

**Paid Out:**

|                                  |         |
|----------------------------------|---------|
| Loaned to General Treasury ..... | \$28.00 |
| Literature Returned .....        | 1.05    |
| For Mission Books .....          | 17.52   |
| Postage .....                    | 1.43    |

Total .....\$48.00

Balance on hand Aug. 28, 1941 ....\$ 1.67

The general secretary, Olive Whitted, presented the following report:

For the second time we convene in the Y. W. C. A. Room of our College. This time for our twenty-eighth national conference of the National Sisterhood of Mary and Martha of the Brethren Church. Those of you who were here last year will notice changes that have taken place in the appearance of the room. The "Y" girls did this re-decorating because they felt they

wanted to and it was finished in time for our conference because they wanted us to benefit by it. How grateful we should be for this friendly spirit of Sisterhood with other groups of girls.

Throughout this year we have striven to obey the command of Christ when he asked: "Follow Thou Me." Let our prayer be that this conference will be a fitting close to our year of service and that at its close we will be following the Master even more closely than before.

The opportunity the girls have in staying in the Myers Memorial Home is one that should not be missed. I trust all of you girls will be staying with us for the week. We will enjoy our fellowship together and the environment will certainly be a good one.

Last year we listed 65 societies as those which would be carried on our books for another year. Of these 65 societies, almost all were active and in good standing, but a few have failed to report again this year and consequently have been dropped from our records.

We have received statistical reports from seven districts: Southeast, Pennsylvania, Ohio, Indiana, Central, Mid-west and Northern California. These districts report a total of 55 active societies: 4 in Southeast; 9 in Pennsylvania; 13 in Ohio; 25 in Indiana; 3 in Central; 1 in Mid-West; and 1 in Northern California.

Out of the societies reporting 30 were either banner or honor. Of this number 13 were honor and 17 were banner. Although this is more than 50 per cent banner and honor, it does not seem like enough to me. I do not mean to scold, but some of it looks like pure carelessness. One society missed being honor by failing to send district dues, another sent national dues one day late. Some societies met the hardest goals—money, Bible Reading and Mission Study and fell down on some minor point. Let us try, during the coming year, to watch the "small" things as well as the large.

It was encouraging to note that very few societies reported failure in Bible Reading and Mission Study. We attempted to make these goals attainable and evidently we succeeded. Financial goals caused some little trouble, but our finances, in general, are in fine shape considering that we started from "scratch" last fall. As you noticed by our financial

reports, we not only went over the top in our Bus Fund, but our National Dues and Thank Offering were quite large too.

Included in the 55 active societies were new societies at Pleasant Hill, Ohio—a Junior and St. James, Md.—a Junior. Other new societies organized, but not sending in reports until next year are Ashland, Ohio, Junior; and Vandergrift, Pa., Senior. There is a possibility of a Senior society to be re-organized at Summit Mills, Pa. and the Johnstown First church is talking of forming an organization. Some societies known to be active and banner in their financial goals failed to send statistical reports. This is unfortunate, not only for their sake, but for the district and national work as well. We cannot make up a complete mailing list unless we have some idea who to contact in the local societies and we get this information from the statistical blanks. Remember—even if you are not banner or honor, we want to hear from you. Send in your statistical reports.

Splendid service was given by the district secretaries in their compilation of the statistical data. Often we fail to recognize the importance of the district officers, but they are certainly a necessary and helpful part of our great organization.

Pennsylvania and the Southeast was the field for visitation this year. I have already reported the work done on this trip in an extensive report for the Outlook, but I might say here that the societies in these two districts are quite active and are going ahead in fine fashion. Some few of their organizations need something—I don't know just what—they lack that certain drive that makes them really hum, but we will trust that they will come forth this year and shine as they have in the past.

While on this trip I was privileged to attend the Southeastern District Conference and spoke at a Sisterhood session of that conference. The Southeast District is fortunate in having a very able Patroness in Margaret Lowery of St. James, Md. She was in charge of an impressive vesper service the first evening we were at the conference and made something really memorable of it.

The year's work, when viewed in retrospect, has been splendid in most respects, but our gains have not been enough

We have not gone backward—but then, we have not gone forward. We cannot expect to prosper greatly until we serve more faithfully. There should be a Sisterhood in every church and we should all work and pray toward that end. Our financial goals have been reached. This is splendid and we trust our project will be interesting enough in the coming year to make this again be true. Working together in all matters we will, I am sure, reach those goals, which are placed before us. "Let us put on the Armour of God" and fight valiantly in the "good fight" that we may one day claim the reward that Christ will give to all those who are faithful to His cause.

Olive Whitted, General Secretary

A motion prevailed that the reports of the above officers be accepted as read.

Following necessary announcements, the session was dismissed with the Sisterhood Benediction.

### WEDNESDAY, 8:00 A. M.

The Wednesday morning session of our conference opened with the singing of "Living For Jesus" after which Ellen Ault, president of the Mexico, Indiana, society read the 100th Psalm and led in prayer.

The credential committee reported 33 delegates and 25 registrations with receipts totaling \$19.00. A motion prevailed that this report be accepted as read.

District reports of statistics were then given by various district representatives, as follows:

#### Southeast District

|                                    |         |
|------------------------------------|---------|
| No. of S. M. M. in district .....  | 4       |
| No. of S. M. M. reporting .....    | 4       |
| New societies .....                | 1       |
| S. M. M. members in district ..... | 46      |
| Honor and Banner .....             | 1       |
| Balance in District Treasury ..... | \$38.12 |

#### Pennsylvania District

|                                    |        |
|------------------------------------|--------|
| No. of S. M. M. in district .....  | 11     |
| No. of S. M. M. reporting .....    | 9      |
| New societies .....                | 1      |
| S. M. M. members in district ..... | 113    |
| Honor and Banner .....             | 5      |
| Balance in District Treasury ..... | \$9.30 |

#### Ohio District

|                                    |         |
|------------------------------------|---------|
| No. of S. M. M. in district .....  | 14      |
| No. of S. M. M. reporting .....    | 13      |
| New societies .....                | 2       |
| S. M. M. members in district ..... | 209     |
| Honor and Banner .....             | 5       |
| Balance in District Treasury ..... | \$53.39 |

#### Indiana District

|                                    |          |
|------------------------------------|----------|
| No. of S. M. M. in district .....  | 28       |
| No. of S. M. M. reporting .....    | 25       |
| New societies .....                | 0        |
| S. M. M. members in district ..... | 261      |
| Honor and Banner .....             | 19       |
| Balance in District Treasury ..... | \$226.19 |

#### Central District

|                                    |         |
|------------------------------------|---------|
| No. of S. M. M. in district .....  | 6       |
| No. of S. M. M. reporting .....    | 3       |
| New societies .....                | 1       |
| S. M. M. members in district ..... | 40      |
| Honor and Banner .....             | 1       |
| Balance in District Treasury ..... | \$12.07 |

#### Mid-West District

Has two societies—one reported as reorganizing this fall—no report from other society.

#### Northern California District

One Sisterhood at Manteca with ten senior members. There are about twenty girls of Sisterhood age in the church and the girls reached most of their goals but were not banner or honor. Amount in treasury during year—\$15.69. A motion prevailed that these district reports be accepted as read.

A duet, "The Lord Is My Shepherd," sung by Ruth Clapper and Alice Wagner served as a beautiful introduction to the inspiring talk on "Poetry in the Bible" given by Mrs. H. E. Andrews, Professor of English at Ashland College. Mrs. Andrews is fitted, not only as a teacher, but also as a minister's wife to tell the girls of the heights of poetry reached in the Psalms and in other sections of the Bible, and she showed them how they could read their Bibles to the best advantage for meaning as well as the beauty found therein.

At the close of Mrs. Andrew's message, the nominating committee presented the following names as nominees for the elective offices of the Sisterhood: Patroness: Mrs. E. M. Riddle, Mrs. J Ray Klingensmith; President Sybil Saylor, Dorothy Gnagy; Vice President: Helen Shively, Ruth Clapper.

The morning session was dismissed with the Sisterhood benediction.

1:30 P. M.

To open the afternoon session, the group sang "Tell It to Jesus," led by Ruth Clapper. Rev. Klingensmith then continued to enlarge upon the theme "Follow Thou Me" by speaking on "Follow Thou Me Into My Church." He emphasized that it is Christ's

church, not ours and He alone can run it. We can help Him, only if we resolve to follow Him as closely as we can.

During the business session honor and banner recognition awards sealed with small green or gold replicas of the Kentucky Bus were presented the following societies for service rendered during the past year:

Southeastern District: Linwood, Md., Sr. (banner).

Pennsylvania District: Johnstown Third, Sr.; Pittsburgh, Sr.; Summit Mills, Jr., Vinco, Jr.; Waynesboro, Sr. (all honor).

Ohio District: New Lebanon, Sr.; Pleasant Hill, Sr.; Williamstown, Sr. (banner) Ashland, Sr.; Fremont, Sr. (honor).

Indiana District: Cornith, Sr.; Mexico, Sr.; New Paris, Sr.; Warsaw, Sr.; Ardmore, Jr.; Elkhart, Jr.; Goshen, Jr.; Nappanee, Jr.; N. Manchester, Jr.; Roann, Jr.; Warsaw, Jr. (banner).

Center Chapel, Sr.; Goshen, Sr.; Huntington, Sr.; Nappanee, Sr.; North Liberty, Sr.; N. Manchester, Sr.; Oakville, Sr.; South Bend, Sr. (honor).

Central District: Waterloo, Sr. (banner).

Mid-West District & Northern California District: (None)

The nominating committee then re-read the slate of nominees and acted as tellers after the voting was done by written ballot.

While the ballots were being tabulated, the general secretary proceeded to introduce the plans and policies for the coming year, 1941-1942.

The recommendation concerning the goals for 1941-1942 was presented as follows: That the goals for the year be as follows:

1. Twelve devotional meetings.
2. Mission Study with the use of an approved text.
3. One-half members covering Bible Reading: Seniors—a study of the Miracles of Jesus Christ. Juniors—Studies on the Women of the Old Testament to accompany the monthly devotional topics.
4. Active interest in gaining new members.
5. Annual cabinet meeting.
6. Bandages sent to district secretary by July 31st.
7. Benevolent work done other than bandage rolling.

8. Statistical report sent to the district secretary by August 5.

9. National dues of \$1.00 per member for seniors, and 50 cents per member for juniors, each year. These dues may be paid for the full year in January, or submitted, half by January 31st, the other half by July 31st.

10. Thank-offering received in April and sent to financial secretary by July 31st.

11. Gift to the project fund. (This year a fund to be used by Dr. Yoder to further missionary work in S. America—to be called the "Good Neighbor Fund.")

12. District dues of 15 cents per member sent to district secretary by May 31st.

That Junior goals remain the same.

That banner and honor goals for Seniors and Juniors remain the same.

That district goals remain the same.

Motion prevailed that the above recommendations be accepted.

These additional plans and policies for the year 1941-1942 were presented in the following recommendations:

That Olive Whitted be reappointed general secretary for the year 1941-42.

That Dorothy Carpenter be reappointed financial secretary for the year 1941-42.

That Marie Miller be reappointed treasurer for the year 1941-42.

That Janet King be reappointed literature secretary for the year 1941-42.

That the Indiana District be the field for visitation work during the year 1941-42.

That the Project for the coming year be a fund to be used by Dr. Yoder for the furthering of missionary work in South America—to be called the "Good Neighbor Fund."

That the following district officers be approved and appointed:

Southeast:

|                          |       |               |
|--------------------------|-------|---------------|
| Margaret Lowery          | ..... | Patrones      |
| Dorothy Ritenour         | ..... | President     |
| Etta Belle Cushen        | ..... | Sec'y. Treas. |
| Pennsylvania:            |       |               |
| Mildred Deitz            | ..... | Patrones      |
| Genevieve Crick          | ..... | Sec'y. Treas. |
| Ohio:                    |       |               |
| Mrs. J. Ray Klingensmith | ..... | Patrones      |
| Jane King                | ..... | Sec'y. Treas. |
| Indiana:                 |       |               |
| Mrs. J. Milton Bowman    | ..... | Patrones      |
| Dorothy Carpenter        | ..... | President     |
| Genevieve Warner         | ..... | Sec'y. Treas. |

Central:  
 Mrs. W. S. Bell ..... Patroness  
 Faith Benshoff ..... Sec'y. Treas.  
 Mid-west:  
 Patroness ..... to be chosen  
 Dorothy Lichty ..... Sec'y. Treas.  
 Northern California:

To send report direct to Gen. Sec'y.

A motion prevailed that the above recommendations be accepted as read.

The tellers then reported the result of the election as follows:

President ..... Sybil Saylor  
 Vice-President ..... Ruth Clapper

Patroness: There was a question upon the election of patroness and there was a motion made and seconded to refer the matter back to the nominating committee to be reported on the following morning.

The meeting was dismissed with the group repeating the Sisterhood benediction.

#### THURSDAY, 8:00 A. M.

The Thursday morning session was devoted to music and opened with fifteen minutes of instrumental music by the Four King Twins, Jane and Janet—Beatrice and Bernice and Maribelle Kern of Oakville, Indiana. The devotions of the morning were read by Janet Good and prayer was offered.

The nominating committee presented a recommendation that Mrs. E. M. Riddle be retained as our National Patroness for the coming year. Recommendation to be voted on at end of meeting.

The credential committee reported a total of 38 delegates and 29 registrations with receipts totaling \$21.90. Motion was duly made and carried to accept this report.

A special musical program entitled "The Path of Song" was presented by a number of the girls with Mrs. Vernon D. Grisso as reader. This program endeavored to show the part song plays in the Christian Life and told the stories of some of our favorite songs including "Follow Me," "Oh For a Thousand Tongues to Sing," "When I Survey the Wondrous Cross," "Saved by Grace," "Beyond the Sunset" and "Spirit of Sisterhood." Those who presented musical numbers during the program included Genevieve Warner, Goshen, Indiana; Marjorie Berkshire, New Lebanon, Ohio; Betty Lyon, Washington, D. C.; Joan Eccard,

Dayton, Ohio; Bernice Leatherman, Berlin, Pa.; and Erma Joyce Leatherman, Berlin, Pa. The program left us with a deeper understanding of the greatness of our church music.

Upon the re-reading of the nominating committee's recommendation that Mrs. E. M. Riddle be retained as our National Patroness for the coming year, a motion prevailed that this recommendation be accepted.

The session closed with all repeating the Sisterhood Benediction.

#### FRIDAY, 8:00 A. M.

Again, as at other sessions, the pianist played "Follow Me" as a prelude, but this morning was different in that she suddenly switched to the strains of "Happy Birthday to You" in honor of our National President, Sybil Saylor. The girls sang to Sybil and she arose and accepted our tribute.

After the devotional period was ended, Jean Rowsey of Ashland, Ohio, played a violin solo, "March from Tannhauser" by Wagner.

We were happy at this time to have a few words of greeting from our Honorary Patroness, Mrs. G. T. Ronk, who had been unable to attend the conference for the full week. She referred us to a verse in Joshua that says, "the Lord is with us" and also to a verse in the 14th chapter of Exodus which admonishes us to "go forward."

The inspirational message of the morning was given by Mrs. J. Allen Miller, Professor of Latin at Ashland College, on the subject "Jewels in Our Crowns." She pointed out that the "years of youth are the years of aspiration" and that we may put jewels of many sorts into our crowns by various methods. "The books you read—the company you keep—the thoughts you think determine the 'Jewels in Your Crown'"—these were her final words. The session closed with all repeating the Sisterhood benediction.

#### 1:30 P. M.

Our song leader, Ruth Clapper, with Erma Joyce Leatherman at the piano, led us in a group of rousing choruses and pep songs before the general secretary presented the mission study books for the year. The senior book is "The Seed and the Soil" and deals with the present-day problems of youth in America. The junior book is a study of Jewish children and the

position they must assume and is called "Children of the Promise."

Rev. Klingensmith talked to us upon the subject "Follow Thou Me Into My Word" and pointed out that Christ uses not just those who are good, but those who have the "extras." Some outstanding examples were the Widow and Her Mite, John, Paul, Moses, Abraham and in the present age, Marconi, Beethoven, Dr. Yoder, Lowell Thomas. He asked this pointed question: "God wants the EXTRAS, do you have any?"

At the close of this message we were dismissed by repeating the Sisterhood benediction.

#### SATURDAY, 8:00 A. M.

Ruth Clapper led in the singing of several familiar hymns and a devotional period was observed before matters of business, including the budget were discussed.

The following budget was submitted for the approval of the delegates:

|                                     |          |
|-------------------------------------|----------|
| To W. M. S. for Outlook .....       | \$ 50.00 |
| Gift to Adah Drushal                |          |
| (tutition) .....                    | 100.00   |
| Salary of the General Secretary ... | 420.00   |
| Traveling Fund .....                | 35.00    |
| Special Project (minimum) .....     | 300.00   |

\$905.00

#### Administration Fund:

|                                   |          |
|-----------------------------------|----------|
| Gift to Y. W. C. A. ....          | \$ 15.00 |
| Luncheon Guests .....             | 2.25     |
| Party & Luncheon (supplies) ....  | 8.09     |
| Printing .....                    | 30.00    |
| Gift to Financial Sec'y. ....     | 25.00    |
| National Officer's Con. Exp. .... | 26.00    |
| Miscellaneous .....               | 9.96     |

\$116.30

Total Budget \$1021.30

Motion prevailed that the above recommended budget be accepted as read.

The two following recommendations were presented.

1. That the Sisterhood present Adah Drushal with a special \$100.00 gift to be used toward her tuition at Ashland College inasmuch as no application for the regular Sisterhood Scholarship has been received and we do not have access to the interest on the \$5000 fund from which Adah is eligible to receive the sum of \$100.00.

2. That the balance of \$66.63 remaining in the Riverside Bus and School Fund be set aside for the later use by the Riverside Christian Training School, but that the necessary amount be borrowed from this fund to reupholster a davenport and two chairs given to the Dormitory Parlors by the Sisterhood some years ago.

Motions prevailed that the above recommendations be accepted as read.

The credential committee reported 39 delegates and 33 registrations with total receipts of \$23.80. The literature committee reported a balance on hand of \$21.48. The auditing committee reported the books of the financial secretary and treasurer to be correct. The reports of the above committees were accepted and all committees were dismissed with thanks, Janet King, Literature Secretary, automatically remaining on the board.

Recognition was given to all who had helped to make the conference a success and a rising vote of thanks was given to our Patroness, Mrs. E. M. Riddle for her quiet, helpful guidance.

This final session of conference was closed with Rev. Klingensmith speaking to us on the subject "Follow Thou Me Into My Consecration." His final admonition to us was that we must fully consecrate ourselves to Christ if we are to fully and truly follow Him.

The conference was dismissed with the Sisterhood benediction.

Respectfully submitted,  
Olive Whitted, Gen. Sec'y.



# The National Ministerial Association

Ashland, Ohio.

August 26, 1941.

The National Brethren Ministerial Association assembled at 8:00 a. m. in Room 15 of the College Library for the first meeting of 1941 with President Dyoll Belote in the Chair. Brother L. V. King led in singing the Doxology, read from Romans and led the assembly to the throne of grace in prayer.

It was fittingly called to the attention of those gathered that the Association had suffered great loss in the death of Brother William H. Beachler during the past year. Memorials were called for by the President and to this opportunity the following Brethren arose: A. E. Whitted, Freeman Ankrum, C. C. Grisso, L. V. King, E. L. Miller, W. E. Ronk, G. H. Jones, Ed. Burnworth, G. C. Carpenter, Harvey Oberholtzer, Martin Shively, Claud Studebaker, E. G. Mason. Others desired to speak in memory of Dr. Beachler but the time was limited.

Dr. E. G. Mason announced that the report of the Budget Committee of the General Conference would be presented for the consideration of the Association at its next session.

The meeting was adjourned with prayer by President Belote.

Delbert B. Flora, Secretary.

August 27, 1941.

The Association assembled at 8:00 a. m. in Room 15 of the Library Building with the Officers in their respective places. Brother C. C. Grisso led out in the singing of "Down at the Cross." The devotional period was conducted by Brother James Ault who read from 2 Timothy 2:1-7 and offered prayer.

Dr. E. G. Mason was given 10 minutes in which to present an explanation of the

report of the Budget Committee of the General Conference. He read the mimeographed report which had been mailed previous to Conference to the ministers.

President Belote called for reports.

Retiring Secretary-Treasurer W. E. Ronk made the financial report of the Association for the year 1940-41. (see page 37) The report was adopted by a motion properly seconded which was passed.

Brother Claud Studebaker made a motion that the interest on the note held against the Ashland Church should be reduced from 6 percent to 4 percent. The motion was properly seconded, well discussed and passed unanimously.

The Secretary-Treasurer reported the receipt of monies from Dr. L. S. Bauman to cover death assessment No. 83 and annual dues for two years for himself and each of the missionaries, Brethren Jobson, Hathaway, Sickel, Sheldon, Foster, Dowdy and Taber. He pointed out that these men were delinquent in the payment of annual dues of the year 1940-41 and asked the Association to decide about the membership of those involved. Dr. W. S. Bell moved, and Brother J. G. Dodds seconded, that the Chair appoint a committee of 5 to bring recommendations relative to this matter before the Association. The motion was unanimously passed. President Belote appointed the committee as follows: W. I. Duker, chairman, G. H. Jones, C. D. Whitmer, J. F. Locke, G. S. Baer, and W. E. Ronk, retiring Secretary-Treasurer, as counsellor

The session was adjourned with prayer by Brother Freeman Ankrum.

Secretary, Delbert B. Flora

Thursday, August 28, 1941

On Thursday morning of the Conference week the Association met in Room 15 of

the Library Building at 8:00 with the respective officers in their proper places.

Brother J. W. Platt led the group in singing from "In the Sweet By and By." Brother Frank Gehman read from I John 4:7-21 and led in the offering of prayer.

The Minutes were read and adopted by proper motion.

The matter of elections was taken up. President Belote called for nominations. Brother Claud Studebaker moved that rules be suspended and the incumbent President, Dyoll Belote, and Secretary-Treasurer, Delbert B. Flora, be elected for the coming year. The motion was seconded and carried unanimously. The following names were placed in nomination for the board of Vice Presidents according to their Districts: E. L. Miller, South East; N. V. Leatherman, Pennsylvania; C. A. Stewart, Ohio; G. L. Maus Indiana; W. C. Benshoff, Central; R. F. Porte, Mid-West; J. W. Platt, Northern California; none for either North West or Southern California. These men were declared elected by the passing of proper motion.

President Belote urged the Vice Presidents to use their influence to bring young ministers of the Denomination into the membership of the Association.

Dr. E. G. Mason, President of Ashland College and Ashland Theological Seminary, was presented as the speaker of the morning. He read a paper on the topic, "The Place of the Church in a Topsy Turvy World." The address was received with applause by the men gathered in the session. A motion was passed expressing to Dr. Mason the appreciation of the Association and instructing the Secretary to get the paper for publication.

Mr. George Kem asked for permission to speak relative to the resolutions which had been presented to the South East, Ohio and Indiana Districts last spring. A motion was passed that a special meeting of the Association be called for 1:15 p. m. today.

The session was adjourned with prayer by President Belote.

Secretary, Delbert B. Flora.

Special meeting, Thursday, 1:15 p. m.

The meeting was opened with prayer by G. T. Ronk.

President Belote called for Mr. Kem's presentation. He read, commented upon and explained the printed resolutions hereto attached and elsewhere printed. Dr. W. S. Bell and Brother J. Milton Bowman spoke. Various short comments and questions were presented by the following Brethren: E. L. Miller, G. T. Ronk, D. A. Murray, I. D. Bowman, W. S. Crick, Cecil Johnson.

An outgrowth of this discussion was a call for the printing of Handbooks and Manuals of Procedure. President Belote delegated Brother E. L. Miller to seek information about printing costs.

The meeting was adjourned with prayer.

Secretary, Delbert B. Flora.

Friday morning, August 29, 1941

The Association met in Room 15 of the College Library Building at 8:00 a. m. with President Belote in the Chair. Brother C. C. Grisso led in the singing of "In the Sweet By and By." Dr. I. D. Bowman had charge of the devotional period and read from I Timothy 3:2ff, 4:6,11,12. He led the Brethren in prayer.

The minutes were read and adopted.

Brother E. L. Miller reported on the cost of printing Manuals of Procedure as approximately \$16 for 1000, \$23 for 2000, and \$30 for 2500. A motion was passed that Brother Miller present the matter to the General Conference and request that enough be printed to supply all pastors and members of official boards of the churches of the Denomination.

Dr. G. S. Baer moved that the reprinting of the Ministerial Handbook be delegated to the Executive Committee and Vice Presidents to be carried out this year. The motion was seconded and passed.

The session was adjourned with prayer by the President.

Secretary, Delbert B. Flora.

Saturday, August 30, 1941

The Association met at 8:00 in Room 15 of the College Library Building with the respective officers in charge. Brother C. C.

so led in the singing of "Down at the cross."

The devotional period was directed by G. C. Carpenter. He read from John 15:1-4. He then led in prayer.

The minutes were read and adopted by action.

The Vice Presidents made their report of applications in the person of Brother G. L. Bus. The following names were presented: Paul M. Naff, Roann, Ind.; Wayne Shart, North Manchester, Ind.; Burt Edge, Flora, Ind.; Ed. Brunworth, Ellettsburg, Ind.; Louis Engle, Warsaw, Ind. A motion to elect these Brethren to membership was passed.

The Committee which had been appointed to consider the membership of Dr. S. Bauman and the Missionaries reported in the person of Dr. W. I. Duker, Chairman. Their written report read: "We recommend that the money received in the offering from Brother L. S. Bauman be received and benefits be granted in keeping

with same. Further, we recommend that no action be taken in reference to the telegram received from the group at Winona Lake, Ind." Signed, W. I. Duker, Chairman of Committee. This recommendation was adopted by properly supported motion.

It was moved and carried that the above Committee be continued as a standing Committee during the coming year.

Dr. J. Raymond Schutz introduced Brother Burt Hodge to the assembly.

Dr. Schutz moved that "the acceptance of the report of the Budget Committee be deferred at least one year, and that in the meantime each minister make an effort to introduce his congregation to a budget plan, looking ultimately to the unification of all the agencies of the Church and the equal and aggressive promotion of every interest of the Brotherhood." The motion was seconded and passed.

The session was adjourned with prayer by Dr. Martin Shively.

Secretary, Delbert B. Flora.

# National Conference Organization

**Moderator**—E. G. Mason

921 Grant St., Ashland, Ohio

**Vice-Moderator**—J. Garber Drushal

486 Lilley Ave., Columbus, Ohio

**Secretary**—L. E. Lindower,

520 Samaritan Ave., Ashland, Ohio

**Assistant Secretary**—L. V. King

909 College Blvd., Ashland, Ohio

**Treasurer**—D. F. Benshoff

152 Wilson St., Johnstown, Pa.

**Statistician**—W. S. Crick

186 Spring St., Johnstown, Pa.

## COMMITTEE ON COMMITTEES

John F. Locke, chairman; W. S. Bell;

W. I. Duker

## EXECUTIVE COMMITTEE

**Central District**—W. C. Benshoff

**Indiana District**—S. M. Whetstone

D. B. Flora

**Mid-West District**—R. F. Porte

**Northern California**—Frank Gehman

**Ohio District**—J. G. Dodds, C. C. Grisso

**Pennsylvania District**—D. C. White

W. S. Crick

**Southeastern**—H. A. Logan

John F. Locke

## BRETHREN PUBLISHING COMPANY

### Directors

1942—Ira C. Wilcox, 330 S. Evaline St.,  
Pittsburgh, Pa.

1943—W. E. Ronk (Missionary Board),  
N. G. Kimmel, R. D. No. 2, West  
Alexandria, Ohio

J. D. Dodds,

Freeman Ankrum (Missionary  
Board).

1944—J. E. Stookey, 242 W. Liberty St.,  
Ashland, Ohio

M. B. Ridenour, Hagerstown, Md.

## Organization

**President**—W. E. Ronk

**Vice-President**—Ira C. Wilcox

**Secretary**—J. G. Dodds

**Treasurer**—J. E. Stookey

**Prudential Committee:**

W. E. Ronk, chairman

J. G. Dodds,

J. E. Stookey

## BRETHREN HOME AND BENEVOLENT BOARD

### Board of Trustees

1942—F. C. Vanator, Martin Shively

Charlie Kern, Oakville, Ind.

1943—E. M. Riddle Vernon Gris

1944—John Eck, New Lebanon, Ohio

1945—F. W. Eccard, Dayton, Ohio

1946—L. V. King C. G. Wolfe

Life—Henry Rinehart, Flora, Ind.

## Organization

**Honoray President**—Martin Shively

**Acting President**—F. C. Vanator

**First Vice-President**—John Eck

**Second Vice-President**—E. M. Riddle

**Secretary**—C. G. Wolfe

**Treasurer**—L. V. King

**Executive Committee**—

John Eck, chairman

Charlie Kern

Vernon Gris

Henry Rinehart

**Superintendent & Matron:**

Mr. and Mrs. Edward Suman

## LAYMEN'S ORGANIZATION

### Officers

**President**—R. R. Haun, Ashland, Ohio

**Vice President**—C. A. Sholly, South  
Indiana.

**Secretary**—Edgar Berkshire, Masontown,  
Pennsylvania.

**Assistant Secretary**—John Good, Waynesboro,  
Pennsylvania.

**Treasurer**—George Kem, Dayton, Ohio

**Trustee**—A. Glenn Carpenter, Ashland, Ohio

**MISCELLANEOUS COMMITTEES****Rules and Organization:**

J. Garber Drushal      M. A. Stuckey  
W. E. Ronk

**Finance Committee:**

D. F. Benshoff  
C. F. Wolfe, North Liberty, Ind.  
Harvey Amstutz, Smithville, Ohio

**Conference Membership Committee:**

J. Garber Drushal      Vernon Grisso  
Clayton Berkshire      W. S. Benshoff  
Cecil Johnson  
Arch Furry Johnstown, Pa.

**Moderator's Address:**

W. C. Benshoff      R. F. Porte  
Freeman Ankrum

**Resolutions Committee:**

D. B. Flora      Floyd Sibert  
J. W. Platt

**Christian Education Committee:**

E. G. Mason, 921 Grant S., Ashland, Ohio  
C. L. Anspach, 409 S. College St.,  
Mt. Pleasant, Michigan  
R. R. Haun, 438 Samaritan Ave.,  
Ashland, Ohio  
M. P. Puterbaugh, 402 W. Main St.,  
Ashland, Ohio  
Harvey Amstutz

**Spiritual State of the Churches:**

E. G. Mason      George Jones  
C. Y. Gilmer      Frank Gehman  
W. C. Benshoff      Sam Adams  
J. D. Kemper

**Committee on Peace:**

R. R. Haun      E. M. Riddle  
Chester Zimmerman

**Paternal Relations Committee:**

12—I. D. Bowman, Floyd Sibert  
13—George Kem, Chairman,  
401-402 Gas & Elec. Bldg.,  
Dayton, Ohio

14—C. A. Bame, Claud Studebaker

**Means and Means Committee**

Milton Bowman      Dyoll Belote  
Paul M. Naff

**Budget Committee:**

E. G. Mason, Chairman,      F. C. Vanator  
A. Glenn Carpenter, Ashland College  
Ashland, Ohio

Mrs. U. J. Shively, Nappanee, Ind.

L. V. King      M. A. Stuckey  
J. Ray Klingensmith

**Boys' Work Committee**

George Jones      N. V. Leatherman  
W. S. Benshoff

**NATIONAL SUNDAY SCHOOL ASSOCIATION****Board**

1941—John F. Locke      L. E. Lindower  
Hazel Keiser, 228 S. Williams St.,  
Bryan, Ohio

1943—W. I. Duker      M. A. Stuckey  
C. H. Rohrer, 811 Oak Hill Ave.,  
Hagerstown, Md.  
Chester Zimmerman

1944—E. L. Miller      S. M. Whetstone  
George Jones      Vera Laughlin  
Greencastle, Pa.

**Organization**

President—W. I. Duker  
Vice-President—E. L. Miller  
Treasurer—L. E. Lindower  
General Secretary—N. V. Leatherman

**Divisional Superintendents:**

Administration—S. M. Whetstone  
Children's—Hazel Keiser  
Young People—George Jones  
Adult—L. E. Lindower

**Departmental Superintendents:**

Educational—M. A. Stuckey  
Citizenship—John F. Locke  
Missionary—Chester Zimmerman  
Home—C. H. Rohrer  
Junior Camp—Vera Laughlin

**NATIONAL CHRISTIAN ENDEAVOR****Board**

1942—John F. Locke      L. E. Lindower  
N. V. Leatherman

Vernon Grisso  
Mildred Deitz, Berlin Pa.  
Mildred Furry, Johnstown Pa.

1943—W. S. Benshoff      Vera Laughlin  
Clayton Berkshire  
Clarence Blazier, Louisville, Ohio

1944—Cecil Johnson      M. P. Puterbaugh  
Ellen Bennett      Margaret Lowery

**Organization**

**President**—Frank Gehman  
**Vice-President**—Mildred Furry  
**Secretary-Treasurer**—Vernon Grisso  
**Publicity**—Clayton Berkshire  
**Topic Editor**—W. S. Benshoff  
**Missionary Superintendent**—Cecil Johnson  
**Quiet Hour Superintendent**—  
     D. B. Flora  
**Lookout Superintendent**—  
     Margaret Lowery  
**Citizenship Superintendent**  
     M. P. Puterbaugh  
**Stewardship Superintendent**—  
     Mildred Deitz  
**Young People**—Ellen Bennett  
**High School**—Clarence Blazier  
**Junior**—Vera Laughlin

**THE MISSIONARY BOARD OF  
 THE BRETHREN CHURCH**

|                       |                 |
|-----------------------|-----------------|
| 1942—Freeman Ankrum   | W. E. Ron       |
| W. C. Benshoff        | S. M. Whetston  |
| J. Ray Klingensmith   |                 |
| Mrs. F. C. Vanator    |                 |
| 1943—C. C. Grisso     | C. L. Anspach   |
| U. J. Shively         | George F. Ker   |
| J. W. Platt           |                 |
| 1944—Claud Studebaker | R. F. Port      |
| John F. Locke         | G. L. Mau       |
| C. A. Stewart         | Mrs. D. C. Whit |

**Officiary**

**President**—Claud Studebaker  
**First Vice-President**—C. A. Stewart  
**Second Vice-President**—John F. Locke  
**Secretary**—J. Ray Klingensmith  
**Treasurer**—S. M. Whetstone  
**General Secretary**—J. Ray Klingensmith  
**Office Secretary**—Ruth Harley



# Ashland College Trustees

## MEMBERS OF THE CORPORATION AND BOARD OF TRUSTEES OF ASHLAND COLLEGE, ASHLAND, OHIO

President Edward G. Mason  
Ex-officio

### MEMBERS OF BOARD OF TRUSTEES June 1941

#### Term Expiring 1942

|                           |                 |                                              |
|---------------------------|-----------------|----------------------------------------------|
| Harvey Amstutz, Sec'y.    | Ohio            | Smithville, Ohio                             |
| T. W. Miller, Jr.         | City of Ashland | Countryside, Ashland, O.                     |
| A. Glenn Carpenter, Pres. | Indiana         | Ashland, Ohio                                |
| Samuel Flickinger         | Midwest         | Morrill, Kans.                               |
| Harold Wolfe              | North Calif.    | Lathrop, California                          |
| Mrs. E. L. Kilhefner      | Ohio            | 37 Samaritan Avenue, Ashland, O.             |
| N. G. Kimmel              | Ohio            | Gratis, Ohio                                 |
| Rev. John F. Locke        | Southeastern    | Maurertown, Virginia                         |
| Mrs. Guy C. Myers         | City of Ashland | 503 Center St., Ashland, Ohio                |
| Rev. Geo. T. Ronk         | Central         | 1718 - 7th Ave., S. E. Cedar Rapids,<br>Iowa |
| Rev. Floyd Sibert         | Pennsylvania    | 5002 Dearborn St., Pittsburgh, Pa.           |

#### Term Expiring 1943

|                                                    |                 |                                      |
|----------------------------------------------------|-----------------|--------------------------------------|
| Rev. W. S. Bell                                    | Central         | Milledgeville, Ill.                  |
| Rev. N. V. Leatherman                              | Pennsylvania    | Berlin, Pa.                          |
| Pres. C. L. Anspach, Ph.D.                         | Ohio            | Mount Pleasant, Michigan             |
| L. Clark, LL. D.                                   | City of Ashland | 622 Center St., Ashland Ohio         |
| Philip Lersch, (unexpired<br>term of O. M. Garber) | City of Ashland | 1116 Grant St., Ashland, Ohio        |
| L. A. Hazen                                        | Ohio            | 1106 Grant St., Ashland, Ohio        |
| us Schmeidt                                        | N. Calif.       | Manteca, Calif.                      |
| George F. Kem                                      | Ohio            | 401-404 Gas & Elec. Bldg, Dayton, O. |
| Frank S. Lichty                                    | Midwest         | Falls City, Nebr.                    |
| V. A. Price, M. D.                                 | Indiana         | Nappanee, Indiana                    |
| ohn A. Rishel, V. Pres.                            | Alumni          | 1130 Sheridan Ave., Pittsburgh, Pa.  |
| ra M. Smith, LL.D.                                 | At large        | Ann Arbor, Michigan                  |
| lyde Wharton, O.D.                                 | At large        | 304 Sandusky St., Ashland, Ohio      |
| ev. W. H. Beachler                                 | Southeastern    | (Deceased)                           |

#### Term Expiring 1944

|                          |                 |                                     |
|--------------------------|-----------------|-------------------------------------|
| V. H. Schaffer, Sr.      | Pennsylvania    | 626 Washington St., Allentown, Pa.  |
| ev. R. R. Teeter         | Ohio            | 725 Edgehill, Ashland, Ohio         |
| Garber Drushal           | Ohio            | 541 ½ S. Drexel, Columbus, Ohio     |
| red Eccard               | Ohio            | 644 Yale Avenue, Dayton, Ohio       |
| ev. W. I. Duker          | Indiana         | Shipshewana Lake, Shipshewana, Ind. |
| L. G. Lemon              | Midwest         | Portis, Kansas                      |
| Mrs. L. O. McCarneysmith | Central         | Waterloo, Iowa                      |
| ev. J. Wesley Platt      | N. Calif.       | Ripon, Calif.                       |
| ev. H. L. Miller         | Southeastern    | Maurertown, Virginia                |
| urtis Ginn, Jr.          | City of Ashland | Countryside, Ashland, Ohio          |
| ilius A. Lutz            | At Large        | 231 Claremont Ave., Ashland, Ohio   |

# District Conference Organization

## SOUTHEASTERN DISTRICT CONFERENCE ORGANIZATION

### Conference Officers:

Moderator—Edward L. Miller

Vice-Moderator—A. B. Cover

Secretary—John F. Locke

Asst. Secretary—Irvin Kohne

Treasurer—H. A. Logan

### BOARDS AND COMMITTEES

#### District Executive Committee:

E. L. Miller John F. Locke

A. B. Cover Clarence H. Rohrer

Guy F. Ludwig

#### District Mission Board:

L. A. Myers, 1943, President; Secretary-

Treasurer E. L. Miller 1944; Walter Koontz 1942; Charles H. Messler 1942

#### Ministerial Aid Board:

T. C. Lyon L. A. Myers

John Smith

#### Board of Property:

W. E. Shaver Charles Messler

J. S. Swartz

#### Ministerial Examining Board:

E. L. Miller 1944 A. B. Cover 1943

John F. Locke 1942

#### National Executive Committee Members:

John F. Locke H. A. Logan

#### Nominees For College Trustees:

Thoburn C. Lyon Braden M. Ridenour

#### Resolutions Committee:

L. G. Locke, Mrs. P. G. Wenger

A. B. Cover

### Conference Time & Place Committee:

Romeo Jasper Finks, James Duncan

Timothy D. Swartz

### Camp Committee:

E. L. Miller Miss Margaret Lowry

L. A. Myers C. H. Rohrer

D. C. White John F. Locke

Mrs. C. H. Rohrer

Catherine Bowersock and Betty Lyon

(Advisors to the Committee)

### Sisterhood of Mary and Martha:

President—Dorothy Ritenour

Woodstock Virginia

Sec.-Treas.—Etta Belle Cushen

126 S. Mulberry St., Hagerstown, Md.

Patroness—Margaret Lowery

Fairplay, Md.

### Woman's Missionary Society

President—Mrs. John F. Locke

Maurertown, Va.

Sec.-Treas.—Mrs. H. A. Logan

R. No. 1 Harrisonburg, Va.

Vice-President—Mrs. P. G. Wenger

R. No. 4 Harrisonburg, Va.

### Laymen's Organization:

President—M. Brayden Ridenour

Hagerstown, Md.

Treasurer—Romeo J. Finks

Woodstock, Va.

Secretary—H. A. Logan

R. No. 1 Harrisonburg, Va.

There are members of the Brethren Church living at several places whose membership is held in churches which have given no statistical returns. Those Brethren are received and seated at the Conferences by vote of the Conference.

## CONFERENCE LOCATION

The 1942 Conference will convene at Linwood, Maryland. The Month of June is the regular month. The exact dates will be set and announced by the Executive Committee of Conference.

## CHURCH LIST

| Name of Church            | Location                                         | Membership | Pastors & Addresses                                                 |
|---------------------------|--------------------------------------------------|------------|---------------------------------------------------------------------|
| Bethlehem Brethren        | Harrisonburg, Virginia<br>1 mile out Dayton Pike | 81         | John F. Locke,<br>Maurertown, Virginia                              |
| Cumberland Brethren       | Cumberland Maryland<br>4th and Semour Sts.       | 152        | Harold D. Garland,<br>(Licensed) Acting pastor                      |
| Hagerstown First Brethren | Hagerstown Maryland<br>Antietam and Mulberry     | 558        | Edwin Boardman, Jr.,<br>104 S. Mulberry St.<br>Hagerstown, Maryland |
| Liberty Brethren          | Quicksburg, Virginia<br>1 mile beyond village    | 37         | John Dodson,<br>Quicksburg, Virginia                                |
| Linwood Brethren          | Linwood, Maryland<br>On hill overlooking town    | 169        | A. B. Cover,<br>Linwood, Maryland                                   |
| Maurertown Brethren       | Maurertown, Virginia                             | 219        | E. L. Miller,<br>Maurertown, Virginia                               |
| Mt. Olive Brethren        | Village of Pineville,<br>P. O. McGaheysville     | 309        | John F. Locke,<br>Maurertown, Virginia                              |
| St. James Brethren        | In town whose P. O. is<br>Lydia, Maryland        | 218        | D. Clark White,<br>Lydia, Maryland                                  |
| Oak Hill Brethren         | Oak Hill, West Virginia                          | 180        | L. A. Myers,<br>Oak Hill, W. Va.                                    |
| St. Luke Brethren         | 4 Miles west of<br>Woodstock, Virginia           | 41         | John Dodson,<br>Quicksburg, Virginia                                |
| Lost Creek Brethren       | Lost Creek, Kentucky                             | 349        | George E. Drushal,<br>Lost Creek, Kentucky                          |
| Mathias Brethren          | Mathias, West Virginia                           | 416        | Guy F. Ludwig,<br>Mathias, W. Va.                                   |

## PENNSYLVANIA DISTRICT CONFERENCE ORGANIZATION

## Executive Committee:

**Moderator**—Rev. N. V. Leatherman  
**Vice-Moderator**—Rev. Freeman Ankrum  
**Secretary**—Floyd S. Benshoff,  
 148 Wilson St., Johnstown, Pa.  
**Ass't Secretary**—Mrs. Walter Wertz,  
 310 4th. St., Conemaugh, Pa.  
**Treasurer**—Wm. Schaffer, Sr.,  
 626 Washington St., Allentown, Pa.  
**Statistician**—Mrs. C. Y. Gilmer,  
 R. D. 1 Conemaugh, Vinco, Pa.

## District Executive Board:

Freeman Ankrum, Chairman  
 N. V. Leatherman, Vice-Chairman  
 Floyd S. Benshoff, Secretary  
 Mrs. D. C. White, Ass't Secretary  
 Pastor of entertaining Church (to be  
 named).

## Ministerial Examining Board:

1942—N. V. Leatherman  
 1943—Floyd Sibert  
 1944—Freeman Ankrum  
**District Sunday School Board:**  
 1942—Floyd Sibert  
 1943—Walter Wertz, 310 4th. St. Cone-  
 maugh, Pa.  
 1944—N. V. Leatherman

## District Christian Endeavor Board:

Genevieve Crick, 186 Spring St. Johns-  
 town Pa.  
 Mildred Furry, 626 Somerset St. Johns-  
 town, Pa.  
 Isabelle Porter  
 R. D. Dawson, Pa.  
 Chester Zimmerman

## BOARDS AND COMMITTEES

## District Mission Board:

1942—Harry W. Darr, 212 Worth St.,  
 Johnstown, Pa.  
 1942—John A. Rishel, 1130 Sheridan Ave.,  
 Pittsburgh, Pa.  
 1943—N. V. Leatherman  
 1943—J. L. Bowman  
 1944—Harry L. Berkshire, Smithfield, Pa.  
 1944—Wm. S. Crick.

**College Trustee Nominees:**

Floyd Sibert                      Freeman Ankrum

**National Conference Executive Committee:**

Floyd Sibert                      Dyoll Belote

**Committee on Committees:**

N. V. Leatherman              Freeman Ankrum

Mrs. D. C. White              Floyd Sibert

D. F. Benshoff, 152 Wilson St., Johnstown,  
Pa.**Credential Committee:**

Freeman Ankrum              D. C. White

John A. Rishel

**Rules and Organization Committee:**

Floyd S. Benshoff              D. C. White

Elmer M. Keck                  Dyoll Belote

**Resolutions Committee:**

Floyd Sibert                      C. Y. Gilmer

J. L. Bowman                  S. E. Christiansen

**Committee on Moderator's Address:**

Elmer M. Keck,              Chester Zimmerman

Mrs. C. Y. Gilmer

**Auditing Committee:**

Floyd Hibbs, Uniontown, Pennsylvania

H. W. Good, 126 Snider Ave., Waynes-  
boro, Pa.

J. H. Glessner, Berlin, Pa.

**Boys' and Young Men's Brotherhood  
Committee:**

C. Y. Gilmer                      Walter Wertz

David Dysert, 150 Wilson St. Johnstown,  
Pa.**Laymen's Organization:**

President—Harry L. Berkshire

Vice-President—Ralph Singer, Vinco

Secretary—Floyd S. Benshoff

Treasurer—James L. Barkhymer, 403  
Beatrice Ave.**Woman's Missionary Society:**

President—Mrs. D. C. White

Vice-President—Mrs. C. Y. Gilmer

Secretary-Treasurer—Mrs. Harry L. Berk-  
shire, R. D. 2 Smithfield, Pa.**CHURCH LIST**

| Name of Church                        | Church Location                                  | Membership | Pastor & Address                                    |
|---------------------------------------|--------------------------------------------------|------------|-----------------------------------------------------|
| Accident Brethren Church              | Accident, Md.                                    | 57         |                                                     |
| Aleppo Brethren Church                | Aleppo, Pa.                                      | 83         |                                                     |
| Allentown Brethren Church             | 632 N. 5th. St.<br>Allentown, Pa.                | 113        |                                                     |
| Altoona Brethren Church               | Maple Ave. and 30th St.<br>Altoona Pa.           | 136        |                                                     |
| Berlin Brethren Church                | Berlin, Pa.                                      | 356        | N. V. Leatherman<br>Berlin, Pa.                     |
| Brush Valley Brethren<br>Church       | 10 mile N. E. of<br>Kittanning, Pa.              | 145        | Eugene Beekley<br>Ashland College,<br>Ashland, Ohio |
| Calvary Brethren Church               | Near Pittstown, N. J.                            | 47         | Everett J. Black                                    |
| Cameron Brethren Church               | Cameron, W. Va.                                  | 25         |                                                     |
| Conemaugh First Brethren<br>Church    | 2nd and Oak St.<br>Conemaugh, Pa.                | 416        |                                                     |
| Grafton Brethren Church               | Grafton, W. Va.                                  | 72         |                                                     |
| Highland Brethren Church              | 4 Mi. East of<br>Marianna, Pa.                   | 85         |                                                     |
| Johnstown First Brethren<br>Church    | Napoleon and Dibert<br>Sts. Johnstown, Pa.       | 920        |                                                     |
| Johnstown Second Breth-<br>ren Church | Grove Ave. & Bond St.<br>Johnstown, Pa.          | 94         | W. S. Crick, 186 Spring<br>St., Johnstown, Pa.      |
| Johnstown Third Brethren<br>Church    | Spring St. & Grape<br>Ave., Johnstown, Pa.       | 240        | W. S. Crick, 186 Spring<br>St., Johnstown, Pa.      |
| Juniata Park Brethren<br>Church       | 7th. Ave., Juniata, Pa.                          | 77         |                                                     |
| Kittanning First<br>Brethren Church   | Kittanning, Pa.                                  | 251        |                                                     |
| Leamersville Brethren<br>Church       | On route 220, 5 miles<br>S. of Duncansville, Pa. | 139        |                                                     |
| Listie Brethren Church                | Listie, Pa.                                      | 142        |                                                     |

| Name of Church                       | Location                                 | Membership | Pastors & Addresses                                  |
|--------------------------------------|------------------------------------------|------------|------------------------------------------------------|
| Martinsburg Brethren Church          | Martinsburg, Pa.                         | 110        |                                                      |
| Masontown Brethren Church            | Masontown, Pa.                           | 236        | Freeman Ankrum<br>Masontown, Pa.                     |
| McKee Brethren Church                | McKee, Pa.                               | 125        |                                                      |
| Meyersdale Main St. Brethren Church  | Meyersdale, Pa.                          | 322        |                                                      |
| Meyersdale Brethren Church           | Meyersdale, Pa.                          | 81         |                                                      |
| Mt. Olivet Brethren Church           | 6 mile south of<br>Georgetown, Del.      | 43         | S. E. Christiansen, R. D. 1<br>Georgetown, Del.      |
| Mt. Pleasant Brethren Church         | N. Shupe St.,<br>Mt. Pleasant, Pa.       | 60         | J. Edgar Berkshire, Smith-<br>field, Pa.             |
| New Kensington First Brethren Church | New Kensington, Pa.                      | 31         | Chester F. Zimmerman<br>New Kensington               |
| Philadelphia First Brethren Church   | 10th & Dauphin Sts.<br>Philadelphia, Pa. | 426        |                                                      |
| Philadelphia Third Brethren Church   | Ella & Tioga Sts.,<br>Philadelphia, Pa.  | 316        |                                                      |
| Pike Brethren Church                 | Routes 219-220,<br>Munday's Corner, Pa.  | 247        |                                                      |
| Pittsburgh First Brethren Church     | 5000 Dearborn St.<br>Pittsburgh, Pa.     | 211        | Floyd Sibert, 5002 Dear-<br>born St. Pittsburgh, Pa. |
| Quiet Dell Brethren Church           | Cameron, W. Va.                          |            |                                                      |
| Raystown Brethren Church             | On route 26 near<br>Saxton, Pa.          | 22         |                                                      |
| Sergeantsville Brethren Church       | Sergeantsville, N. J.                    | 48         | Everett J. Black Hampton,<br>N. J.                   |
| Sugar Grove Brethren Church          | McCracken, Pa.                           | 24         |                                                      |
| Summit Mills Brethren Church         | Summit Mills, Pa.                        | 112        |                                                      |
| Uniontown First Brethren Church      | Union and Bryan Sts.,<br>Uniontown, Pa.  | 304        |                                                      |
| Uniontown Second Brethren Church     | Uniontown, Pa.                           | 67         | Dyoll Belote, 47 Lawton<br>Ave., Uniontown, Pa.      |
| Valley Brethren Church               | Jones Mills, Pa.                         | 70         | J. Edgar Berkshire Smith-<br>field, Pa.              |
| Vandergrift Brethren Church          | N. Vandergrift, Pa.                      | 93         | Elmer M. Keck N. Vander-<br>grift, Pa.               |
| Vinco Brethren Church                | Vinco, Pa.                               | 115        | C. Y. Gilmer, R. D. 1<br>Conemaugh, Pa.              |
| Waynesboro Brethren Church           | Philadelphia & 4th Sts.,                 | 306        |                                                      |
| Waynesboro Brethren Church           | Waynesboro, Pa.                          | 30         | D. C. White, Lydia, Md.                              |
| White Dale Brethren Church           | Near Terra Alta, W. Va.                  | 29         | N. V. Leatherman, Elder,<br>Berlin, Pa.              |
| Yellow Creek Brethren Church         | Near Hopewell, Pa.                       | 36         |                                                      |

## OHIO DISTRICT CONFERENCE ORGANIZATION

**Executive Committee:**

**Moderator**— J. G. Dodds  
Smithville, Ohio

**Vice-Moderator**—Vernon Grisso  
32 Marie Ave., Dayton, Ohio

**Secretary-Treasurer-Statistician**—  
E. M. Riddle, Louisville, Ohio

**Assistant-Secretary**—Clarence Fairbanks  
Fremont, Ohio

**Entertaining Pastor**—J. G. Dodds

**BOARDS AND COMMITTEES****Conference Board of Trustees:**

1942—Louis P. Clapper

1943—J. E. Stookey

1944—Glenn Clayton

**District Mission Board:**

**President**—C. A. Stewart  
Bryan, Ohio

**Vice-President**—A. E. Whitted (3yrs.)

**Secretary-Treasurer**—Monroe Snyder  
521 Westwood Ave., Dayton, Ohio

1942—George S. Baer

1942—E. F. Miller

1942—Harvey Amstutz

**Ministerial Examining Board:**

1942 George C. Carpenter

1943—W. E. Ronk

1944—F. C. Vanator

**District Sunday School Board:**

1942—E. M. Riddle

1943—R. R. Haun

1944—M. A. Stuckey

**Nominations for College Trustees:**

H. J. Riner                      Mrs. E. L. Kilhefner

Albert Schwab                      Roy Bever

N. G. Kimmel                      Harvey Amstutz

(3 to be elected)

**College Trustees:**

1942—Harvey Amstutz

1942—Mrs. E. L. Kilhefner

1942—N. G. Kimmell

**National Conference Executive Committee:**

J. G. Dodds                      C. C. Grisso

**Credential Committee:**

Vernon Grisso, Vice-Mod.      H. J. Riner

Mrs. H. J. Amstutz      Clarence Fairbanks

**Auditing Committee:**

Vernon Grisso                      George S. Baer

**Church Comity Committee:**

E. G. Mason                      E. F. Miller

C. C. Grisso

**District Evangelists:**

C. C. Grisso                      L. E. Lindower

J. G. Dodds

**Committee on Committees:**

C. A. Stewart                      L. E. Lindower

G. C. Carpenter

**Resolutions Committee:**

George F. Kem                      Mrs. F. C. Vanator

G. W. Brumbaugh

**Woman's Missionary Society:**

**President**—Mrs. W. H. Teeter,

215 Kenwood Ave., Dayton, Ohio

**Vice-President**—Mrs. J. G. Drushal

541-1-2 S. Drexel Ave., Columbus

**Sec.-Treas**—Mrs. Harvey Amstutz

Smithville, Ohio

(Assist)—Mrs. Clarence Fairbanks

820 South St., Fremont, Ohio

**Sisterhood of Mary and Martha:**

**Sec.-Treas**—Jane King

909 College Blvd., Ashland, Ohio

**Patroness**—Mrs. J. R. Klingensmith

335 College Ave., Ashland, Ohio

**CHURCH LIST**

| Name of Church                | Church Location                                | Membership | Pastors & Addresses                                 |
|-------------------------------|------------------------------------------------|------------|-----------------------------------------------------|
| Akron Brethren Church         | Akron, Ohio                                    |            |                                                     |
| Ashland First Brethren Church | Park Street<br>Ashland, Ohio                   | 311        | L. V. King,<br>909 College Blvd.,<br>Ashland, Ohio  |
| Bryan First Brethren Church   | Cor. Main & Wilson<br>Sts., Bryan, Ohio        | 336        | C. A. Stewart,<br>109 E. Wilson St.,<br>Bryan, Ohio |
| Camden First Brethren Church  | Central Ave. & Lafayette<br>Sts., Camden, Ohio |            |                                                     |



| Name of Church                            | Location                                                  | Membership | Pastors & Addresses                                          |
|-------------------------------------------|-----------------------------------------------------------|------------|--------------------------------------------------------------|
| Canton Brethren Church                    | Third Floor, Y. M. C. A.<br>Canton, Ohio                  | 122        | L. S. Lindower,<br>520 Samaritan Ave.,<br>Ashland, Ohio      |
| Columbus Cooperative<br>Brethren Church   | W. 3rd Av. & Oregon St.<br>Dayton, Ohio                   | 88         | D. R. Murray,<br>495 Tibet Road,<br>Columbus, Ohio           |
| Dayton Brethren Church                    | At Y. W. L.<br>24 W. Fourth St.<br>Dayton, Ohio           | 408        | Vernon D. Grisso,<br>32 Marie St.,<br>Dayton, Ohio           |
| Fairhaven Brethren Church                 | Route 301<br>6 miles south of<br>West Salem, Ohio         | 124        |                                                              |
| Fremont First Brethren<br>Church          | South St. at Wood,<br>Fremont, Ohio                       | 75         | Clarence S. Fairbanks,<br>820 South Street,<br>Fremont, Ohio |
| Glenford Brethren Church                  | Glenford, Ohio                                            | 67         | Eugene Beekley,<br>923 College Blvd.,<br>Ashland, Ohio       |
| Gratis First Brethren<br>Church           | Gratis, Ohio                                              | 213        | Virgil Myer,<br>Gratis, Ohio                                 |
| Gretna Brethren Church                    | Route 1<br>Bellefontaine, Ohio                            | 40         | James Ault,<br>726 Center St.,<br>Ashland, Ohio              |
| Louisville First Brethren<br>Church       | 1037 E. Main St.,<br>Louisville, Ohio                     | 277        | E. M. Riddle,<br>1033 E. Main St.,<br>Louisville, Ohio       |
| Mansfield First Brethren<br>Church        | 490 N. Bowman St.,<br>Mansfield, Ohio                     | 94         | Elmer Carrithers,<br>513 N. Bowman St.,<br>Mansfield, Ohio   |
| Mount Zion Brethren<br>Church             | Logan, Ohio                                               | 35         | No Pastor                                                    |
| New Lebanon First<br>Brethren Church      | Church & Franklin Sts.,<br>New Lebanon, Ohio              | 416        | Clayton Berkshire,<br>New Lebanon, Ohio                      |
| North Georgetown First<br>Brethren Church | West side of Main<br>Highway, North George-<br>town, Ohio | 69         | Supplied from Ashland<br>College                             |
| Pleasant Hill First<br>Brethren Church    | N. Church & Walnut<br>Sts., Pleasant Hill, Ohio           | 210        | Samuel J. Adams,<br>Pleasant Hill, Ohio                      |
| Rittman Brethren Church                   | Rittman, Ohio                                             | 21         | No Pastor                                                    |
| Smithville First<br>Brethren Church       | Smithville, Ohio                                          | 242        | J. G. Dodds,<br>Smithville, Ohio                             |
| Washington C. H.<br>Brethren Church       | Washington C. H., Ohio                                    |            | No Pastor                                                    |
| West Alexandria First<br>Brethren Church  | E. 3rd Street,<br>West Alexandria, Ohio                   | 100        | No Pastor                                                    |
| Williamstown Brethren<br>Church           | Williamstown, Ohio                                        | 102        | James Ault,<br>726 Center St.,<br>Ashland, Ohio              |

## INDIANA DISTRICT CONFERENCE ORGANIZATION

**Executive Committee:**

**Moderator**—Sylvester Whetstone  
**Vice-Moderator**—J. Milton Bowman  
**Secretary-Treasurer**—H. E. Eppley  
**Statistician**—C. D. Whitmer

**BOARDS AND COMMITTEE****Conference Board of Trustees:**

1942—Charles E. Colip  
 1943—Everett Miller  
 1944—Mrs. Albert Hartman  
 1944—Mrs. U. J. Shively  
 1944—Defoe Leedy  
 1945—Clarence Cripe  
 1946—G. L. Maus

**District Mission Board:**

1942—President, A. Glenn Carpenter  
 1943—Treasurer, C. G. Wolf  
 1944—W. I. Duker

**Ministerial Examining Board and Board of Evangelists:**

G. L. Maus                      Claud Studebaker  
                                         George Pontius

**College Trustee Nominees:**

A. G. Carpenter                      Eph Culp

**National Conference Executive Committee:**

D. B. Flora                      S. M. Whetstone

**Committee on Committees:**

G. W. Rench                      G. L. Maus  
                                         George Pontius

**Credential Committee:**

J. M. Bowman, Chairman  
 E. W. Hendrix                      George H. Jones  
                                         C. E. Johnson

**Resolutions Committee:**

C. E. Johnson                      Mrs. C. D. Whitmer  
                                         Mrs. D. A. C. Teeter

**Auditing Committee:**

H. E. Eppley                      Peter Pontius

**Boys' Work:**

J. Milton Bowman                      Earl Shaffer  
                                         Robert Robbins

**Conference Placement Committee:**

Mrs. G. L. Maus                      E. W. Hendrix  
                                         Mrs. Charles Colip

**Ministerium:**

**President**—George Pontius  
**Secretary-Treasurer**—G. L. Maus

**W. M. S. Officers:**

**President**—Mrs. Russell Rodkey,  
                                         Rt. 1, Kokomo, Indiana  
**Vice President**—Mrs. Francis Neff,  
                                         Milford, Indiana  
**Secretary-Treasurer**—Mrs. Albert G.  
                                         Hartman, 1622 E. Center, Warsaw

**Laymen's Organization:**

**President**—Arthur Baer  
**Vice-President**—Emerson Reed  
**Sec.-Treas.**—Charles Webb

**CHURCH LIST**

| Name of Church                    | Location                                           | Membership                                  |
|-----------------------------------|----------------------------------------------------|---------------------------------------------|
| Akron Cooperative Brethren Church | Akron, Indiana                                     | 54 William Overholtser, Akron, Indiana      |
| Ardmore Brethren Church           | Ardmore Heights, South Bend, Indiana               | 123 A. E. Whitted, R. D. 3, South Bend, Ind |
| Brighton Brethren Church          | Howe, Indiana                                      | 109 Harry Gilbert Elkhart, Indiana          |
| Burlington Brethren Church        | Burlington, Indiana                                | 148 W. R. Deeter, Burlington, Indiana       |
| Cambria Brethren Church           | Cambria, Indiana                                   | 73 W. R. Deeter, Burlington, Indiana        |
| Center Chapel, Brethren Church    | Peru, Indiana                                      | 140 Harley Zumbaugh, Rochester, Indiana     |
| College Corner Brethren Church    | Wabash, Indiana                                    | 102 C. C. Grisso, Bunker Hill, Indiana      |
| Corinth Brethren Church           | Twelve Mile, Indiana south and east of Twelve Mile | 171 William Overholtser Akron, Indiana      |

| ame of Church                          | Location                                            | Membership | Pastors & Addresses                                            |
|----------------------------------------|-----------------------------------------------------|------------|----------------------------------------------------------------|
| ounty Line Brethren Church             | LaPaz, Indiana (1 mile north of LaPaz on Rt. 31)    | 60         |                                                                |
| Denver Brethren Church                 | Denver, Indiana                                     | 154        | O. C. Lemert, Walkerton, Indiana                               |
| utchtown Brethren Church               | Warsaw, Ind. N. E. of city.                         | 122        | Lewis D. Engle, Warsaw, Indiana                                |
| Elkhart First Brethren Church          | Middlebury Street, Elkhart, Indiana                 | 711        | Delbert B. Flora, 1101 Middlebury St. Elkhart, Indiana         |
| Flora First Brethren Church            | Flora, Indiana                                      | 250        | Bert Hodge, Flora, Indiana                                     |
| Goshen First Brethren Church           | 213 Clinton Street Goshen, Indiana                  | 801        | H. H. Rowsey, 213 Clinton Street, Goshen, Indiana              |
| Grace Brethren Church                  | Milford, Indiana                                    | 110        | W. I. Duker, Shippshewana Lake, Ind.                           |
| Huntington First Brethren Church       | East State and Whitestone Streets, Huntington, Ind. | 90         | H. M. Oberholtzer, 533 E. State Street, Huntington, Indiana    |
| Loree Brethren Church                  | Loree, Indiana                                      | 306        | C. C. Grisso, Bunker Hill, Indiana                             |
| Mexico First Brethren Church           | Mexico, Indiana (on State Highway 31)               | 131        | Arthur Tinkle, Wabash, Indiana                                 |
| Muncie First Brethren Church           | 1401 Kirby Avenue, Muncie, Indiana                  | 219        | George H. Jones, 1317 Kirby Ave., Muncie, Indiana              |
| Nappanee First Brethren Church         | Walnut Street, Nappanee, Indiana                    | 514        | J. Milton Bowman, Nappanee, Indiana                            |
| New Paris Brethren Church              | New Paris, Indiana                                  | 128        | G. W. Rench, New Paris, Indiana                                |
| North Liberty Brethren Church          | North Liberty, Indiana                              | 194        | G. L. Maus, Twelve Mile, Indiana                               |
| North Manchester First Brethren Church | 5th and Sycamore Sts., North Manchester, Ind.       | 316        | J. Raymond Schutz, North Manchester, Ind.                      |
| Oakville First Brethren Church         | Oakville, Indiana                                   | 288        | S. M. Whetstone, Oakville, Indiana                             |
| Peru First Brethren Church             | Corner Clay & East Main Streets, Peru, Indiana      | 157        |                                                                |
| Roann Brethren Church                  | Roann, Indiana                                      | 182        | Paul Naff, Roann, Indiana                                      |
| Roanoke Brethren Church                | Roanoke, Indiana                                    | 59         | S. C. Henderson, Roanoke, Indiana                              |
| Sidney Brethren Church                 | Sidney, Indiana                                     | 82         | Arthur Tinkle, Wabash, Indiana                                 |
| South Bend First Brethren Church       | South Bend, Indiana                                 | 407        | Claud Studebaker, 1214 S. Michigan Street, South Bend, Indiana |
| Teegarden Brethren Church              | Teegarden, Indiana                                  | 93         |                                                                |
| Tiosa Brethren Church                  | Tiosa, Indiana                                      | 85         | O. C. Lemert, Walkerton, Indiana                               |
| Warsaw Brethren Church                 | Warsaw, Indiana                                     | 318        | R. F. Porte, E. Center St.                                     |

## CENTRAL DISTRICT CONFERENCE ORGANIZATION

## Executive Commission:

Moderator—W. St. Claire Benshoff

ce-Moderator—E. D. Burnworth

ecretary—Russel Tallman

reasurer—Ora Powell

atistician—H. B. Puterbaugh

## BOARDS AND COMMITTEES

## District Trustees:

1942—Oscar Tallman

1943—Ray Emmert

1944—Bert Holms

1945—W. W. Fike

**Ministerial Examining Board:**

1942—W. C. Benshoff

1943—L. O. McCartneysmith

1944—Cecil H. Johnson

**Board of Evangelists:**

W. S. Benshoff Cecil H. Johnson

L. O. McCartneysmith

**District Mission Board:**

1942—Clyde Smith, H. A. Gossard

1943—W. S. Benshoff, H. B. Puterbaugh

1944—E. D. Burnworth, G. T. Ronk

**Ex-Officio Mission Board:**

Cecil H. Johnson L. O. McCartneysmith

**College Trustees:**

1942—G. T. Ronk

1943—W. S. Bell

1944—Mrs. L. O. McCartneysmith

Nominees: G. T. Ronk,

H. B. Puterbaugh

**Member National Conference Executive Committee:**

W. C. Benshoff

**Sunday School Board:**

1942—Mrs. Wisner

1943—Russel Tallman

1944—Mrs. Mae Lenhart

**W. M. S. Organization:**

President—Mrs. W. C. Benshoff

Vice-President—Mrs. Cecil Johnson

Secretary-Treasurer—Mrs. Willard Rahr

**CHURCH LIST**

| Name of Church                | Church Location         | Pastors & Address                                    |
|-------------------------------|-------------------------|------------------------------------------------------|
| Garwin Brethren Church        | Garwin, Iowa            |                                                      |
| Lanark Brethren Church        | Lanark, Illinois        | E. D. Burnworth<br>Lanark, Illinois                  |
| Leon Brethren Church          | Leon, Iowa              |                                                      |
| Milledgeville Brethren Church | Milledgeville, Illinois | W. St. Claire Benshoff<br>Milledgeville, Illinois    |
| Udell Brethren Church         | Udell, Iowa             |                                                      |
| Waterloo Brethren Church      | Waterloo, Iowa          | W. C. Benshoff,<br>1530 W. 2nd St.<br>Waterloo, Iowa |

**MID-WEST DISTRICT CONFERENCE ORGANIZATION****Conference Officers:**

Moderator—J. D. Kemper

Vice-Moderator—D. G. Lemon

Secretary-Treasurer & Statistician  
Clarence Yoder**Ministerial Examining Board:**

Cecil Johnson N. P. Eg

J. D. Kemper

**Church School Supervisor:**

Mrs. J. D. Kemper

**Young People's Supervisor:**

Mrs. Raymond Landes

**Executive Committee General Conference**

J. D. Kemper

**BOARDS AND COMMITTEES****District Mission Board:**

D. G. Lemon N. P. Eglin

Cecil Johnson

**College Trustees:**

1942—Sam Flickinger

Nominees: Sam Flickinger

J. D. Kemper

**PLACE AND TIME FOR  
NEXT CONFERENCE**The 1942 Conference will be held  
Falls City, Nebraska, the first full week  
in October.

## CHURCH LIST

| Name of Church              | Location              | Membership | Pastors & Addresses                                            |
|-----------------------------|-----------------------|------------|----------------------------------------------------------------|
| Beaver City Brethren Church | Beaver City, Nebraska | 126        |                                                                |
| Carleton Brethren Church    | Carleton, Nebraska    | 96         | C. E. Johnson<br>Carleton, Nebraska                            |
| Falls City Brethren Church  | Falls City, Nebraska  | 341        | Cecil H. Johnson,<br>2303 Lane Street,<br>Falls City, Nebraska |
| Fort Scott Brethren Church  | Fort Scott, Kansas    | 104        |                                                                |
| Hamlin Brethren Church      | Hamlin, Kansas        | 86         |                                                                |
| McLouth Brethren Church     | McLouth, Kansas       | 25         |                                                                |
| Morrill Brethren Church     | Morrill, Kansas       | 158        | J. D. Kemper Morrill, Kan.                                     |
| Mulvane Brethren Church     | Mulvane, Kansas       | 52         |                                                                |
| Portis Brethren Church      | Portis, Kansas        | 348        |                                                                |

## NORTHERN CALIFORNIA CONFERENCE ORGANIZATION

| Board of Directors:                                               | Member National Conference Executive Committee:                   |
|-------------------------------------------------------------------|-------------------------------------------------------------------|
| Moderator—Frank Gehman                                            | Frank Gehman                                                      |
| Vice-Moderator—J. Wesley Platt                                    |                                                                   |
| Secretary—Howard E. Crom,<br>Manteca, Calif.                      | Brethren Berean Band:                                             |
| Treasurer—Estelle M. Huse,<br>R. D. 1, Box 75 Ripon, Calif.       | President—Harold Detling,<br>Lathrop, Calif.                      |
| Musician—Lester Liddicoat,<br>1535 W. Flora St., Stockton, Calif. | Vice-President—Alvin Mathews,<br>Train-Harte, Calif.              |
| Harold Detling, Lathrop, Calif.                                   | Secretary—Nora Liddicoat,<br>1535 W. Poplar, Stockton Calif.      |
| Mary Schmiedt, Manteca, Calif.                                    | Treasurer—Robert Larsen,<br>Manteca, Calif.                       |
| Paul Larsen, R. D. 2, Box 202a<br>Stockton, Calif.                | Pianist—Laberta Fishback,<br>Manteca, Calif.                      |
| Harold M. Wolfe, French Camp,<br>Stockton, California             | Song leader—Howard E. Crom,<br>Manteca, Calif.                    |
| District Mission Board:                                           | Pastor Counsellor—Frank Gehman                                    |
| T. Piel, 534 E. Walnut St.,<br>California                         | Woman's Missionary Society:                                       |
| Lester Liddicoat, Manteca, Calif.                                 | President—Mary Schmiedt,<br>Manteca, Calif.                       |
| Edna Varner, 208 Vermont Ave.,<br>Turlock, Calif.                 | Secretary-Treasurer—Bernice Smith,<br>Moss Ave., Stockton, Calif. |
| Edna Frey, Lathrop, Calif.                                        | Nominees for College Trustees                                     |
| Edna Schmiedt, R. D. 2., Manteca, Calif.                          | Guss Schmiedt                      Harold Wolfe                   |
| District Evangelists:                                             | J. Wesley Platt                      J. Wesley Platt              |
| Frank Gehman,                      J. Wesley Platt                |                                                                   |

## CHURCH LIST

| Name of Church           | Location         | Membership | Pastor & Addresses |
|--------------------------|------------------|------------|--------------------|
| Lathrop Brethren Church  | Lathrop, Calif.  | 98         | No Pastor          |
| Manteca Brethren Church  | Manteca, Calif.  | 200        | J. Wesley Platt    |
| Stockton Brethren Church | Stockton, Calif. | 37         | Frank Gehman       |
| Turlock Brethren Church  | Turlock, Calif.  | 60         | No Pastor          |
|                          |                  |            | No church building |

# The Ministerial List

## LIST OF ACTIVE PASTORS

| Name                                                                                            | Address                                                                                                 | Church and Address                                                                                                                                        |
|-------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------|
| Aboud, Emma M.<br>Adams, Samuel J.<br>Ankrum, Freeman                                           | Mulvane, Kansas<br>Pleasant Hill, Ohio<br>Masontown, Pa.<br>202 Washington St.                          | Mulvane Brethren<br>First Brethren Church<br>First Brethren Church                                                                                        |
| Ault, James<br>(Licensed)                                                                       | Ashland, Ohio<br>726 Center St.                                                                         | Gretna Brethren Church,<br>Bellefontaine, O.                                                                                                              |
| Beekley, Eugene                                                                                 | Ashland, Ohio<br>923 College Blvd.                                                                      | Williamstown, O. Brethren<br>Glenford, O. and Brush<br>Valley, Pa. Brethren                                                                               |
| Belote, Dyoll                                                                                   | Uniontown, Pa.<br>47 Lawton Ave.                                                                        | Second Brethren Church                                                                                                                                    |
| Benshoff, W. C.                                                                                 | Waterloo, Ia.<br>1530 W. 2nd. St.                                                                       | First Brethren Church,<br>W. 6th. & Wellington Sts.                                                                                                       |
| Benshoff, W. S.<br>Berkshire, Clayton<br>Berkshire, J. Edgar<br>(Lay)                           | Milledgeville, Ill.<br>New Lebanon, Ohio<br>Smithfield, Pa.                                             | Milledgeville Brethren<br>First Brethren Church<br>Mt. Pleasant and Jones<br>Mills, Pa. Brethren                                                          |
| Boardman, Edwin Jr.                                                                             | Hagerstown, Md.<br>104 S. Mulberry St.                                                                  | First Brethren Church,<br>Antietam & Mulberry Sts.                                                                                                        |
| Black, Everett J.                                                                               | Hampton, N. J.                                                                                          | Sergeantsville, N. J. Breth<br>and Calvary Brethren, near<br>Pittstown, N. J.                                                                             |
| Bowman, J. Milton<br>Burnworth, E. D.<br>Carrithers, Elmer<br>(Licensed)<br>Christiansen, S. E. | Nappanee, Ind.<br>Lanark, Ill.<br>Mansfield, Ohio<br>513 N. Bowman St.<br>Georgetown, Dela.<br>R. D. 1. | First Brethren Church<br>First Brethren Church<br>Brethren Church<br>490 N. Bowman St.<br>Mt. Olive Brethren<br>6 Mi. S. of Georgetown<br>Brethren Church |
| Cover, A. B.<br>Crick, Wm. S.                                                                   | Linwood, Md.<br>Johnstown, Pa.<br>186 Spring St.                                                        | Third Brethren Church<br>Spring St. & Grape Ave.<br>Second Brethren Church,<br>Grove Ave. & Bond St.                                                      |
| Deeter, W. R.                                                                                   | Burlington, Ind.                                                                                        | Burlington Brethren<br>and Cambria Brethren                                                                                                               |
| Dodds, J. G.<br>Dodson, John W.                                                                 | Smithville, O.<br>Quicksburg, Va.                                                                       | Brethren Church<br>Quicksburg Brethren<br>and St. Luke Brethren,<br>4 Mi. W. of Woodstock                                                                 |
| Drushal, George E.<br>Duker, W. I.                                                              | Lost Creek, Ky.<br>Shipshewana, Ind.<br>R. #D.                                                          | Riverside Brethren<br>Grace Brethren Church,<br>Milford, Ind.                                                                                             |
| Engle, Louis D.                                                                                 | Warsaw, Ind.<br>R. D. 1.                                                                                | Dutchtown Brethren                                                                                                                                        |
| Fairbanks, Clarence                                                                             | Fremont, Ohio<br>820 South St.                                                                          | First Brethren Church                                                                                                                                     |
| Flora, Delbert B.                                                                               | Elkhart, Ind.<br>1101 Middlebury St.                                                                    | Elkhart Brethren Church<br>Middlebury St.                                                                                                                 |
| Garland, Harold<br>(Licensed)<br>Gehman, Frank                                                  | Cumberland, Md.<br>Old Town Road<br>Stockton, Calif.<br>1716 American St.                               | Cumberland Brethren                                                                                                                                       |
| Gilbert, Harry<br>(Lay)                                                                         | Elkhart Ind.<br>708 James St.                                                                           | Stockton Brethren<br>Brighton Brethren Church<br>Howe, Ind.                                                                                               |



| Name                         | Address                                              | Church and Address                                                                                                                                                     |
|------------------------------|------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Gilmer, Clarence Y.          | Conemaugh, Pa.                                       | Vincennes Brethren Church                                                                                                                                              |
| Grisso, C. C.                | R. D. 1.<br>Bunker Hill, Ind.                        | College Corner Brethren,<br>Wabash, Ind., and<br>Loree Brethren Church<br>Dayton Brethren Church,<br>Y. W. L., W. 4th. St.                                             |
| Grisso, Vernon D.            | Dayton, O.<br>32 Marie St.                           | Roanoke Brethren                                                                                                                                                       |
| Henderson, S. C.             | Roanoke, Ind.                                        | First Brethren Church                                                                                                                                                  |
| Hodge, Bert                  | Flora, Ind.                                          | First Brethren Church                                                                                                                                                  |
| Johnson, Cecil               | Falls City, Nebr.<br>2303 Lane St.                   | 19th. & Lane Sts.                                                                                                                                                      |
| Johnson, Charles E.          | Carleton, Nebr.                                      | Carleton Brethren                                                                                                                                                      |
| Johnson, W. F.               | Berne, Ind.                                          | Center Chapel, Peru, Ind.                                                                                                                                              |
| Jones, Geo. H.               | Muncie, Ind.<br>1317 Kirby Ave.                      | First Brethren Church,<br>1401 Kirby Ave.                                                                                                                              |
| Leck, Elmer                  | Vandergrift, Pa.<br>54 Highland Ave.,<br>(Riverview) | Vandergrift, Brethren<br>North Vandergrift                                                                                                                             |
| Lemper, J. D.                | Morrill, Kans.                                       | Morrill Brethren                                                                                                                                                       |
| Ling, L. V.                  | Ashland, Ohio<br>909 College Blvd.                   | Ashland Brethren Church<br>Park St.                                                                                                                                    |
| Leatherman, N. V.            | Berlin, Pa.                                          | Berlin Brethren Church                                                                                                                                                 |
| Lemert, O. C.                | Walkerton, Ind.                                      | Tiosa Brethren and<br>Denver Brethren, Ind.                                                                                                                            |
| Lindower, L. E.              | Ashland, Ohio<br>520 Samaritan Ave.                  | Canton Brethren, 3d. floor<br>Y. M. C. A., Canton, O.                                                                                                                  |
| Locke, John F.               | Maurertown, Va.                                      | Ashland Theological Seminary<br>Bethlehem Brethren Har-<br>risonburg and Mt. Olive<br>Brethren, McGaheysville.<br>Mathias Brethren Church<br>Rowsburg, O. M. E. Church |
| Ludwig, Guy F.               | Mathias, W. Va.                                      | North Liberty Brethren                                                                                                                                                 |
| Martin, Archie<br>(Licensed) | Ashland College                                      | Maurertown Brethren                                                                                                                                                    |
| Maus, Gilbert L.             | Twelve Mile, Ind.                                    | Columbus Cooperative                                                                                                                                                   |
| Miller, Edward Lewis         | Maurertown, Va.                                      | Brethren, W. 3d. Ave. &<br>Oregon St.                                                                                                                                  |
| Murray, D. R.                | Columbus, Ohio<br>495 Tibet Road                     | Gratis Brethren Church                                                                                                                                                 |
| Myer, Virgil<br>(Licensed)   | Gratis, Ohio                                         | Oak Hill Brethren                                                                                                                                                      |
| Myers, L. A.                 | Oak Hill, W. Va.                                     | Roann Brethren                                                                                                                                                         |
| Naff, Paul                   | Roann, Ind.                                          | First Brethren Church                                                                                                                                                  |
| Oberholtzer, H. M.           | Huntington, Ind.<br>533 E. State St.                 | Akron Cooperative and<br>Corinth Brethren, Twelve<br>Mile, Ind.                                                                                                        |
| Overholtzer, Wm. E.          | Akron, Ind.                                          | Manteca Brethren Church<br>Veatch & Yosemite Aves.                                                                                                                     |
| Platt, J. Wesley             | Ripon, Calif.<br>Box 249A, R. D. 1.                  | Warsaw Brethren Church.                                                                                                                                                |
| Porte, Robert F.             | Warsaw, Ind.<br>1603 E. Center St.                   | Bronson & E. Center Sts.                                                                                                                                               |
| Rench, G. W.                 | New Paris, Ind.                                      | New Paris Brethren                                                                                                                                                     |
| Riddle, E. M.                | Louisville, O.<br>1033 E. Main St.                   | First Brethren Church                                                                                                                                                  |
| Rose, Smith                  | Mansfield, O.<br>R. D. 4.                            | United Presbyterian Church<br>East Mansfield                                                                                                                           |
| Rowsey, H. H.                | Goshen, Ind.<br>213 Clinton St.                      | First Brethren Church                                                                                                                                                  |
| Schu'z, J. Raymond           | North Manchester, Ind.<br>503 College Ave.           | First Brethren Church<br>5th. & Sycamore Sts.                                                                                                                          |

| Name               | Address                                             | Church and Address                                                                |
|--------------------|-----------------------------------------------------|-----------------------------------------------------------------------------------|
| Sibert, Floyd S.   | Pittsburgh, Pa.<br>5002 Dearborn St.                | First Brethren Church<br>5002 Dearborn St.                                        |
| Stewart, C. A.     | Bryan, O.<br>109 E. Wilson St.                      | First Brethren Church<br>Main & Wilson Sts.                                       |
| Studebaker, Claud  | South Bend, Ind.<br>1214 S. Michigan St.            | First Brethren Church<br>Paris & S. Michigan Sts.                                 |
| Tinkle, Arthur H.  | Wabash, Ind.<br>R. D. 2                             | Sidney, Ind. Brethren and<br>Mexico, Ind. Brethren                                |
| Whetstone, S. M.   | Oakville, Ind.                                      | First Brethren Church                                                             |
| White, D. C.       | Lydia, Md.                                          | St. James Brethren, Lydia,<br>and Waynesboro, Pa. Brethren                        |
| Whitted, A. E.     | South Bend, Ind.<br>R. D. 3, Ardmore Heights        | Ardmore Brethren, Ardmore<br>Heights, South Bend.                                 |
| Yoder, Chas. F.    | Cordoba, Argentina, S. A.<br>230 Bulevar Centenario | Missionary to South America<br>under The Missionary Board<br>the Brethren Church. |
| Zimmerman, Chester | New Kensington, Pa.<br>Box 405, 7th St. Ext.        | First Brethren Church                                                             |

## LIST OF MINISTERS WITHOUT CHURCHES

| Name                        | Address                                       | Church Membership If Report                        |
|-----------------------------|-----------------------------------------------|----------------------------------------------------|
| Baer, Geo. S.               | Ashland, O.<br>622 Chestnut St.               | Park St. Brethren                                  |
| Baker, W. S.                | Lydia, Md.                                    | St. James Brethren                                 |
| Bame, C. A.                 | Cleveland, O.<br>3498 Fairmount Blvd.         | South Bend, Ind.                                   |
| Bell, W. S.                 | Milledgeville, Ill.                           | Milledgeville Brethren                             |
| Berry, N. V.                | West Alexandria, O.                           | First Brethren Church                              |
| Bowman, I. D.               | Howe, Ind.                                    |                                                    |
| Bowman, J. L.               | Holidaysburg, Pa.<br>R. D.                    |                                                    |
| Bowman, J. M.               | Harrisonburg, Va.<br>R. D. 1.                 | Bethlehem Brethren                                 |
| Bradfield, L. R.            | Clarksburg, W. Va.<br>316 Point St.           |                                                    |
| Brower, J. W.               | Warsaw, Ind.<br>R. D. 1.                      | Warsaw Brethren                                    |
| Burkett, Paul<br>(Licensed) | Ashland, O.<br>W. Walnut                      | Fremont Brethren Church                            |
| Buzzard, Sam H.             | Vandergrift, Pa.<br>914 Cooper St.            | Vandergrift Brethren                               |
| Byers, Alvin                | Canton, Ohio<br>1020 Clarendon Ave.,<br>N. W. |                                                    |
| Carpenter, Geo. C.          | Ashland, O.<br>1122 Grant St.                 | Park St. Brethren                                  |
| Chambers, G. W.             | Rhoadesville, Va.                             | Mt. Olive Brethren                                 |
| Cowan, Robert<br>(Licensed) | Ashland College                               | Park St. Brethren                                  |
| Darling, Roger              | San Jose, Calif.<br>471 E. Santa Clara        | Wolfe Memorial Brethren<br>Church, Lathrop, Calif. |
| Dodd, Gilbert<br>(Licensed) | Ashland College                               | Smithville Brethren Church                         |
| Duker, E. A.                | South Bend, Ind.<br>213 E. Dubail Ave.        | First Brethren Church                              |
| Eppley, Elmer               | Winona Lake, Ind.                             | Warsaw, Ind.                                       |
| Eglin, N. P.                | Hamlin, Kans.                                 | First Brethren                                     |

| ame                            | Address                                       | Church Membership If Reported                                                           |
|--------------------------------|-----------------------------------------------|-----------------------------------------------------------------------------------------|
| lora, Earl                     | Menlo Park, Calif.<br>321 El Camino Real      | Manteca Brethren                                                                        |
| urry, W. D.                    | Sharpsburg, Md.                               | First Brethren Church,<br>Hagerstown, Md.                                               |
| arber, A. L.                   | Ashland, Ohio<br>921 Orange St.               | Park St. Brethren                                                                       |
| illen, J. L.                   | Madison, Wisc.                                | First Brethren Church<br>Waterloo, Ia.                                                  |
| ossard, H. A.                  | Lanark, Ill.                                  | First Brethren Church                                                                   |
| ang, L. S.                     | Louisville, O.                                | First Brethren Church                                                                   |
| ammond, Hubert                 | Altoona, Pa.<br>2915 Walnut Ave.              | Juniata Park Brethren                                                                   |
| elser, Carl                    | Glenford, O.                                  | Glenford Brethren                                                                       |
| imes, J. F.                    | Saxton, Pa.                                   | Manteca Brethren                                                                        |
| graham, Virgil<br>(Licensed)   | Manteca, Calif.                               |                                                                                         |
| lingensmith, J. Ray            | Ashland, Ohio<br>335 College Ave.             | Park St. Brethren<br>Executive Secretary,<br>Missionary Board of the<br>Brethren Church |
| am, Fels<br>(Licensed)         | Ashland College                               | Mt. Olive Va. Brethren                                                                  |
| ddicoat, Chester<br>(Licensed) | Manteca, Calif.                               | Manteca Brethren                                                                        |
| yon, Quinter M.                | Minot, S. Dakota                              | Ashland Brethren                                                                        |
| von, Thoburn C.                | Silver Spring, Md.<br>8814 Reading Road.      | Washington, D. C. Brethren                                                              |
| cCartneysmith, L. O.           | Waterloo, Ia.<br>814 Fletcher Ave.            | First Brethren Church                                                                   |
| yers, M. C.                    | Pittsburgh, Pa.<br>555 Mifflin Ave.           | First Brethren Church                                                                   |
| yers, Lester                   | South Chicago, Ill.<br>3457 W. Flourney       |                                                                                         |
| ichols, Mrs. Edna              | Elkhart, Ind.<br>McDonald St.                 | First Brethren Church                                                                   |
| almer, Melvin C.               | Monterey Park, Calif.<br>323 N. Florence Ave. | Lathrop Brethren Church                                                                 |
| ontius, George                 | Elkhart, Ind.                                 | Dutchtown, Ind. Brethren                                                                |
| ontius, Peter                  | Elkhart, Ind.                                 | First Brethren Church                                                                   |
| orte, John W.                  | Stockton, N. J.                               | Sergeantsville, N. J. Brethren                                                          |
| amey, A. J.                    | Manassus, Va.                                 | Oakville, Ind. Brethren                                                                 |
| eitz, H. H.                    | Waterloo, Ia.                                 | First Brethren Church                                                                   |
| eppert, J. J.                  | Stockton, Calif.<br>75 Castle St.             | Stockton Brethren Church                                                                |
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| tuckey, M. A.                  | Ashland, Ohio<br>523 Samaritan Ave.           | Louisville Brethren<br>Professor, Ashland Theolo-<br>gical Seminary                     |

On the first Sunday we held and Home-Coming services. service would be held on Nov at 175 and immediately went folks, to see to it that no dis the services of that particula every day of the last week calling and the work in every fore us the unpleasant weath gotten, for that record read very graphic picture of what she will do by the help of our victory.

Our son-in-law J. Garber D to give the morning message Bend, a former pastor, gave 2:00 p. m. The big day close when the pastor brought the each augmented by special Paul Whitmer, our faithful

We are now planning a fa week, and for services at the ing given first place throug designated as Loyalty mont missionary endeavor, taking

We have been reading with the Lord's work from the di brotherhood. May the Lord b where.

## REVIVAL AT TWELVE

Just closed a mighty fine at Twelve Mile, Indiana. The everything all ready and w October 27th and closed on 2 of that church for six years

While this church is strict loyal church cannot be found kinds of weather. It rained a that did not dampen the inte interest was so high that w closing them at that time.

The attendance was stead each evening there were ne practically full. But the good gained. Some very fine peo Christ and were added to the another mother and her two s Also many who had been c were found in the services ag that He was with us and we for without Him we could do nothing.

There is a mighty fine group of people there and they certainly did a fine job of taking care of the pastor and evangelist. To us it was like going back home and meeting old friends again. Brother Overholtser is a great yoke fellow. He is a good pastor and certainly camps on the trail of those away from Christ. We appreciated the wonderful fellowship of all of them and their many kindnesses shown us in opening their homes and entertaining us and for the nice offering.

We praise the Lord for the souls saved. Praise His Holy Name.

C. A. Stewart

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Park St. Brethren  
Managing Editor, Brethren  
Publishing Company.

First Brethren Church

First Brethren Church

First Brethren Church

Glendale Brethren

easily have a branch mission if we had the means to rent another hall.

In Cordoba we have now the help of the mother and sister and two younger brothers of Mrs. Romanenghi who have come from Buenos Aires to live in Cordoba. We are very happy to have them with us. We have about thirty members in Cordoba but they are scattered in all parts and must take cars or buses to get to our meetings. As we had no mission before most of these members began to attend other missions near them. We hope to hold vacation Bible schools in all our missions in December.

C. F. Yoder

# The Brethren Evangelist



## *White Gift Number*

*Young People's Camps  
Ashland College and Seminary  
Administration Expense*

Vol. XLIII, No. 48

December 6, 1941

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of The Brethren Church

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## CONTENTS

|                                                     |      |
|-----------------------------------------------------|------|
| Interesting Items .....                             | 2    |
| The White Gift Offering—Rev. N. V. Leatherman ..... | 3    |
| Editorial Comment—F. C. V. ....                     | 3    |
| Our Budget—Our Need—Dr. L. E. Lindower .....        | 4    |
| Our Christmas Heritage—Miss Vera Laughlin .....     | 5    |
| A Merry Christmas for Christ—Walter C. Wertz .....  | 6    |
| Our Children's Department .....                     | 7    |
| Young People's Camps—What They Mean                 |      |
| to My Church—Various pastors .....                  | 8-12 |
| Christian Endeavor Topics for Young People .....    | 13   |
| Among the Churches .....                            | 14   |

## INTERESTING ITEMS

THE FOLLOWING COMES FROM MILFORD, INDIANA. "The Rev. W. I. Duker of the Brethren Retreat, Shipshewana Lake, Indiana, and pastor of the Milford Brethren Church for more than seven years, is in the Goshen, Indiana hospital where he underwent a major operation on Friday after Thanksgiving Day. We visited him last evening, (November 24th) and he hopes to be able to resume his work here and also as principal of the Chamberlain school in Goshen, in the near future. His physician and surgeon is Dr. Malcolm Miller, son of the late Dr. J. Allen Miller of Ashland College. We will carry on with the work here, hoping for an early return of our pastor."

This communication was signed by Mrs. Hattie V. Groves, Corresponding Secretary of the Milford Church.

We should all remember Brother Duker in our prayers. Drop him a card. It will do him good.

WE ALSO HAVE HAD WORD that Brother A. B. Cover, pastor of Linwood, Maryland, Church has been rather seriously ill. Prayers are being asked for him. Remember him also with a greeting.

DUE TO THE ISSUE OF NOVEMBER 29th being the Annual Conference Number of *The Evangelist*, we have been delayed in its mailing because of the extra work entailed in making up a much larger issue than the ordinary *Evangelist*. However, the Conference Secretary and the Editor are working together to make this issue of the Conference Annual of more than usual value to the membership of the church. Be looking for it—it will be along very soon, possibly along with the present issue.

WE HAVE NOT FULLY DETERMINED which of the December issues will be missed this year. You know, of course that *The Evangelist* is issued only fifty times a year. One issue was missed during the summer and now we will miss one in the month of December. We trust this will be our "Moving Week," when we go into our New Quarters across from the College.

WORD COMES FROM ALTOONA, Pa., that they are now without a pastor, since the resignation of R. L. Rossmal who goes to another charge. P. E. Sorge, Secretary of the church, sends in this word. We trust they will soon find another pastor.

WE NOTE FROM THE OAKVILLE, BULLETIN that a new furnace was installed in the Oakville parsonage recently. Commendation should go to all the congregations which try to make the living quarters of their pastor as comfortable as possible.

IT IS INTERESTING to note that Brother C. Y. Gilmer devotes more than half of one of his bulletins to the work of the Young Men and Boys' Brotherhood. Surely the male element of the Brethren Church is waking up.

### REQUEST FOR PRAYER

Under the signature of Hughla Dills of the Sargeantsville N. J. Church comes an earnest request for prayer for Miss Laura Black, wife of Brother E. J. Black pastor of the Sargeantsville and Calvary Churches. May we remember her definitely at the Throne of Grace.





# EDITORIALS



## The White Gift Offering

Rev. N. V. Leatherman  
General Secretary

To the few who may read this who may not know what the White Gift offering is about, and to the many who do know and yet appreciate a reminder, we make these few suggestions.

This is the offering received by Brethren Churches and their Sunday Schools each Christmas season, for the support of the Christian projects fostered by the National Sunday School Association of the Brethren Church. These projects are described in this issue of the *Brethren Evangelist*.

Each pastor, or otherwise a church leader of each congregation, will be mailed a package of White Gift envelopes. We aim to mail enough of these for a very liberal distribution. Every child in the Sunday School and every member of the Church and Sunday School should have one of these envelopes handed to them at least the Sunday before the offering is to be taken. Earlier might be better. We suggest that the one receiving these envelopes supervise their wise distribution and preserve for succeeding years those not used.

A full explanation of the purposes of this offering should be made and every one encouraged to bring their offering. A hundred dollars from a hundred people is a better church offering than a hundred dollars from an individual. But of course a hundred dollars from an individual is a better individual offering any day than one dollar, and will be greatly appreciated in this instance of our White Gift offering. Likewise five cents in the envelope of each child is a much better offering than if father and mother put it all in a lump sum in their own envelopes. Thus the church can emphasize giving, instead of just magnifying receiving for its objectives, however worthy those objectives may be.

Let it be clearly defined what this White Gift offering is for, and why the gift is WHITE, clearly announced when the offering will be received in each congregation, and each individual encouraged to give, then many will be blessed, and the Lord will be exalted by the promotion of His cause.

## Editorial Comment

### WHAT SHALL I RENDER

As we approach the Christmas season, which always speaks to us as Brethren of the White Gift Offering, we have every reason to give unstintingly to this particularly important part of the work of the church.

### WHAT IS A WHITE GIFT?

Is it a colorless gift? Does it become insipid? Is it sort of a last-of-the-year "washed out" sort of an offering? Is it a gift that brings to the Lord just the dregs of our giving? Is it just what we have left over when we have concluded our Christmas "buying" and have a few cents we can "spare" for this cause? Or does Christmastide cause a great spirit of thankfulness to well up in our hearts and we are caused to remember the real meaning of the occasion which brings about the appeal for our support?

Let us think about "white" for a little while. It will only take a moment for you to read the remainder of this editorial.

### WHITE REFLECTS LIGHT

There ought to be a reflective value in our giving. It ought to reflect our attitude toward the Master. Black absorbs—white reflects. Selfishness absorbs all that which we possess, and we are prone to absorb more and more as the days go by. But true liberality is white and reflects or goes out to others. That is why this is termed a WHITE gift.

### WHITE A MIXTURE OF ALL COLORS

An interesting fact about white is that it is no color after all, but a mixture of all colors. And since our White Gift Offering has a multiple appeal, being given that several interests of the church may go forward, then we, indeed, should purpose in our hearts to "Give Liberally" to aid in the work which our National Sunday School Association has set for themselves.

Why not break over this year and make the White Gift Offering the largest in the history of The Brethren Church? You should read carefully every word of the White Gift appeal—then act accordingly.

F. C. V.



## *Our Budget*

*By the Treasurer*

## *Our Need*

*Dr. L. E. Lindower*

### WHY DO WE HAVE AN INCREASED BUDGET?

For the last several years the budget of your National Sunday School Association has been \$2500—\$1000 for Ashland College; \$1000 for Young People's Camps and \$500 for general work. Our check for \$1000 has gone regularly into the College treasury, and out of our general fund we have been able to do many extra things, such as publishing books and printing manuals and handbooks. We expect to continue doing these things. But we have found that \$1000 will not meet the increasing demands of our Young People's Camps. So this year we are increasing that part of our budget to \$1500, making a total of \$3000, or a twenty percent increase.

### BRETHREN REALIZE THE IMPORTANCE OF CAMPS

There has been an increase in the number of Young People's Camps. There has also been an increase in the number of Campers attending these Camps on the average. This is a clear indication that Brethren are realizing the importance of having their Young People in these Camps for their spiritual life and leadership training. They have found out that their churches have been repaid in more than money for every cent they have spent to send worthy young people to the Camps. They have seen these young people take over important places of leadership in the Church and its auxiliaries; they have seen these lives bloom forth and ripen spiritually because of the Camps. They have realized that Brethren Camps have much more worthwhile activity for less expense than most other Camps. They have realized that Camp activity is coming into more popularity among all groups of people, and therefore we should use this opportunity for our own high purposes.

### OUR CHURCHES HAVE NOT QUITE MET THE NEED

Our budget has been increased for the above good reasons, in spite of the fact that our White Gift offerings have not quite met our budget for the last three years. Last year these gifts were almost three hundred dollars short of our budget. But a little extra in our treasury has cared for the deficit so far. It will not do so continually. Your Association felt it was so important to meet the needs of our Camps that our budget should be increased, in faith that your belief in them will meet the need financially. **Therefore we believe that you will be willing, and we know you are able to increase your White Gifts about one-third this year, above last year, to put this thing over the top. COME ON, LET'S DO IT.**

### FOR THE GLORY OF GOD—AND OUR YOUTH

Perhaps there is not quite the glamour in our White Gift appeal that there might be for an offering for dark-skinned savages in a heathen country. It is so hard to think about students for our College in the middle of the year. It is difficult to imagine a summer camp at Christmas time. Yet, there are many young people who decide to go to College to prepare for some great life-work while at summer Camp. There are many who give their hearts for the Ministry or Missionary work at Camp. This is just as missionary an endeavor as Missions. There is only one time during the year when we can come to the Brethren Churches for an offering, and that is at Christmas time. **Remember the need of training youth now, and give; remember the glory of God in His great program through life-dedication now, and give.**

**YOUR YOUTH AND YOUR SUMMER CAMPS NEED A ONE-THIRD INCREASE IN YOUR WHITE GIFTS THIS YEAR.**

—Ashland, Ohio

# Our Christmas Heritage

Miss Vera E. Laughlin

NATIONAL JUNIOR SUPERINTENDENT

Christmas always has its message of wonder, love and joy; its music of praise and adoration. We delight to think of how the Lord came down from heaven, was born of the virgin and became flesh. "God manifest in the flesh." "And we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."

However, in all of our Christmas thinking let us remember that He came to earth, humbled Himself, and became obedient unto death, even the death of the cross. All of this He did because He loved us; because He would redeem unto Himself a people.

Since we have accepted Jesus as Lord and King we have willingly become His servants, His friends and therefore, His stewards.

S. D. Gordon has said, "The greatest thing any one can do for God or man is, pray." Prayer is the word commonly used to include communion, petition, and intercession with God. To be able to commune with God we must come to Him through Jesus.

Petition is asking for one's self. Christ has said, "Whatsoever ye ask in my name, believing, that shall ye also receive."

When we pray for missions, for friends, their problems and sorrows and for the unsaved—we are interceding with God for others.

The steward of prayer goes from the secret place to hold the dreaded interview, to answer the disagreeable letter; to follow daily routine and with a habit of an inner, upward glance that brings confidence, praise, power and makes life dynamic.

Dare we hold in light regard the way we will manage the distribution of this possession—prayer?

The poet gives us a beautiful thought on "Prayer:"  
 "Lord what a change within one short hour  
 Spent in thy presence will prevail to make!  
 What heavy burden from our bosoms take;  
 What parched grounds refresh as with a shower.

We kneel—and all around us seems to lower;  
 We rise—and all, the distant and the near,  
 Stands forth in sunny outline brave and clear;  
 We kneel: how weak!—we rise: how full of power!

Why, therefore, should we do ourselves the wrong,  
 Or others—that we are not always strong?  
 That we are overborne with care;

That we should ever weak and heartless be,  
 Anxious or troubled, while with us in prayer  
 And joy and strength and courage are with thee?"

Let us consider also that we are the stewards of certain services that we owe our Master. One question asked so many times is, "How much time should I give the Lord to be a faithful steward?" When we consider the story of the rich young ruler and the story of Mary of Bethany who anointed His feet with oil; we realize that Jesus was concerned with the motive of each one.

The amount of time, energy and all that you will spend in His service will be determined by your love for Christ. Christian love is the spirit of Christ displayed through a Christ-centered person. Turn to I Corinthians 13 and let us measure our loves by it. It is a challenge.

If we place self in the background we can truly say: "I am crucified with Christ: nevertheless I live; not I but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave Himself for me." Galatians 2:20.

At Christmas, especially should the Christian servant and steward consider the wise and efficient use of his money. The tithe makes vivid the fact that all wealth is given by God to be used in cooperation and fellowship with Him. "The earth is the Lord's and the fulness thereof." "The silver is mine and the gold is mine, saith the Lord of hosts." "Every beast of the field is mine and the cattle upon a thousand hills."

God gives to all, liberally. Man possesses but does not own. Again we listen to God's Word "What shall I render unto the Lord for all His goodness to me?" "Every man shall give as he is able, according to the blessing of the Lord thy God which hath given thee." "Let every one of you lay by him in store as God may prosper him." "Each one must give an account of himself to God." "Every man according as he purposeth in his heart, so let him give."

Sometimes people ask the question, "Why should we give?" The Bible gives us the best answers:

1. To remember God. Deuteronomy 8:18.
2. It is blessed to give. Acts 20:35.
3. It brings rich returns. Malachi 3:10.
4. It provides treasures in heaven. Matthew 19:21.

Grace Noel Cowell answers the question in this way:

"Because I have been given much,  
I, too, shall give;  
Because of thy great bounty, Lord,  
Each day I live  
I shall divide my gifts from thee  
With every brother that I see,  
Who has the need of help from me.  
Because I have been sheltered, fed,  
By thy good care,  
I cannot see another's lack  
And I not share  
My glowing fire, my loaf of bread,  
My roof's shelter overhead,  
That he, too, may be comforted.

Perhaps there are those who are troubled with the problem of "How should we give?" Again the Bible answers in full:

1. Bountifully. II Corinthians 9:6.
2. Joyfully. II Corinthians 9:7.
3. Freely. Matthew 10:8.
4. Thankfully. II Corinthians 9:15.

5. Regularly and proportionately. I Corinthians 16:2.

"Stewardship is not man's method of raising money, but God's method of raising men." Are we good stewards?

Has God a just right to a fair return on what He has entrusted to us?

In a recent test in a large High School it was found that the student averaged over \$20.00 a year for shows. Would the average parent allow his child to give that amount to the church?

In the light of the world's need today every member of the church should face squarely the question, "Am I a Christian steward or only an average American?"

Your National Sunday School Association is again asking you for a liberal offering to promote Ashland College and Seminary, Young People's and Junior Camps and for General Administrative Work.

Consider again the fact of your position as a steward and servant of the Lord and give your gift—a **White Gift**—bountifully, joyfully, freely, thankfully and proportionately.

Waynesboro, Pa.

# A Merry Christmas for Christ

Walter C. Wertz

Merry Christmas—how familiar the expression at this season of the year! But, have we stopped to think what is back of the saying? He was not born to make a holiday, but to save people of a world, at any cost. I am sure that the Lord does not like things about Christmas; the world has made it a holiday, a day of revelry, rather than a holy day. In England the Roundhead Parliament abolished Christmas on this account—and for twelve years this prohibition stood. Massachusetts followed suit.

Even if we cannot stop the abuses, we can rejoice in our Saviour. This Christmas is not to be celebrated as a festivity. It is a challenge. Something has gone wrong with the world. People talk of treaties, of trade, of frontiers that have been at fault. But all such factors are embraced in one supreme issue—the response of mankind to the love of Christ.

To the millions who have lost belongings, friends, health, homes, liberty and even reason itself, this is the saddest Christmas on record. Over wide areas of desolation the tender and familiar customs of Yuletide have been interrupted. Candles are blacked out. Chimes are silenced. Greetings are censored. Dinners rationed. Merry Christmas? To those whose hearts are broken and whose eyes have no more tears to shed, the greeting sounds like sarcasm.

When thinking of Christmas, it should cause Christians to think of love. The Love of God (John 3:16). The coming of our Lord Jesus Christ into the world was not the beginning of God's love for us, nor was it its first manifestation. God's love for us antedated our creation or the creation of the world. It could not be different because love belongs to the nature of God (I John 4:9). God's first thoughts of us were thoughts of love and kindness (Psalms 139:17). His redemptive love was manifested then in his provision for our salvation in the Lamb slain before the foundation of the world (I Peter 1:20).

God's great love for mankind has been manifested in many ways since creation. There was the habitation prepared for man, furnished and adorned for his comfort. There was the great privilege he enjoyed in having constant fellowship with his Creator. There was a service for him to perform to be the head of this earthly creation, to rule and subdue it.

Almost two thousand years ago was undertaken the greatest of all missionary journeys. It was greatest in every sense of the word. It was the longest (from heaven to earth), the simplest, and yet the most elaborate and the most stupendous in its effects.

The Babe arrived and "established domicile" in a stable. At the first Christmas man was ignorant of God's gift. The very angels had to tell the news. (Luke 2:10). Because He was a Missionary, we are missionaries. Because He loved, we love. Because He gave, we should give. Your giving to the White Gift Offering is a way you can assist in giving the Good News to others. Many young people, boys and girls have found Christ because you have given in the past to the Brethren National Sunday School Association. This giving manifests the real true Christmas spirit. If God was willing to make such

a supreme gift we should be willing to give of the substance He supplies us with so graciously. Our Lord gave all for us. All that we have is not because we merit it of ourselves but of what we merit in Him. We can give of our gifts for His work and thus worship Him with our substance. Giving is just as worshipful as singing, reading the Word, preaching and praying. This is the Christmas spirit, more intoxicating than the strongest wines which are sometimes served with the Christmas turkey. Give your gifts with loving hearts.

Conemaugh, Pa.



## Our Children's Department

MRS. LORETTA CARRITHERS  
SUPERINTENDENT



Dear Children:

When Jacob left Laban's home, he was afraid that Laban might follow him and do him harm and also that when he reached his father's home, Esau might still be angry with him. Last time we heard how Laban and Jacob parted from each other as friends. Jacob was still afraid to meet his brother.

You remember that the first night after Jacob had left home, so many years before, he had had a wonderful dream in which he had seen a ladder reaching up to heaven and beautiful angels coming up and down. Now, as he returned home, he dreamed again and saw many, many angels near him. I think they must have brought him comfort and made him feel that God had sent them to take care of him.

The next morning he sent messengers to Esau to tell him that he was coming home, after being away twenty years; that he had cattle, sheep and many servants and that he hoped that his brother would receive him kindly. The messengers came back and told Jacob that Esau was coming to meet him with four hundred men but they did not know whether he was coming to welcome him or to fight against him.

Poor Jacob was very much afraid, for he remembered the great wrong he had done his brother and he thought he might still be angry.

Then, children, he did the best thing that he could have done. He knelt down and asked God to help him. He said: "O God of my father Abraham and God of my father Isaac, Thou didst tell me to return to my home and didst promise to take care of me. Though I did wrong, Thou didst bless me and didst give me wives and children and all my flocks and cattle. Wilt thou still be kind to me and keep my brother Esau from doing me harm?"

When he had prayed, he decided to send a large present to his brother, so he chose two hundred goats and two hundred sheep, thirty camels and many other animals and told his servants to drive them on. When they met Esau and were asked where they were going and to whom they belonged, they were to answer: "They are Jacob's and he sends them as a

present to his brother Esau. He, himself, is coming just behind us."

He hoped this present would please his brother so much that he would forgive him. After he had started these servants, he sent all his other men and also his wives and children a little way ahead. Then he stayed alone and all that night he prayed to God, begging him to help him. At least, when the morning came, God promised to bless him and give him a new name, Israel, which means a man whom God thinks great.

The next morning he saw his brother coming and he went ahead and bowed low seven times, as people did in those days when they met a great man. But Esau ran to meet him and put his arms about him and kissed him, for he wasn't angry any more, but instead he loved his brother.

Then he asked who Leah and Rachel and the children were and Jacob answered that they were the wives and children whom God had given him. They came near and bowed to Esau and I am sure he was glad to see them. Then Esau asked what all the cattle meant which he had just seen and Jacob answered, "They are a present for you."

Esau said: "I have enough, my brother; keep them for yourself."

But Jacob begged him to take them because he wanted to show him how glad he was that his brother was no longer angry with him, and at last Esau did so.

Then Esau said, "Let us travel on now together."

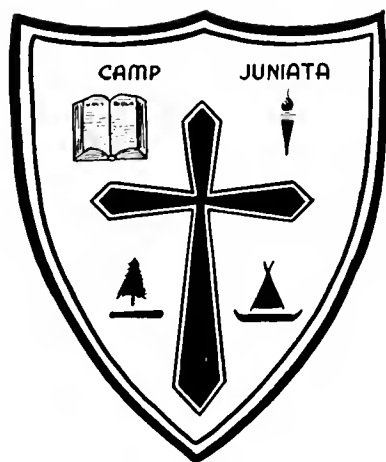
But Jacob answered that he must go very slowly because his children and the little lambs in the flocks would suffer if they should go too fast. So Esau said good bye and went back to his home but he and Jacob were always good friends after that.

Jacob traveled on a little farther and then he stopped for a while and built a house for himself and booths for the cattle where they could stay and rest.

We must end our story here for today, but the next time I will tell you about Jacob's son Joseph.

With love, in Christ's Name,  
Aunt Loretta





## Young People's Camps

### What They Mean To My Church

What our church camp contributes to the spiritual life and ambition of our local young people affects our local church, our church college, our denomination and her concerns. It is in camp leadership that our young people are contacted by a number of district and national personalities. The acquaintance and the interest that our youth have for these leaders and their work rebounds in the youth's parental home and church circles. These homes and circles are units of our church life and affect other units, gradually permeating the whole. It is at camp that our youth have cultivated a healthy disposition toward our organizational set-up as a denomination and its vital relation to our local church.

Clarence Y. Gilmer, pastor  
Vinco, Pennsylvania.

No camping experience is tolerable, unless it has improved the health, social nature and spiritual uplook of the camper. Every official board should judge our summer camps upon these points of excellence.

With so many of our youth going to camp, if not a Church camp, then a Y. M., Y. W., or a Boy Scout project, and sometimes a Sunday School Class affair. Every Christian parent is concerned about the conditions that prevail in these camps, and the first concern is the sanitary conditions. The state does much to standardize this matter. The second is the kind of youth and leadership that prevails. There is nothing worse than loose control and chaotic programs—or perhaps we better say—lack of program. This is met by the calibre of the people in charge, and naturally the type of youth in attendance is determined by the institution that fosters the camp.

The chief concern then is the spiritual content and results. The Muncie Church was agreeably surprised to find that several of our Sunday School scholars came home, requesting the privilege of confessing Christ and joining the Church. Each group has returned with the same result. This is the answer our people expect—we look for the return of our youth more loyal and prayerful than when we sent them.

George H. Jones, pastor



Two ways in which Young People's camps affect the church.

**The Direct Way:** Young people become more active in Sunday School, church work. Young people who have received a new life at camp have opportunity to express it.

**The Indirect Way:** These young people tell their friends—telling about the recreation and living closer to God. After a







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be the same—their conscience is more sensitive: their sense of responsibility greater; their desire for the privilege of doing something aroused. Though them, their home—folk and friends gain new interest which, if utilized, will burst into flame and be the means of tying many of them into the Church. Many other worthwhile benefits are not visible to the eye of flesh.

J. G. Dodds, Pastor  
 Smithville, Ohio

The young people's camp each Summer gives to my local church at least two major benefits; first **deeper consecration**, and second, **better leadership**.



Over a period of a very few years, it is possible to have a goodly number of young folks in camps. If they are worthy of the privilege, they cannot returned without a deeper Christian experience. Camps are designed to do this very thing. It is not unusual to hear of baptisms in local churches after camp periods. That has been my own personal experience, as a Pastor on two or three occasions. The camp experience and teaching which will bring folks to a knowledge of Christ, even conversion, will at the same time deepen the spiritual life of others.

The crying need of most churches today seems to be **adequate leadership**. The camp does this very thing—**train to serve His world, His Word, His Church**. To be trained in any field is to be better able to serve. A trained and enriched life, enriches the church life. My own young people have revealed in our very midst that a camp experience makes them greater servants of the Lord and even more willing. It would be my own wish and prayer that every young person in the church might have at least two weeks camp life each year. It means added strength and power to the church.

E. M. Riddle, pastor  
Louisville, Ohio

Although my Church has never had ready access to the Young People's Camp, it has been in touch with its influence and reaped some of the benefits. We do have a limited number of young people who have attended the Camps. The fact that we are removed for more than three hundred miles makes it difficult to avail ourselves of the benefits of Christian Camp life.

But the boy or girl who takes advantage of the opportunity these camps afford, has the enjoyment of good wholesome influence clean enjoyable recreation and the value of Bible Study and training such as could be secured no other time or place.

The Sunday School that remembers her White Gift Offering as an investment in the young people of our churches is wise in placing it where the returns are most for the investment.

L. A. Myers, pastor  
Oak Hill, W. Va.

Today one person in every four in the United States owns an automobile. And the automobile has created a serious problem for our young people. So many parents are no longer deeply interested in the church worship hour or greatly impressed with the importance of the Sunday School. Many parents take their children away from the vital training of the Sunday School for something else. Serious minded Christian workers desire to have the children and

young people to increase "in wisdom and stature and in favor with God and man." (Lk. 2:52).

To me, the Young People's Camp is just the place for definite instruction in the Word and for Christian training. It has been proved that boys and girls will do better work in the public school when they have a change of surroundings. And I am sure that our boys and girls will learn more about the Word of God, Christian sportsmanship and the joy of Christian fellowship when in our Young People's Camp for they too have a change of surroundings. There is nothing more practical and enjoyable than the benefits and freedom of country air.

These young folk come back to their local church with a new zeal and ready to do whatever they can for their Lord, in witnessing, evangelism and leadership. If the White Gift Offering would be for no other purpose than for our Young People's Camp, it would be well worth while. What a joy to have boys and girls in the church who have been trained in our very efficient Brethren camps.

Elmer M. Keck, pastor  
Vandergrift, Pa.



The value of Young People's Camps to the church has not yet been fully measured and will not be until the entire membership of the church lends itself and its support whole-heartedly to this work.

My experience has been that the greater task has been to "sell" the camp rather than to the young people.

Our young people came back feeling that the Camp had measured up to all that their pastor had promised. Place was given on a Sunday evening program for them to tell of their experiences at Camp and their appraisal of the Camp program.

They plan to go next year and many of the younger children are now planning on the time when they can go.

The Camp serves to tie the young people up to the great program of the spiritual interests through the Camp.

It has been a vitalizing influence in my church.

Cecil Johnson, pastor  
Falls City, Nebraska

The Young People's Camp movement is quite new in our District, but it is a going concern. To date it has reached only a half-dozen of our young people, that is, of my local group. But they are enthusiastic for the camp, its life and work. Yet we are so far removed from the camp site that it requires special effort and pressure to get them sufficiently interested to make the effort to get there.

And that is where the movement may be a help to the church. It throws out a challenge to the membership to get under the thing and make it possible for the young people desiring camp enjoyments to get there. And interesting the adults in the youth of the church is no mean accomplishment. And the Camps do it.

E. L. Miller, pastor  
Maurertown, Va.

Our Young People's Camp has meant more to our Oakville Church than I can possibly mention in this brief article. Many of our fine leaders in this congregation today have some time or other been in a Brethren Camp. There they have received instruction plus inspiration which has made a lasting impression on them. So much so, that when they returned from Camp they were really ready to do something. As a result, some are serving as President of the Christian Endeavor, some as Superintendents of departments in the Sunday School, some as teachers in the Sunday School; while others are holding offices in the church.

The finest thing about it is that these same young people are interested in the entire program of the Church, even to attending prayer meeting. We believe every congregation in our brotherhood should give liberally to this great work through the White Gift Offering this year.

S. M. Whetstone, pastor  
Oakville, Indiana

"What has our young people's camp meant to our local Church?" It is difficult to estimate the character values developed as a result of the Church's program for her youth. That determination requires a perspective which only the years can give. However, I sense four definite benefits which Johnstown Second and Third Brethren Church youth and unions have experienced.

1. The Churches have discovered the presence of unsuspected talents and abilities, due to their being unearthed by the activities of camp. In many cases, the young person or junior himself was not aware that "he could do it" before!

2. Our young people have met both young people and adult leaders from other Brethren Churches, not

unlike their own, and thereby have gained a larger appreciation of the scope and promise the Brethren Church holds for them.

3. As a result of this farther vision, there is also a noticeable increase in loyalty to the interests of the Church, both locally, and at large.

4. The benefits of the training in leadership which the camp fosters have also been evident. Taking part in the spontaneous and scheduled activities of the camp has challenged both initiative and resourcefulness. These qualities are sorely needed in the building of a Church program with an appeal to youth.

Talent, vision, loyalty and ability—that's what Camp Juniata has meant to us.

William S. Crick, minister  
Johnstown, Pa.



It is 6:30 on Sunday evening. Step up with me into the Senior C. E. service. The president takes charge an old (?) camper who received C. E. enthusiasm in the C. E. courses taught in Camp. Are there other campers here tonight? Certainly, look around you, here they are at work. You will find them at it, too, on Sunday morning in that fine big young people's Bible school class as leaders and officers.

Now we will go down to the Intermediate C. E. That boy soon to be a young man who reads the Scripture and offers such a fine prayer declares that camping is the climax of the year. The young lady who leads in singing choruses learned them in Camp. O yes, they are all around you here, too.

Then there is Jr. S. M. M. and Sr. S. M. M.—by the way, one young lady married a fine young man she met when she went to Camp. One could mention other classes of our Bible school, too, where you will find veteran campers. And, too, to visit the highly spiritual vespers services and come back to work greatly refreshed and more interested in young people's work.

Draw your own conclusions as to what our young people's camp means to my church.

Delbert Flora, pastor  
Elkhart, Indiana

Camp creates an opportunity for the church to render a real service to her youth. Camp sets up a point of contact between adults of the church and the young people. Camp sets before the young people a definite objective. Youth is adrift, not knowing where to go nor what to do next. These gatherings bring together denominational leaders and the youth of the church. Here, under the instruction, the young people come to know the distinctive beliefs and practices of the church, they see and grasp the larger program of the denomination. Camp affords social contacts with young people of like precious faith. All of this leads to a deeper consecration of self and definite decisions as to the life's work. There are many illustrations.

W. C. Benshoff, pastor  
Waterloo, Iowa

Our Young People's Camp gives considerable benefit to my church. Young people, returning from camp, full of the inspiration received, are enthusiastic to tell their companions. Their parents take notice of their new interest. This creates an increased interest in the program of our church.

Camp increases the friendship and fellowship between the pastor and his young people, not possible at home because of the busy rush of life. This closer contact makes for increased willingness on the part of the young people to serve their church at home.

At camp, young people learn more about the reasons for being more faithful to their church. When they return home they put their lessons into practice. This creates a stronger desire to be in the church services thus making for increased attendance at all the services of the church.

Through the Bible courses taught in camp our young people become more interested in the Bible than they were before. This greater interest helps them in their Sunday School classes each week, and thus brings about a general increase of Bible knowledge in the church.

Young people back from camp will tell their friends about the fine times they had. Many of their friends have no church relations. But soon some of these other young people begin coming to church. This advertisement gives our church a wider influence and message in the community.

With the Brethren training given at Camp we are building Brethrenism in the minds of the young people. They will not forget. With this teaching by trained Brethren leaders our youth are becoming Denominationally interested. This makes for a stronger Brethren church here in the years ahead.

Our young people's Camps are a MUST in the proper training of youth as Brethren leaders and laymen for the sacred work of the Brethren Church.

W. St. Clair Benshoff, pastor  
Milledgeville, Illinois.

It means that the denomination is concerned about our young people. . . . that we realize their work and potentialities and needs. No church can afford to economize on its young people least of all a small one.

It means that young people can have a period of study, worship, growth in individual personality and a wonderfully good time all under the auspices of their church.

It means growth in leadership ability.

It means growth in friendship and comradeship with other Brethren Young people.

It means that we as a church are not abandoning our youth to the devil nor hiding our faces from the plain truth that Youth will reflect in their future relationships to the church what we do, or fail to do, for them now.

It means that large dividends will accrue on the investment for the church of tomorrow.

It means that Christian living is taught under conditions favourable to this experience.

Young people of today need what the camps are trying to do for them. We need the kind of young people that our camp work is helping to arrive to Christian maturity. Let us have more camps and more people in them!!

(Name omitted from copy received)





## C. E. Topic for Young People

W. St Claire Benshoff

Topic Editor

Topic For December 7, 1941

### "THE BIBLE: GOD'S WORD TO ME."

Scripture Lesson: Psalms 19:7; 119:72,97,103; Heb. 4:12.

#### For the Leader

Tonight our topic deals with the Bible as the Word of God for us. We believe that the Bible is the inspired Word of God, given to us through the power of the Holy Spirit working in the hearts and bodies of men of old.

No doubt most of us are unaware of the full powers of the Bible. We do understand that we are to read it for instruction and blessing; that we are to keep it sacred; and that in it are found the rules of our life. Yet this is not all, for this Book has many more things for us that we can never fully realize. If we were to spend all of our time from now on in reading and studying the Bible we would never come to the place where we would have learned everything it has for us.

It is well for us to spend time searching out new secrets in this Book which God has given to us.

#### Discussion

**THE BIBLE ENLIGHTENS US.** Psalms 19:7. Through the Bible we receive knowledge. First, knowledge of God. Then of sinful man and his need of salvation. Then of Christ and of His work in purchasing salvation for those who believe. Further, we learn of the way in which we as Christians are to live. We are also told of our eternal home. It is tragic for us when we neglect the reading of the Bible because by so doing we are losing valuable information about the things God wants us to know about our life.

By reading the Bible faithfully, we can find strength and courage to face life with a smile, for then the world will not look so dark to us. The Bible, when we read it, becomes a shining light ahead of us, lighting up the pathway we are to travel.

**THE BIBLE IS PRECIOUS.** Psalms 119:72. The Bible is precious mainly because it tells the Truth. Only in the Bible can we find the true story of creation, and of man's coming on the earth. It tells the only true story of man's fallen condition, sin, and of man's need for a Savior. It tells the true account of salvation through Christ. It gives the only real picture of our future happiness.

Thus the Bible becomes to us at once a Jewel more precious than "thousands of gold and silver". The Bible was not written just to give mankind a religious book (there are millions of such books) but this great Book was written to show the love of a just God for an erring human race.

When we realize the tremendous truth in this matter we should be even more enthusiastic in going to those around us who are yet without Christ, and seek to lead them to a knowledge of these precious truths.

**THE BIBLE IS LAW.** Psalms 119:97. The true Christian does love the law of God, and he will meditate on it at all times. The laws of God are very firm and positive, offering joy and happiness for those who obey them. But to those who disobey, there is promised a life of continual sorrow and dark-

ness. Laws of mankind may be broken and the lawbreaker escape. Not so with God's laws. Even though we convince ourselves that we are escaping the penalty for sin we must remember that the day of God's reckoning with mankind is certain to come.

It is commendable when we as young people of our church will strive to learn the laws of God and endeavor to live them each day. This daily habit helps to make our Christian lives that much better and more fruitful.

**THE BIBLE IS FOOD.** Psalms 119:103. To keep our physical bodies alive we must eat. The condition of our bodies depends largely on what we eat. These modern days have brought forth considerable discussion on the merits of a vitamin balanced diet. Without doubt, this scientific approach will do much to strengthen our physical bodies.

But what about our spiritual souls? They have more life than our physical bodies, because they are eternal. Yet most people are content to feed their souls on half-baked truths, religions, and doctrines. Others go off on some fanatical diet. Still others let their souls starve.

Our Bible tells us to feed our souls on the Bread of Life which Christ give to all who will ask. And how satisfying this genuine spiritual diet really is. The words are sweet to our taste; they are sweeter than honey. Each day we must feed on His Word. Let us neglect not that inward life when needs true spiritual nourishment as truly as our body needs food each day.

**THE BIBLE IS POWER.** Hebrews 4:12. In all our living, and especially in this important matter of soul winning, we are to use the words of the Bible. Those to whom we go may argue with us and try to trap us, but by a diplomatic use of the Bible verses pertaining to salvation we will be able to answer every argument. It is not for us to argue, but merely to present the answers as found in the Bible. Then let the Word speak for itself.

The Bible is powerful and quick, giving out its voice to both those who hear and to those who read, as a two-edged sword. Let us be faithful in its reading and study, and then let us use it in our life. It was given to us by God for our use. Happy are we if we use it faithfully.

Topic For December 14, 1941

### "READING THE BIBLE WITH UNDERSTANDING"

Scripture Lesson: Nehemiah 8:1-9; Acts 17:10-12

#### For the Leader

In the 8th chapter of Nehemiah we read that when Ezra read the Word of God to the people that they understood what they had heard. It is only when we understand what we are reading that we can get any meaning out of it. Without understanding, we can take no personal interest in the Bible. This explains why so many people neglect the Bible today.

Over in the 17th chapter of Acts we read that the people "searched the scriptures daily." This is the way of understanding the Bible. Without doubt many of us are perplexed because we do not understand some things about the Bible. Or perhaps we are intent only on seeing how much of the Bible we can get read within a certain time.

Tonight we want to deal with these problems and suggest a few helps for our daily Bible reading.

## Discussion

**READ WITH A WILLINGNESS TO UNDERSTAND.** All of us sometime or other have had to memorize a poem or "piece" in school. If we went at it willingly, it did not take long, but if we went at it with an hatred against memorizing, it became an almost impossible task. To memorize that poem we had to be willing to do it. We had to take an interest in the poem. And how much more that poem meant to us when we had learned its message.

With our Bible reading it is exactly the same. If our reading is done just to meet a goal, we will not get much out of it. Or by reading with no attempt to learn the great truths taught therein, our Bible will not be very interesting to us. The Bible is written so that those with even a small amount of education can learn its message. So to us who have had the advantages of education, it should be even more interesting. We are not required to know everything the Bible teaches, but are taught to "search the scriptures" so that we might understand the things which God would have us to do.

When we read with willingness, and a desire to learn, we will find that our time spent was well worth while, for with reading comes understanding. How blessed it is when we have found the Gospel message of the Bible for ourselves.

**MAKE THE BIBLE A PERSONAL BOOK.** We have books on our library shelves which we have not read. These books don't mean much to us. To us they are just so many books used to fill up shelf space. For many people, the Bible is just that kind of a Book.

But it need not be so. By constant reading, we can know its story of the ages. We can then learn its verses by heart. The more of its story we know, and the more of it we have in our heart, the more personal it becomes to us.

We should live with our Bible. This can be done by making it an inseparable companion of ours. The Bible has been called the Guide Book of the Christian. As well try to drive from Acadia, Maine, to Hidalgo, Texas, without road maps as to try living the successful Christian life without a personal knowledge of the Bible. This Bible can be a personal Book to us if we will but study it daily. "The entrance of thy words giveth light; it giveth understanding unto the simple."

**READ IT DAILY.** One of the tricks of successful playing of a piano (or any instrument requiring skill) is that of daily practice. One thing which music teachers must emphasize more than anything else is "daily practice." For on this faithful procedure hinges the attainment or failure of the student.

When it comes to an understanding of the Bible we are faced with the same facts. If we are to know what the Bible teaches, and to understand its message of hope, we must read and study it daily. Bible reading should be a habit with us. We should have our set times of the day for this study.

We may not be able to understand everything we would like to know about the Bible yet nevertheless, by constantly reading, day in and day out, over a period of a year or years, we will gain more knowledge and understanding than we thought we could. The Bible is a marvelous Book in that its interest in the heart of the reader continues to grow, the more a person reads and studies it. The things we learn in the Bible will then help us to live a stronger, more fruitful Christian life.

**POSSESS IT IN THE HEART.** We may fool other people by being able to recite from memory a good many Bible verses, and by being able to tell many of the beautiful Bible stories. This will make a great impression on many folks.

Again, we may be able to recite and tell the Bible stories, but they cannot mean much to us unless we have them in our heart. Thus our hearts must be open to the receiving of the Word of God. We must pray for the direction of the Holy Spirit of God in giving us understanding. Our spiritual souls are hungry for the true Word of God. We have this spiritual food in our Bible. To enrich our life, to be a help to others, to serve Christ in a better way, let us read daily with willingness, the Bible which He has so freely placed in our hands. Thank God for the ability to read and understand. Let us take advantage of these blessings each day.

## FROM THE NATIONAL MINISTERIUM

Information as of November 25 reached me that Elder Silas E. Shook, whose address has been Columbus Grove, O., has moved to Pleasant Hill, O., where his address is Post Office Box 75. Sister Shook says that he has been bedfast since the first of July. He has been a member of the National Brethren Ministerial Association since 1913 and is in his eighty ninth year of age. We may be quite certain that letters of encouragement would be very welcome, also visits by those brethren who are near or passing through.

Delbert B. Flora,

Secretary of the Association.



## Among the Churches

## Post Card Publicity

## NORTH MANCHESTER, INDIANA

I am happy to report through the pages of *The Evangelist* that the North Manchester church has just concluded its most helpful evangelistic service in the twenty years of my pastorate in this church. Rev. J. Ray Klingensmith was the evangelist for this eight day special meeting, beginning on Sunday, November 9th and closing with a communion service Sunday, November 16th.

Our people were anxious and ready for his coming and greeted him in large numbers in the first service, and continued to come in large numbers each night during the week.

I had known intimately the splendid pastoral service of Brother Klingensmith in both of his churches where he served before becoming the Secretary of the Mission Board. I was aware that in his ministry he had been unusually successful in the two things that the majority of our churches need viz: Personal Evangelism and Tithing. This happened to be true of the North Manchester Church. I, therefore, frankly asked Brother Klingensmith to put the emphasis of his preaching on these two important phases of the church's need. He did and the results were unusually satisfactory. The church has a clearer conception of these two important functions and a large number of our congregation have expressed a willingness to follow through with their pastor in becoming still better informed on the secrets of these very important activities in church life.

It was a great pleasure and a privilege to have Brother Klingensmith in my pulpit and I can say truthfully through the columns of *The Evangelist* what I told him personally



viz: he was a great blessing to all of us and has done our church a great spiritual service. I discovered that he is a great reader and very well informed along many lines and he and I had many interesting visits and conferences during his stay here.

Since the closing Sunday of this brief meeting fell on the Sunday before Thanksgiving, the church made up its Thanksgiving Offering in his presence and it amounted to \$415.00. This is not as much as the church was accustomed to do when it raised \$100.00 a month to support our South American work, but it is the best that we have done for sometime and I sincerely hope may be the beginning of a new effort that shall grow, not only in amount, but also the corresponding deepening of the spiritual life of our church. This always happens when a church gives liberally to missions.

Ten made the good confession of faith and were baptized on Sunday afternoon, November 16th. The service closed on the evening of that day with a communion service in which one hundred and forty-six participated—all of whom expressed a very profound satisfaction with all of the services.

J. Raymond Schutz, pastor

#### WATERLOO, IOWA

It will be of interest to the Brotherhood to know that the Waterloo, Iowa, Brethren Church closed a series of get-together mid-week services on Wednesday, November 19th. These meetings consisted of a fellowship supper, followed by a fifteen minute period of worship, and then one hour of Bible study. Rev. W. C. Benshoff had a class studying Dispensationalism, and the writer a class studying the book of Genesis. Brother Benshoff closed his study with the closing of the fellowship meetings; however, the class studying Genesis voted to continue these studies indefinitely.

Dr. Milton Puterbaugh, of Ashland College, is to be with us for three or four days during the first week in December in the interests of the Laymen's Movement. We are arranging meetings for him with the various groups, including the young folks. We are anticipating many wonderful things as a result of these sessions.

L. O. McCartneysmith

#### LOUISVILLE, OHIO

A belated report of the Rally Day services of the Louisville, Ohio, Brethren Church which was held on October 19th tells a very fine story. We quote from the post card sent by Brother E. M. Riddle, pastor of the church:

"All previous Sunday School records were broken. At the time the record was taken 230 were present. Prof. J. Garber Drushal of Capitol University of Columbus, Ohio, was the speaker. Everybody was highly pleased with his message. The new Sunday School rooms will be reported later, were used on this day for the first time."

We have the report of the work of the Louisville Church and it will appear in the next issue of *The Evangelist*. We are waiting for a cut to run with the report.

#### REVIVAL AT CORINTH, (TWELVE MILE) INDIANA

The revival at Cornith closed November 10 with a fine fellowship meeting on Sunday evening. The community responded well and from the adjoining churches they came in numbers to make up a group of church-going people, credible to any community.

Thanks to the Bryan, Ohio, Church. They released their pastor for the period of the meeting. I think this is a good

thing—good for the pastor, and good for the church also. It gives the pastor a breathing spell away from his regular duties and the church gets the feel of what the pastor means to them.

Rev. C. A. Stewart was pastor of the Corinth Church for six years in years past, so this field was not new. This was a distinct advantage. This is another hint which might be used profitably by churches.

Well the meeting was very profitable for the community of Corinth. This country church is a real life saving station in the community—unassuming, yet powerful in its vital soul-saving work. Brother Stewart had a real part in this work from October 27 to November 10. He is orthodox in his thinking and fundamental in his teaching. To such, men always respond.

Nine were baptized November 16th. Of this number there were heads of families of the community which makes for growth which is substantial. The present pastor closes his second year with the church with nineteen additions to the church, four deaths and four withdrawals by letter.

There is considerable sickness in the neighborhood at this time and we are praying definitely for their recovery.

The Holy Communion was observed November 11th with a very large attendance.

W. E. Overholtser, pastor

#### CARLETON, NEBRASKA

A service honoring Rev. and Mrs. C. E. Johnson and family was held recently in the Carleton, Nebraska, Brethren Church. The meeting was in the nature of a covered dish supper and was held in the basement of the church.

Mrs. James Dudgeon had charge of the program. A welcome to the Johnsons was given by members of the church auxiliaries, which was followed by a response by Rev. Johnson. A group of cornet selections was rendered by Ralph Barkell. This was followed by a song by the young people of the church, concluding with all joining hands thus making a "friendship chain" and the singing of "Blest Be the Tie."

A feature of the evening was the "pounds" presented to the Johnsons. About eighty enjoyed the evening together.

On November 15 the Carleton church and Sunday School sponsored a community auction sale and community sing. All proceeds from this affair went to missions. It was in the nature of a Harvest Home Festival.

C. E. Johnson, pastor

#### WHERE TO SEND YOUR OFFERINGS

Send ALL Thanksgiving Offerings to:

The Missionary Board of the Brethren Church  
Ashland, Ohio

Send your White Gift Offering to:

Dr. L. E. Lindower, Treasurer  
520 Samaritan Avenue,  
Ashland, Ohio

An ancient Legend tells how a people loved their King so much  
that each year, on his birthday, they brought him

## White Gifts



We, too, on Christ's Birthday, bring

## White Gifts

for our King



# THE Brethren Evangelist

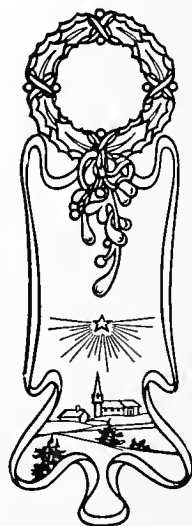
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December 13, 1941



Since the next issue is the  
missionary issue, the staff  
of the Publishing Company  
wishes to extend

The Season's Greetings  
to all of you



Official Organ  
of The Brethren Church

Asland Theological Seminary  
Ashland, Ohio

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## CONTENTS

|                                                                                      |    |
|--------------------------------------------------------------------------------------|----|
| Interesting Items .....                                                              | 2  |
| Blacked Out—Editorial—F. C. V. ....                                                  | 3  |
| Prayer and God—Rev. George H. Jones .....                                            | 4  |
| Prayer and Faith—Rev. William S. Crick .....                                         | 5  |
| Some Outstanding Experiences in a Ministry<br>Of Fifty-Five Years—Eleventh in Series |    |
| Dr. Martin Shively .....                                                             | 7  |
| Authority—Dr. R. F. Porte .....                                                      | 8  |
| Golden Wedding Anniversary of Rev. and<br>Mrs. N. V. Beery—W. E. R. ....             | 9  |
| Brethren Emphasis Program Prepared—<br>Dr. G. S. Baer .....                          | 10 |
| Christian Endeavor Topic for Young People .....                                      | 10 |
| Reception for Rev. E. D. Burnworth at Lanark, Ill. ....                              | 11 |
| Sunday School Promotion—Rev. N. V. Leatherman .....                                  | 12 |
| Our Children's Department .....                                                      | 13 |
| Brethren at Louisville, Ohio, Rejoice Too .....                                      | 14 |
| Information From Peace Committee .....                                               | 14 |
| The Lost Creek Revival—Rev. H. M. Oberholtzer .....                                  | 15 |

## INTERESTING ITEMS

### BULLETIN BRIEFS

WE GIVE YOU THE LIST OF MANY INTERESTING ITEMS as found in the various Bulletins that come to the Editor's desk.

**NORTH VANDERGRIFT, PA., CHURCH.** Brother E. M. Keck, pastor, announces that Layman's Night was to be observed on Sunday, November 23. The Men's Chorus was to have charge.

**GOSHEN, INDIANA.** Brother H. H. Rowsey, newly installed pastor gives out some fine news: "Gifts to the Building Fund—October 12: \$372.06; October 19: \$91.47; October 26: \$32.46; November 2: \$87.10; November 9: \$490.41; November 15-16: \$838.20. The church officers hope to receive other gifts so that \$2,000 may be paid on the principle in addition to the interest payments."

Brother Rowsey also reports that the Men's Brotherhood sponsored a public program on November 18, at which time Dr. John W. Holland was the special speaker.

**OAKVILLE, INDIANA.** Brother S. M. Whetstone reports a fellowship supper at which time the new members of the church were honored and presented with their membership certificates. He also reports that nine were recently baptized.

He also tells us that a new furnace has been installed in the parsonage. It seems to be quite a habit among the Indiana Churches.

**DAYTON, OHIO.** We quote: "Are we proud! And we have a right to be. Our young people put on the greatest banquet and rally I have ever attended. Everybody is saying so. It was a great display of inspiration, fellowship and real talent. Rev. Klingensmith said it was a highlight in his year's experiences. There were 103 present and enough food for 203. We need many more such inspirational rallies for all—young and old."

Quoting still further: "The 'New Neighbor' visiting plan and contact method will soon be ready to start. You plan to take an active part in it and it will give you new courage and new interest as well as to revitalize the entire church program. If all other activity goes forward as Christ directs in this Church in the coming year, our new plan should add 100 to 200 new members to this church in the next year."

**PITTSBURGH, PA.** "The program, 'The Other Wise Man,' was much appreciated last Sunday evening, November 30th, William McNair, ex-mayor of Pittsburgh, and his daughter Betty, were lavish in their praise of the service. This is the third Sunday evening in succession that Mr. McNair has been in our service. 'I like to hear something good,' Mr. McNair said."

WE ARE IN RECEIPT OF A CIRCULAR LETTER that has been sent to the membership of the New Lebanon, Ohio, Church. Brother Berkshire has covered the ground very well in his appeal for close cooperation and forward movement.

**VINCO, PA.** We rejoice with the Vinco Brethren in that they were scheduled to hold their Sunday School and preaching services in their new church basement on Sunday, November 30th.

**MUNCIE, INDIANA.** A two week's revival is announced at our Muncie Church, beginning Monday, December 8th. Rev. H. E. Richer is to be the evangelist.



# EDITORIALS



## BLACKED OUT

Under the title of "Bethlehem Blackout", in the current American Magazine, Stuart Marey writes a paragraph that provoked the following meditation:

"If the star which glowed brilliantly over the Little town of Bethlehem that night long ago were to shine over Jesus' birthplace this Christmas, it would do so in violation of stern, military law. Yes, and Jerusalem, the very name of which means 'City of Peace,' has become a blacked-out pit of warlike activity, of fear, hate and unhappiness.... In the garden of Gethsemane, where Jesus bade farewell to his disciples before going to the cross, I heard naked soldiers wrangling noisily over the price of beer.... When an air-raid siren sounded in Bethlehem not long ago, a number of the town's residents took shelter in the very cave that once housed the manger where the Prince of Peace came into this world."

## Shepherds and Soldiers

Turn back the pages of history almost 2,000 years. See again the scene on the plains of Bethlehem. The shepherds quietly watching their flocks. The twinkling stars overhead. The silence of the night. The almost whispered conversation of the watchers..

What a contrast to the tramp of marching feet; the rumble of tanks; the sharp commands of the officers; the gleam of the moonlight on the arms of the warring armies.

## Peace and War

"And suddenly!" As the angel brought the message of the birth of the Lord to those lowly shepherds, we find these words, "and suddenly", burst upon us. They are the prelude to the most heartening and comforting words that ever fell on the ears of man—the words of the "multitude of the heavenly host", who in their praise of God, said, "Glory to God.... peace on earth to men of good will."

The angels were not speaking of an earthly peace. We may be very sure of this. It takes "men of good will" to establish the kind of peace here expressed. Peace means an absence of fear; an evidence of joy; a feeling of contentment, and an absolute trust in God.

Someone has said, "All men know the meaning of fear if they are out of fellowship with God, afraid of death, afraid of the future, afraid of the judgment

they know must come. God cannot remove this natural instinct of fear from the heart of fallen humanity unless he has something definite to say to men which will make them realize that they need no longer fear if they will put their trust in him."

## Be Not Afraid

One of the most consoling phrases to be found in the Word of God gives us the words of Jesus himself, "Be not afraid." They were repeated at his birth—"Fear not, for I bring you good tidings of great joy." He, himself, spoke them many times to his weaving disciples—"Fear not." He speaks to his followers in his revelation—"Fear not, I am the first and the last, the beginning and the end."

## The Prince of Peace

Peace is that which expresses all the blessings that come to a kingdom where there is peace from outward enemies, peace between rulers and ruled, peace between the different members of the kingdom—no disorders, no idleness, no criminals.

Jesus brings all this peace, and more. He brings peace between God and man, and peace to the soul itself.

## The Wise Men

"The wisdom of this world is foolishness with God." War is upon us. What the end may be, only God himself knows. All the wisdom of the world cannot forecast the end. But let us remember this to our comfort, that "Wise Men" sought Jesus, in the midst of the world unrest, and laid at his feet their gifts of gold, frankincense and myrrh. Precious gifts. Gifts that symbolized his earthly and heavenly attributes.

We need to be "wise" today. We need remember that there is far more need of a spiritual preparedness than of a material preparedness, important as that latter phase is at this present time.

As a carelessness in material preparedness in this day may spell the difference between victory and defeat—so will our carelessness in our attitude toward eternal preparedness make the difference between our eternal bliss and our eternal sorrow.

May our spiritual world be a lighted world—not a blacked out Bethlehem this Christmas time.

F. C. V.



Rev. George H.  
Jones

# Prayer and God

## The Responsiveness of God

There are not many statements richer in the lure of spiritual study, than the subject of this article. The message is merely suggestive of mines that might be worked for spiritual riches. A whole realm of thinking—and thinking to a great purpose is envisioned, when we think of Prayer. “Teach us to pray,” was not only the plea of the early disciples, newly born into the Kingdom of prayer, but was felt with equal need, by the apostles, the chosen teachers of the early church.

What visions of conquest, not of blood, but of perverse human nature was created in the mental world of the early disciples, as they thought of prayer. It was an interesting and a strange experience to find out when they “Asked amiss.” (Jas. 4:3; Matt. 6:5; Mk. 12:46.) Fortunately with their conversion and the conviction of the power of prayer, came also the birth of a teachable mind. This state of mind was rich soil for spiritual planting and ripened crops of reverent conclusions. Without it there can be no progress in grace and growth.

Prayer and its place, in the Church of every age, has been the source of every fresh revival of evangelism and the rebirth of a decadent Church and Christianity. Prayer and the Purpose of faith, has always been the beginning of recurring waves of Christian reformations.

## Jesus in God's Will

Some twenty-five or more places in the New Testament record Jesus' prayers. His prayers were always for spiritual understanding. That He might lose himself in the Will of God. Even He did not always know God's will. Each succeeding year of His ministry exhibits multiplied reliance on prayer. The Gospel writers corroborate each other with duplications of Jesus' prayers, fearful that we might not realize the value and power of prayer, and anxious that we might see how even God's Son appreciated the privilege. Luke tells, in 18:1, “We ought always to pray.” In other verses of the same chapter, in what mood

and spirit we should pray. Matthew and Luke both inform us of what objects we should pray for. (Matt. 9:38; Luke 22:40.) They even inform us how Jesus prayed.

How to find our way into spiritual communion with God and then be used to accomplish His will in the conversion and transformation of loved ones, who were in wickedness and ignorance, has been the longing of every Spirit-born soul. Our richest Christian personalities have been unable to reveal to us the secret of their power with God. What numbers of godly men and women come to our minds as we recall the tears and yearning of many a praying parent. This has been the common experience of almost every pastor. Then again we have in mind many great leaders in Church and Community, gifted with remarkable talents, morally and ethically admirable, but powerless in the realm of prayer.

God is not inaccessible, He is, however, holy. He cannot stultify himself. His decrees are either accomplished directly or indirectly. Time is not always the important element that dictates answers to prayer from God. Let us not forget that fact. When men pray it has been no unusual experience to find good men praying for things diametrically opposite. This seems impossible, but any great cause has had its misunderstandings and so found fine Christian men on opposite sides, until a better understanding was reached. One good man's vision is obstructed by affection; another's by misunderstanding; and again another's by impatience. “Long range” answers have often revealed God in a better light, with perhaps an entirely unlooked for answer to prayer. Not all souls “Wait upon the Lord.” Perhaps the most common of misunderstandings and disappointments in prayer with God, has been our “Short range” viewpoint. Time often brings delayed answers when we see no more need of them. We failed to wait with faith.

## The Fatherhood of God

Jesus found a strange attitude of mind upon the part of early believers. God in his creative aspect had become inaccessible to finite and selfish human minds. Jesus often marvelled at their unbelief. Viewed from this angle reason and humility made him too mighty to be moved by one of many diverse nationalities and ignorant human beings. He is past comprehension. The importance of His time and con-



... is beyond individual human influence. His silence; His omnipotence; His providence, were mystical. Who could know or understand? But Jesus made it a constant habit to teach and demonstrate God as a Father, with all of what was involved in that relationship.

### The Love of God

This mystical Being and little understood Creator, was a being of care and concern for us. (John 3:16.) The formation of a true conception of the affection and purpose of His Father, was a constant theme with Him. To realize the Father-heart in the Ruler of the universe, this was Jesus' ideal. Without this, prayer would be useless. The spirit and the understanding of the worshipper would be utterly at variance with divine providence. So the apostles followed Jesus' lead and out of the destructive spirit and mind of those who would call down fire from heaven to destroy men, came the real understanding of the mind of God. "God is love." (I John 4:8.)

### What The Bible Teaches -

Men read many things *into*, as well as *from* the Word of God, which the heart of God never meant. This is the perversity of the human mind. But with all the differences of opinion concerning major or minor doctrines of the Faith, all agree with John's final conclusion—Prayer and God are linked together simply enough for a wayfaring man to understand. I Tim. 2:1, "I exhort therefore, that, first of all, supplications, prayers, intercessions and giving of thanks be made for all men."

"Prayer is not overcoming God's reluctance; it is laying hold of His highest willingness." "Heaven is never deaf, except when man's heart is dumb." "Prayer is not eloquence, but earnestness; not the definition of helplessness, but the feeling of it; not figures of speech, but earnestness of soul." Then God hears.

Muncie, Indiana



## Prayer and Faith

"And all things whatsoever ye shall ask in prayer, Believing, ye shall receive." Matt. 21:22

Rev. William S. Crick

Petition is but one of the elements of prayer. Prayer is composed of invocation, adoration, confession, thanksgiving, submission, petition, dedication, and communion. And, too, prayer is a part of the great act or experience of worship. We must necessarily limit our discussion to the part faith plays in prayer—"asking in prayer, believing."

Prayer and faith are closely related in the teaching of our Lord, in the days of His flesh, in connection with two miracles He performed. One was that of the withering of the barren fig tree, Matt. 21:18-22, and the other that of the healing of the epileptic boy, after the Transfiguration, Matt. 17:19-21. In the latter connection, Jesus enjoins

"If ye have faith  
As a grain of mustard seed  
Ye shall say to this mountain  
'Remove hence to yonder place'

And it shall remove; and nothing  
Shall be impossible unto you!"

Besides a treatise upon faith and works, the Epistle of James also sets forth the relation of prayer and faith:

"But let him ask (pray) in faith  
Nothing wavering (doubting)" (1:6)

"The prayer of faith  
Shall save the sick." (5:15)

"Ye ask (pray) and receive not  
Because ye ask amiss—

That ye may consume it on your lusts." (4:3)

A study of these and a host of related passages discloses five objectives of faith which stand out as prerequisite factors in praying-believing-receiving.

### 1. Faith in God

In Heb. 11:6, we discover that the prayer of faith and receiving assumes at least four attributes of God

"But without faith  
It is impossible to please Him;  
For he that cometh to God  
Must believe that He Is,  
And that He is a Rewarder  
Of them that diligently seek Him."

The petitioner assumes the existence of God, "He is"; the approachableness of God "he that cometh to God"; the justice of God "He is a Rewarder"; the willingness of God to manifest His power to "them that diligently seek Him."

## II. Faith in Our Cause

The petitioner must have faith in the righteousness of his cause; faith in the worthiness of his purpose, in making request. Else, one may "ask amiss, that he may spend it on his pleasures!"

The one criterion of the right motive which will give the "pray-er" confidence is "that it shall be according to the will of God." (I John 5:14). It is only when one's life purpose is in harmony with the will of God that the Holy Spirit, assisting the petitioner, and cooperating with God, the Searcher of Hearts, "makes intercession according to the will of God." (Rom. 8:26,27).

In olden time, the prayer of the youthful king, Solomon, was granted, Jehovah promised "Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself; nor hast thou asked the life of thine enemies; but hast asked for thyself understanding to discern judgment, Behold, I have done according to thy words." (I Kings 3:11,12).

Hence, when we pray, let us be assured of the righteousness, the unselfishness, the Christ-exalting purpose of our petitions.

## III. Faith in Our Own Standing

Not only must the petitioner be assured of God's existence, accessibility, justice and willingness to hear; of the worthy end of his requests, he must be also assured of his own standing—and state!

"Being justified by faith  
We have peace with God. . .  
We have access by faith  
Into this grace  
Wherein we stand. . . ." (Rom. 5:1,2)

The "pray-er" must stand on blood-sprinkled ground, and "lift up holy hands." The Psalmist asserted "If I regard iniquity in my heart, the Lord will not hear me!" (66:18) Jesus said: "Blessed are the pure in heart—for they shall see God!" Working in harmony with God's will and purpose is made conditional to answered prayer in I John 3:23

"And whatsoever we ask  
We receive of Him  
Because we keep His commandments  
And do those things  
That are pleasing in His sight."

Even the petition of the sinner may be heard, when that petition incorporates the contrite spirit of "God, be merciful to me, the sinner!" and "What must I do to be saved?" (Note, John 9:31 was the "theology" of the reviling Pharisees, not of our gracious Lord).

## IV. Faith in Prayer Itself

If one is to "remove mountains" he must have faith in the potency of prayer itself. We sense a fatalism which, in agony, cries out: "What's the use? God has His pre-determined design; it is impossible for Him to alter it to accede to my petition!" Too many folk act like it requires a mountain of faith to remove a mustard seed!

Prayer is more than a glorified psycho-analysis, or more introspection, or spiritual gymnastics! "Prayer changes things—and people!" James warned: "Let not him that wavereth (doubteth) think that he shall receive anything of the Lord!"

## V. Faith in Christ

"No man cometh unto the Father but by Me" said Jesus. (John 14:6) There is no access to the Father apart from faith in His Son, Jesus Christ. "No man knoweth the Father save the Son and him to whom the Son willeth to reveal Him!" There can be no satisfactory motive in prayer, no favorable "standing" apart from Christ, for "without Me ye can do nothing!"—but, "If ye ask anything in My Name, I will do it!" (John 14:13).

Asking-in-prayer-believing-and-receiving implies belief in God; confidence in the righteousness of the petitioner's purposes; assurance of the prayer's own acceptance; trust in the efficacy of prayer, and faith in Jesus Christ!

"And Jesus said, "The things which are impossible with men are possible with God!" (Luke 18:27). Let the petitioner appropriate Berton Barley's stanza in "At Your Service."

"Got any rivers they say isn't crossable?  
Got any mountains that can't be cut through?  
We specialize in doing the wholly impossible  
Doing things 'nobody ever could do."

William S. Crick  
Johnstown, Pa.

People are air-minded today. Two different youngsters told me enthusiastically their ambition was to pilot an airplane. Looking up from the Mount of Olives, a little group saw the great Sky Pilot ascend, without wings, beyond the stratosphere while "a cloud received Him out of their sight." Another group from the sky explained that "this same Jesus" would return "in like manner," i.e., visibly and "in a cloud."



*Dr.  
Martin  
Shively*

## *Some Outstanding Experiences in a Ministry of Fifty-five Years*

(Eleventh in the series.)

After having spent six years in the pastorate of the Dayton Brethren Church, during which time I reached exactly fifteen hundred times, and had the joy which comes from having received not far from one hundred people into the church by baptism and relation, my term of service came to an end. I received a call to the pastorate of the Second Brethren Church in Los Angeles, which was known then as the Compton Avenue congregation. Bro. A. V. Kimmel had served the group there in connection with his work in the First Church. Under his leadership a large school building had been revamped and made into a very commodious place and I suspect that the membership in that congregation of three families led to the call being extended to me. One of these families was that of my Brother Joe, from whom I had been separated for quite a number of years. This family consisted of his wife Emma, a daughter Hazel and a son Clarence. Then there was the family of Brother Fred Runyon, formerly from West Alexandria, Ohio, consisting of his wife Rose, and their two children, whom I had served as pastor both at West Alexandria and Dayton. The other family was that of Dr. and Mrs. T. C. Robinson, who I had baptized years before at Lathrop, California, of whom I had something worth while to write in the article which told of two most unusual funerals which I had conducted in the Lathrop pastorate. To be called to associate again with Brethren as dear to me as these had been made the call one which had an unusual appeal. So in the spring of 1910, with aching hearts, wife and myself turned our faces westward once more. I say aching hearts, because not only were we leaving the scenes of a busy and successful pastorate, but also because our two sons had established homes of their own in Dayton, and that meant the breaking up of our family. But we felt that the Lord had called us, and we are not disobedient to His call. Of course we found other fine Brethren in the new field of labor, and the Lord added to their number as time went forward. There we found, among others, the Trapp family, consisting of Ed and his wife Mary,

with their two daughters, whose loyalty was outstanding, and who might be expected to cooperate with the pastor in every way possible. As in every pastorate there were joys and sorrows, but as I look back to the days we were privileged to spend there, I rejoice because of the opportunity to serve. Fourteen souls were added to the group by confession and baptism during the two years we served there.

Here we made our first venture in the building of a home, and in an orchard of English walnuts we built.

Our stay on the field was made the more enjoyable because of the coming of the King family from Ohio, a family which I had the pleasure of serving five times as pastor—twice in California and three times in Ohio. And the surviving members of that family, a son and daughter, are still among our very dearest friends. Death has been busy among the group we served there, and both my brother Joe and his wife Emma, have gone to be with God, as has Ed Trapp, and Dr. Robinson. Both Brother and Sister King have gone also, and among the appeals which Heaven offers to us is the thought of meeting them all again, where partings cannot come. Thank God for such a hope where to be with Christ and his saints will compensate us for all we have borne for His sake here.

After two years in the field about which I have been writing, we received a call to return to Ohio, and it seemed to be a call with divine sanction, and once again we turned our faces to the Miami Valley, with Bear Creek, Miamisburg, New Lebanon and Salem furnishing the field of labor. In a former article I told of the beginnings of the work at two of these places, where the Lord had used us to establish congregations. The presence of our sons in the East, made its appeal, and thus we bade farewell a second time to sunny California, and headed east.

To my readers it may seem that this preacher moved from place to place rather often, but it must be remembered that these articles cover a period of fifty-five years, years in which there was much pioneering to be done, and many sacrifices to make, but it has all been worth while, and if I had my life to live over again, I would continue to serve in the ministry of the Brethren Church. For I believe its message, and in all its institutions, and please God, I want to be found faithful to all to the end.

## The Editors Speak



# Authority

Dr. R. F. Porte

(There are those today who are prone to challenge the authority of the Word of God. This Word has lost none of its authority in all the centuries since it was given. Dr. Porte's article is thought provoking and timely and is worthy of study.—Editor.)

The word authority literally makes us shudder with its stern coldness. However, we frequently hear or read a question something like this, "Where do they get their authority to do this or that?" For the most part, this is the cry of one who is more or less defeated or is not in sympathy with the group he happens to be in. If the leadership says or does what we want we never question their authority. Again, one seldom, if ever, hears those who are leaders turn to those behind and ask them the reason for leadership authority. The question of authority comes from them whose duty it is to follow.

Sometimes we may think of the idea of authority as savoring of dictatorship or more arbitrariness. It looks like that to the child mind. Children often feel their wills rebelling against the wise decisions of their Godly parents. The Master Himself was challenged by the elders of the people, (Matthew 21:23), "By what authority doest Thou these things? and who gave Thee this authority?" Jesus did not come to destroy but rather to fulfill. He did not need to spend His time arguing with the scribes. There was plenty for Him to do. The ministry of Jesus met the need so completely that Judiasm had to do one of two things, first to make their religious program more efficient or to challenge the authority of Jesus. They could not do the first so they chose the latter and the weaker way to stop the Lord's work. It was later that a wise Jew warned his fellow leaders that if the work of Christ was of God they would be fighting God by hindering it. This man was on the right line.

The bane to vital religion is a form of hero worship in which disciples hang on the words of their human teacher as if he had said the last word about divine

truth. Just as no one can get along with past blessings so our experience with God is always a forward-looking experience. The authority of the Christian religion does not rest in what it has accomplished but in that child-like faith which dares to embrace the Infinite and the Eternal and a Kingdom to which there is no limit and no end. It is "spiritual insight" according to its degree, that is like authority and confers a like security." It takes truth to make authority certain, not the truth some religious fanatic claims, but that which the scientific mind proves. Every scientist bows his head in reverent submission to the proven discoveries of fellow scientists. And experience proves that our own world has little to say against those convictions of religious faith which a Godly man or woman demonstrates in daily living. Nothing can prevail against truth even though its guardian be imprisoned or martyred. In the search for truth the help of others is essential, but the authority of others is stagnation. Every loyal Christian goes forward alone with God—not on the achievements of some other Christian.

A Pietistic religion would not lay down any rules for God but rather discover the rules God has laid down for Himself. Jesus told His disciples that the Holy Spirit would guide them into all the truth. The soul that is led by the Holy Spirit in the search for truth finds the only basis for religious authority. Authority is not an external force but inner personal insight of eternal truth. A slave lives under compulsion and restraint of another mind, this is not the way of the Master who said, "If ye know the truth, the truth shall make you free."

The religion of Jesus offers a gateway to every earnest seeker for truth through which each person may freely enter to discover for himself the riches of God's abundant grace. Every man's experience with God is his own and not another's. Our task is to encourage our comrades in their search for truth, not to find it for them. In John 4:42, "Now we believe, not because of thy saying: for we have heard him ourselves and know that this is indeed the Christ, the Savior of the world." Is this not authority in Christian faith? And this is the contention of this paper that religious authority rests on Spirit-inspired individual reasearch.

Truth brings people together. Men quarrel about things they are not sure of. People that are lost never quarrel with their comrades in their frantic endeavor to find some clue which might lead them to safety. "Contending for the faith" is certainly not the scriptural sanction for a religious fight. It would be amazing to find a person who had really exhausted the revelation of divine truth and could confidently declare he had arrived at the place where all search was ended. Will science learn any more about the physical world? Why yes! Can any human mind declare with dogmatic finality that nobody in the future shall pass his religious discoveries? No person can know the unity of God and live a discordant life. "It is impossible to cherish an animal's soul and have an angel's vision." Authority is truth that can survive the critical test. Authority is truth which we gladly and willingly accept. The enforcement of truth without understanding it causes confusion and stagnation of spirit. People have always been willing to pay with their lives to obtain freedom to search for themselves the way to the highest. When individual freedom to discover truth is cut off, life and interest at once ceases. Authoritative preaching simply sets forth the reasons why the way of life revealed by the Man of Galilee is the richest and the only way of life. Biblical history and secular history are written for our learning that we should not fall into the same errors which have brought sorrow to so many peoples. Out of history and spiritual insight into revealed truth comes the only real authority.

It is this writer's belief that our Brethren forefathers erred in method rather than in spirit or in insight into the truth when they sought to enforce non-conformity to the world. They definitely set forth separation from the world in both dress and conduct. It is not so far back in history that some preachers wore their hair and lifted their voices in condemnation of bobbed hair and styles of dress. Now bobbed hair in itself is no evidence of sin nor even desire to conform to the world as we have since learned. The Bible nowhere states how long a Christian's hair should be, or the kind of clothes a Christian should wear. We have gotten used to many things that 60 years ago would have looked very shocking.

Again it should be said that the place of authority is the personal insight into truth as relates to our living the life pleasing to God. The words we say and the acts we do have far more significance and meaning than the style we assume to follow. We are all pilgrims seeking the way to the highest in Christ Jesus. We do not mean to imply that the way in Christ has not been made plain, but our personal insight and understanding of that way is not always clear enough. All of us need to be convicted that the way of Christ Jesus is the only way and then follow that way without condemning others for their alleged departures from that way. Let us remember to be charitable and Christ-like for perhaps the one next to you does not possess the same insight to truth that you have.

—Warsaw, Indiana

#### A GOLDEN WEDDING ANNIVERSARY



Reverend N. V. Beery and wife, Eliza Bowman Beery, members of the West Alexandria, Ohio, Brethren Church, celebrated their Fiftieth Wedding Anniversary on November 16, 1941. A family dinner and open house were held at the home of a son-in-law and daughter, Mr. and Mrs. Russell Landis, near West Alexandria. Both Brother and Sister Beery are 72 years of age and enjoy fair health. The ancestors of both were Brethren people for many generations. About ten years ago Brother Beery retired from active pastoral work, having been pastor of the Camden Brethren Church for five years just previous to that time.

Rev. and Mrs. Beery have four children, John of Dayton, Mrs. Russel Landis, West Alexandria, Mrs. C. Y. Gilmer of Conemaugh, Penna., and Mrs. J. M. Garst, Carlisle, Ohio, and also seven grandchildren and five great-grand-children.

It is with pleasure that we present herewith in this issue of the *Evangelist* the likeness of Brother and Sister Beery. Mrs. Ronk and I were privileged to be present in West Alexandria and at the home of Mr. and Mrs. Landis for the celebration of their Golden Wedding Anniversary. I am sure that the *Evangelist* readers join with us in offering our congratulations to Brother and Sister Beery.

W. E. R.



# Brethren Emphasis Program

## Prepared

The Committee appointed by last National Conference to prepare material for a program on Brethren Doctrinal and Historical Emphasis has been working and now has the copy in hand ready for publication. We are giving here the topics for a course of six lessons:

1. The Beginnings of the Brethren Church
2. The Bible the Creed of the Brethren Church
3. Obedience to and Significance of Christian Baptism
4. The Three-Fold Communion Service
5. Blessings in Obedience to Special Commands
  - (a) Anointing the Sick
  - (b) Non-Swearing
  - (c) Non-Resistance
6. Non-Conformity and the Simple Life

The material for these six lessons is to be published in booklet form similar to the "Woman's Outlook" in size and number of pages, and will be distributed on order.

Inasmuch as Conference failed to make an appropriation for the publishing of these lessons, your committee was faced with the problem of financing the publication. We have solved it in this manner. Our Publishing House is to print and mail the booklets. The National Conference officers have agreed to underwrite the cost of publication. The booklets will be sold on order at 10c per copy when money is sent with order. If a church or individual orders a number of booklets, but fails to send money with order, the charge will be 12c per copy, the extra two cents to defray the estimated cost to the Publishing House of the necessary bookkeeping involved in handling the account. The Conference treasury is expected to be re-embursed by the sale of the booklets, and if there is any profit, after the printing bill has been paid, it will go to the Conference treasury. None of the cost is due to the preparation of material. The work of your committee is all a labor of love, a contribution to the cause of a more thorough indoctrination of Brethren people in the things for which the church has stood through the years. You will get the words of many writers in this publication. We believe we have something that will prove a blessing to the churches and Sunday schools throughout the brotherhood, and we believe, too, that the churches will be willing to do their part in helping to finance this undertaking by paying for the copies they use.

We are undertaking the printing of only 2500 copies, because of limited financial resources. So send

in your order and money at once to make sure your church will not be left out. In case the demand is greater than the number we are at present planning to publish, and in case that demand is promptly felt, we may increase the order before the Publishing House has done its work. But we will not venture a larger publication unless the brotherhood indicates its willingness to pay for more. One pastor already has said he wants 50 copies. You may need 100 or more. Send your order and money immediately to the Brethren Publishing House, Ashland, Ohio. Any one wishing a single copy should send fifteen cents in stamps.

The Publishing House is planning to move into its newly build home up on College Hill before the first of the year, so it will be impossible for them to get the booklet printed until early in January. We are planning to have the lessons printed and distributed by the middle of January, so that we can all begin this six weeks course together the first of February.

George S. Baer, Chairman of the Committee



**C. E. Topic for Young People**

**W. St Claire Benschoff**

**Topic Editor**

**Topic For December 21, 1941**

**"THERE IS ROOM IN MY HEART FOR THEE"**

**Scripture Lesson: Luke 2:1-19; Ephesians 3:17.**

**For the Leader**

Once again it is the Sunday night before Christmas. As Christian Endeavor members and Young people, we want to commemorate the coming of our Christ in as sacred and reverent a matter as we can. Christmas can be kept a day of worship and the exercise of love, if we really want to make it so. The day will be largely what we make it.

When Jesus was born we know that there was no room in the Inn for Him. From this we have drawn the topic of the evening. For most of the world tonight there is no room in the heart for Christ. He has no part in their holiday plans. They give Him no thought.

But we young people tonight should examine our hearts and see where we stand. We should ask ourselves if Christ really lives in our heart. All Christians will answer yes when they know what it really means to have Christ in their heart.

**Discussion**

**THE RECEPTION ROOM.** There are degrees to which people will let Christ into their hearts. Some will let Christ only into the reception room. All of us are old enough to know the kind of reception which company gets when they visit our homes. Some people we welcome gladly. Others we don't know so well, or aren't friendly enough with, so these get only into the reception room or parlor. Our visit with them is formal. We act nice, but are glad when they have gone.

These visitors do not mean much to us. The reception of Christ into many hearts is exactly like that. People know of Christ, but they treat Him like a stranger. They go to church



When it suits them, they bow their heads when prayer is offered. They help sing the hymns. But Christ never gets further than just inside the door of their hearts. In spite of their outward show of Christianity, they do not want Christ to come too far into their hearts, because they have many selfish desires, pleasures and sins which they don't want Christ to see. (Christ sees the heart anyway.) Christianity is primarily a heart religion and unless we take Christ completely into our hearts, our profession will be largely an outward show.

**THE INNER MOST CHAMBERS.** As some people will welcome visitors into their house to entertain them, so will others welcome visitors into their homes and bid them remain. The difference lies in the fact that the host either wants the visitors to come or it is the other way. A welcome guest has very little trouble getting into the HOME. This is more than getting inside the HOUSE.

With Christ it is the same way. Whereas some will bid Christ welcome into their heart, it is at best a tolerant welcome. But others will open their hearts completely, telling Christ to enter and reign and rule. These true people will renovate every corner and nook and closet of their heart and hand and turn it over completely to Christ. Thus "There is room in My Heart for Thee". And when Christ is welcomed in, He will clean out every corner and every sin and hate and mark of selfishness. The degree to which He will do this is determined by our willingness to let Him in. Christ cannot enter if we do not want Him to, because the latch string on our heart's door is on the inside. Only once should we ever open that latch string and that is to let Christ come in. After that we should turn the latch string over to Him for safe keeping and judgment.

This glad Christmas season is a good time to give our heart and life completely to Christ. He gave His life for us. Our answer should be a true "yes" to his call of giving our hearts to Him.

**FROM GUEST TO LOVED ONE.** Most of us have had the blessed experience of greeting a visitor at the door; to have that visitor become a friend over a period of time; to later having that friend become a loved one.

Many years ago Jesus came as a babe in Bethlehem. Immediately He became a loved one in the home of His parents. Since that time He has become a loved one in countless millions of heart homes. Through the understanding of His mission, and of His love for us, He can become a sacred loved one to us.

And this loved one will have all the privileges of our heart home. He will be supreme. As a person cannot live in our family home without having an influence over our life, neither can Christ dwell in our heart home without having a great influence over the conduct of our life. Christmas should cause us to be thankful for this Guest who wants to be a Loved One to us.

**CHRIST'S BLESSING FOR US—CHRISTMAS 1941.** Christians are of all people most fortunate, for through Christ they have received salvation from their sins. They have received a commission in the greatest work in the world. And they have been given the assurance, through constantly abiding in Christ, of reaching the blest mansions of the Redeemed someday. Only Christians have all this.

The greatest blessing Christ can give us this Christmas is the blessing of ability (health, wisdom, judgment, knowledge) to spend our energies and time in telling the unsaved about His salvation. Ours is a busy task, but one in which

can well spend our time and energy. When it appears as if all our earthly values are destined for a change, let us rejoice in the unchanging standards of Christ, of God, and of the Christmas message of salvation.

## Reception at Lanark, Illinois

Rev. W. Berge of Sterling, Illinois, filled our pulpit during the month of October. When he came to us he knew a few in our midst, but when he left he was a friend of all that he had met. His work with us was well rewarded with the salvation of several souls.

But now it is November and Rev. and Mrs. E. D. Burnworth have already established themselves in the parsonage. A reception is planned and by the time this reaches the readers of *The Evangelist* our Communion will have been held on November 16th.

### Reception for the Burnworths

A reception was held at the Lanark Church for Rev. and Mrs. E. D. Burnworth, as they entered into their work as pastor and wife, on Saturday evening, November 15th. The following program was given:

|                                             |                                |
|---------------------------------------------|--------------------------------|
| Prelude .....                               | Delores Rahn                   |
| Song .....                                  | Audience                       |
| Devotions .....                             | H. A. Gossard                  |
| Address of Welcome .....                    | Rev. T. B. Hersch              |
|                                             | President Lanark Ministerium   |
| Vocal Solo.....                             | Betty Rowland                  |
| Moderator's welcome .....                   | Earl Wilkins                   |
| Response .....                              | Rev. E. D. Burnworth           |
| Welcome from the Milledgeville Church ..... | Rev. W. S. Benshoff            |
| Remarks from visiting pastors .....         |                                |
| Duet .....                                  | Harry Tallman and Willard Rahn |
| Benediction .....                           |                                |
| Reception .....                             |                                |

The entire affair was planned by the Woman's Missionary Society and it was well attended.

## WHERE TO SEND YOUR OFFERINGS

Send ALL Thanksgiving Offerings to:

The Missionary Board of the Brethren Church

Ashland, Ohio

Send your White Gift Offering to:

Dr. L. E. Lindower, Treasurer

520 Samaritan Avenue,

Ashland, Ohio

DR. W. I. DUKER  
President

DR. L. E. LINODWER  
Treasurer.

## The National Sunday School Association of the Brethren Church

REV. E. L. MILLER  
Vice-President

REV. N. V. LEATHERMAN  
General Secretary

# Sunday School Promotion

Rev. N. V. Leatherman

General Secretary of the National Sunday School Association

Everything worth-while, that is good, that gives more than it costs, is worth selling. But many times we take those values for granted and allow ourselves to become exceedingly careless about promoting them. In many respects this is true with Sunday School.

There are some sections of the U. S. A. where adults never think of Sunday School as having anything for them and keep it going only for the children that might be persuaded or chance to attend. There are some professional religious leaders too, who receive their bread and butter from the church, who see the many real short-comings of the Sunday School, who instead of laboring for improvement of this institution would do away with it altogether. And some few have done away with it.

While many good improvements in our Sunday Schools can be pointed to with pleasure, we have lost much of the impetus that gave rise to those improvements. Here in the Pennsylvania District Conference of the Brethren Church we give one hour of our conference program over to the Sunday School promotional interests. That perhaps is a fair proportion compared to the time allowed other church interests. But when we compare that hour with the fact that in the early history of this district, the church conference itself, grew and developed out of the Sunday School Convention of the district, with a couple days duration, then we know we do not begin to measure up to the promotional interests of those earlier days. Not so long ago we had regular Sunday School Institutes that brought forth testimonials of appreciation, both for their inspiration, as well as profit in suggestions for carrying on the work. But seemingly this too has been forgotten.

Some one has recently said, the church of today is continuing by the forces and strength of yesterday, with the inference we are not revitalizing our forces for today, and for tomorrow. Perhaps our standard of measurement for such a concept is not sufficiently accurate to measure or to agree the point; but the necessity for revitalized forces is always visible.

In years gone by we have attended many Sunday School conventions where the leaders seemingly felt the inadequacy of the Sunday School and were constantly alert for everything that would make a contribution to this institution. Now the leaders seemingly take it for granted we have arrived somewhere and are ready to retire, so far as any thought for promotion is concerned. Does not our day demand more than ever before, that we come together, share each others experiences, inspire, encourage and help one another in this great cause?

Apparently we have many of the same problems remaining that were discussed twenty-five years ago, and more. The problem of Sunday School attendance has not diminished. The problem of drifters from the church when the Sunday School session is over is still as much a problem as formerly. And this is as much a problem of the Sunday School as of the

church organization. Or more, since the Sunday School has them in the first place, and allows them to do the slipping and drifting. And still more also, since in most instances the same personnel of leadership is in the Sunday School as is in the church. The problem of trained leadership has not abated in any appreciable degree despite the contribution made by our summer camps. For there has been a parallel depreciation in local and community training school work. The problem of trained attitudes for worship, for stewardship, for real Bible study, for ethics, deportment, morals and conduct in general could be helped much by the promotional interests of the Sunday School leadership.

And why have we lost interest in promoting this great institution? Have we become indifferent towards these problems? Do we fail to see their reality? Or have we lost our vision for the great possibilities of the Sunday School? Or seeing the intensity of these problems have we become defeatists, and resigned with the question, What's the use? Or have we concluded the Sunday School convention or institute, or plain promotional literature are antiquated and out of date? Then in the name of all that is sensible, and reasonable, and Christian let us trot out our better concepts for promoting this great teaching agency of the church. This one agency that still brings more people through the doors of the church than any other.

We conclude by quoting an expression of appreciation of the Sunday School by Mr. A. Atwater Kent, the famous radio producer: "Real success, whether material or spiritual, depends, in the last analysis, upon the character, integrity and idealism of the individual. These provide a foundation without which there is no lasting, worth-while accomplishment. They are necessary not merely for public respect and confidence, but for self-respect and satisfaction. In shaping and maintaining the character of our boys and girls—and our grown-ups as well—and in instilling integrity and high ideals of life, the Sunday School must be recognized as a most potent influence."

Berlin, Pa

What we learn we possess, but what we feel we are.—Arlo Bates.

Conscience warns us as a friend before it punishes us as a judge.—Stanislaus.

Stewardship is the house we build upon the foundation of an experience of God.

Many Christians are tethered to their possessions so that the love of God cannot discipline them in tithing.

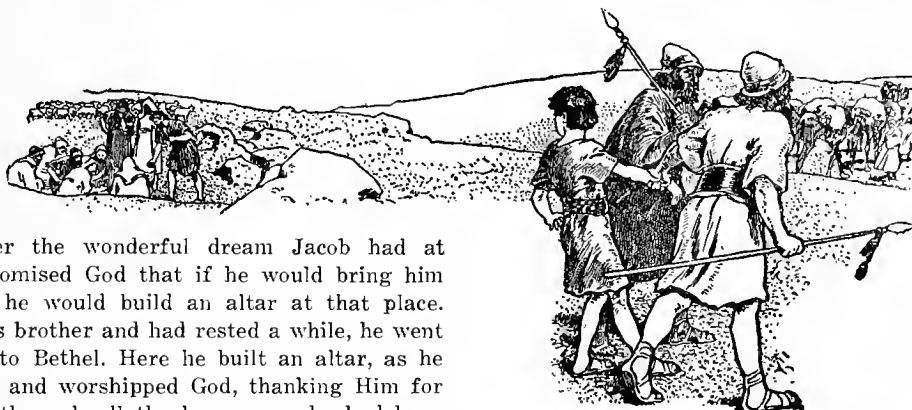


## Our Children's Department

MRS. LORETTA CARRITHERS  
SUPERINTENDENT



Dear Children:



Do you remember the wonderful dream Jacob had at Bethel? He then promised God that if he would bring him safely home again, he would build an altar at that place. After he had met his brother and had rested a while, he went with all his family to Bethel. Here he built an altar, as he had promised to do, and worshipped God, thanking Him for taking care of him through all the long years he had been away and for bringing him back safely to his own home. Then God promised that He would still be with him and would give all the beautiful country, to which he had come, to him and to his sons.

Not long after this a great sorrow came to Jacob, for his wife, Rachel, was taken to live with the dear Father in Heaven. Jacob missed her very much, for he had loved her dearly ever since he first met her at the well. She had two little boys, Joseph and Benjamin, and Jacob loved them better than any of his other children.

It is of Joseph, one of these boys, that I want to tell you today. His father had made him a beautiful coat of many bright colors, much prettier than his other sons had. His brothers were jealous because their father loved him best and the Bible says they hated him and spoke very unkindly to him. One time Joseph dreamed that he was a great king and that his brothers bowed down before him. He told this dream to them and it made them very angry. They said, "Will you indeed rule over us?"

Not long after this his brothers, who were shepherds, took their flocks to a field quite a distance from home, where they could get better grass. When they had been gone some time, their father wanted to hear from them, so he called Joseph, who was now a beautiful boy of seventeen, and said, "I want to send you to your brothers."

Joseph knew how they hated him and perhaps he did not like to go, but he was always ready to do just what his father wished, so he said, "Here am I." That meant he was ready to go.

Jacob said, "Go and see if your brothers are well and if their flocks are well and then come and tell me of them."

Joseph started at once and went to his brothers.

When his brothers saw him coming, they said, "Here comes Joseph, the dreamer; let us kill him and then we will see whether he will be greater than we."

Wasn't it wicked of them to plan to do such a dreadful thing! But Reuben, the oldest brother, was not so cruel as the

others and he wanted to save Joseph, so he said, "Don't let us kill him, but let us instead throw him into a pit."

He thought he could come later and get him out. The brothers said, "Very well, we will do so."

When Joseph came to them, they took off the pretty coat their father had made for him and then, though he cried and begged them to let him go home, they put him down into the pit. After this they all sat down to eat their lunch and while they were eating, a party of merchants came along. They were men who went from place to place, selling fragrant spices and other things. They were now traveling to Egypt and when the brothers saw them, they said, "Let us sell Joseph to the merchants; that will be better than letting him die in the pit."

So they drew him out of the deep pit and sold him to them for twenty pieces of silver and he was taken to Egypt to be a slave, or servant. Reuben was away while all this was happening and when he came back to take Joseph out of the pit and carry him safely home, he found that he was gone. When he heard what his brothers had done with him, he felt greatly troubled and said, "What shall we say to our father who loves Joseph so much?"

The brothers answered, "Let us put some blood on Joseph's coat and make our father believe a wild animal has killed him."

They did this and carried the coat to Jacob. You remember how much he loved Joseph, both because he was the son of Rachel, who was so dear to him, and also because he was such a good and beautiful boy. He felt dreadfully when he heard that his dear son had been killed and he mourned for him many, many, days. His sons and daughters tried to comfort him but they could not. The next time we will hear what happened to Joseph in Egypt.

With love, in Christ's Name

Aunt Loretta

## BRETHREN AT LOUISVILLE REJOICE TOO

The Brethren and many friends at Louisville, Ohio met Sunday, Nov. 9th in their annual Home Coming and anniversary services. It was very likely, the greatest day in the history of this church.

About 14 years ago a good, brick Sunday School annex was added to the church, with the auditorium entirely rebuilt. However the third floor interior of the annex was not finished. As years have passed, the church and school have grown and this extra space was needed.



The completion of this fine annex made possible at this time by the gift from the estate of the late Mr. and Mrs. Chas. Werner, who worshipped here many years. Besides this fine piece of work, all the remaining notes of indebtedness on the church were retired, last March.

Therefore, on this Home Coming day, it was the privilege of the Pastor to conduct an impressive service of Note-burning and acceptance and dedication of these three new rooms, for the teaching of the Word of God, uplift and inspiration of all who enter these rooms. These rooms are separated by accordion doors. The inside measurements for each room are 16 ft., seating comfortably 30 people each. The contract price for this finishing work was \$1908.00. Other work was done on the building, such as calking windows and doors, making electric clocks and fire-doors conform with state fire regulations, also the installation of three new fire extinguishers. The entire expenditure on the church building, within and without was over \$2000.000.

Besides this work, a new double garage was erected just at the rear of the parsonage. The old barn at the rear of the lot was sold and moved away. It had sheltered the tired horses of preachers in the circuit riding days. But in later years was a shelter for the automobile of the pastors. This congregation has made it possible for a visitor at the parsonage, or a missionary or an evangelist to have his car properly cared for. (This structure was not built from the estate mentioned above.)

For this special day, Prof. and Mrs. M. A. Stuckey were invited. Brother Stuckey (this is his home church) used for his subject, "I will build my Church." He gave a great message for these times to a full house. After the wonderful morning program and ceremonies were over, a delightful fellowship dinner was served to an over-flow crowd. While seated at the tables, an impressive program was presented. Mr. Frank E. Clapper of Canton, former member of this church served as toastmaster. Musical numbers, readings, greetings from former pastors and short talks by many who were attending

made it a time of rich fellowship. Guests were present from Tiosa, New Paris, Ind. Ashland, Canton, Alliance and Cleveland, Ohio.

The choir, the orchestra, soloists and readers, all did their part in the finest way. Every committee labored for the success of this day, as "unto the Lord."

This church now has a good equipment through-out as is found in the denomination, all free of debt. The Pastor, not only gave proper recognition to the donors of the recent gifts, totaling \$7,250.00 but also praised the people who have labored and sacrificed much for this church, over a period of years. Their gifts were equally appreciated and as much needed.

In every way it was an eventful day in the life of this church. The church and her friends truly did rejoice together. It is now our greater responsibility under God, to use this fine, finished equipment to His glory.

The Pastor and his family have entered their fifth year of this, their second pastorate at this place, with hope and an optimistic spirit.

As we pray for our readers and friends, may we also solicit your prayers for us. This report by—

E. M. Riddle—Pastor

## INFORMATION FROM PEACE COMMITTEE

As of October 1st 1941, there were 701,000 registrants for the different camps. Of this number 1000 or 0.14 per cent are in Civilian Public Service camps. Another group of Conscientious Objectors, likely several thousand, are found in the service under the military.

Beyond all doubt, the Peace loving churches who are supporting and sponsoring these Civilian camps are doing a very great work and bearing a great testimony. To this Christian enterprise, the finest publicity ever known has been given. Most of the large daily papers have presented detailed reports and accounts of the Civilian Camp program. You will be interested in knowing that two young men of our own church are in Civilian camps. One is Charles Webb, of the Goshen, Ind. church, now located at Largo, Ind. camp. The other is Earl Whitehair of Terra Alta, W. Va., Co-operative church, now at Kane, Pa. camp. It is possible by this time that there are others who have not been reported. (If so, please report to the undersigned).

It is a privilege to be a Conscientious Objector. Therefore, we believe those who choose this type of service should not expect privileges above those in the military. If there are those who yet choose this service, it will be because of your choice, therefore be patient, kindly and satisfied.

### Under the Military.

I am now concerned that we think of the many men under the military, whether they be conscientious objectors or not. They need our attention and our help. (Here a heap of church leaders did not respond with names and addresses.) Your committee cannot help unless we have the address and names. Your suggestions at National Conference are worth nothing unless we know whom to serve.

Here also, Pastors and church organizations can do a fine service keeping in touch with the boys of your church and community. In our own church the Senior S. M. M. has sent a box to every boy of our church and a few friends. Every boy should be remembered in some way, by his own Sunday School class at least once a month. As a whole, we have done so little, when so much is needed. We are hoping that many of our churches are doing a nice piece of Relief work through

cal organizations. Work with our hands and our hearts in such times of stress and tension will assist in relieving the suffering and at the same time help to hold us steady. We perhaps prayed and prayed that "the Lord's will be done" and that is good, but have we not also a further moral and spiritual obligation?

A Chinese lady doctor, Cwei Djen Lu, a guest in our home over the Thanksgiving season, expressed both regret, and amazement at the seeming indifferent and heartlessness of many Americans, while so many of the world are in dire need and suffering, due to the war.

The world is in a sorry plight and the chances for betterment in the near future seem very small, but brethren, a great field for service is open. Will we take our place and reveal to the world the Spirit of the Christ. "In as much as ye have done it unto the least of these, my brethren, ye have done it unto me".

E. M. Riddle—Louisville, O. Sec'y Peace Com.

### THE LOST CREEK REVIVAL.

I suppose that brother Drushal is expecting me to give a report of our revival in Lost Creek. He is so very busy with many duties of the mission that he scarcely has time to do so, and I have been busy, too, which accounts for the delay.

It was my happy privilege to assist brother Drushal in a revival and evangelistic effort during Oct. 8 to 19. Mrs. Oberholtzer went with me. We went by one route and returned by another. The landscape everywhere was clad in its autumnal beauty, which was a joy to behold. The scenery of the Cumberland Mountains was thrilling. We made the entire journey over splendid highways.

Brother Drushal, his wife and their seven co-workers are doing a very commendable work. The mission is maintained as a Brethren mission, but denominational lines are not so strictly drawn as to interfere with the liberties of those of other denominations, either in the faculty or in the student body. Many from various denominations have contributed to the support of the mission, being evidently directed by the Holy Spirit. It has been necessary to enlist the help of some teachers who are not of the Brethren Church, but a very wholesome harmony prevails among all. No one serves for any stated salary, nor expects much, but all are happy in the consciousness that they are doing the will of God and receive in the privilege of serving the Lord as they do. Their plainness of mind and heart, their simple and steadfast faith, their devotion to duty, and their cheerful sacrifice are a joy to behold. They give themselves much to prayer and constantly seek the most intimate communion with God, and He has not failed to supply their many needs.

Brother and sister Drushal have given 36 years of their lives to this wonderful work. To others their sacrifices have seemed great, but not to them. They have endured many hardships, have been often misunderstood and have been sometimes unjustly mistreated, but they have borne all patiently and prayerfully and God has brought them through triumphantly, and they have found great peace and joy in trusting Him fully. They have become endeared to hundreds of the mountaineers. Their influence has been felt afar. More than 100 have been baptized into Christian faith by Brother Drushal and have gone on their way rejoicing to be a blessing to others. Other faithful workers have shared in the labors and have also shared in the achievements and the joys.

The church in Lost Creek is truly and definitely a Brethren church. All the institutions of the Brethren Church are loyally upheld and all its ordinances faithfully observed. The Lord's Day is a great day in Lost Creek and vicinity. While those in the immediate vicinity assemble for the Sunday school in the morning, the bus is driven down the valley to bring others to the services of the Lord's House. About 100 is perhaps the average attendance. Some from the teaching force of the mission school and others of the local church teach the various classes. All remain for preaching services and brother Drushal preaches the sermon. Other workers, in both the forenoon and afternoon, go to school houses in outlying districts, as far as twenty miles distant, to conduct Sunday schools. The bus is again used in the afternoon to take both children and adults to the services at Buckhorn school house about fifteen miles from Lost Creek. Thus perhaps 400 children and adults are contacted with the gospel message each Lord's Day.

During the week one of the teachers is given time out from the busy schedule of the mission school to visit the public schools in neighboring vicinities and give Bible instruction and distribute Gospels and Testaments among the children. These weekly visits are greatly appreciated by the teachers, pupils and patrons of the schools. It was my privilege to accompany Mr. Lum on one such visit and I was rejoiced to see the eagerness with which the Word was received.

Many changes have occurred since I first knew Lost Creek, thirty-five years ago. A fine new highway now passes through the village, which has grown considerably. Employment has increased. The people are thriftier and more cultured and many of them live in better homes. Our mission property has been much enlarged and improved. Instead of the small plot of land on which we built the first buildings, we now own a large farm. The original building that I erected in 1906, has been enlarged through the years by three additions. It is now used for public worship on the Lord's Day and for public school during the week, having been rented for that purpose by the county since the destruction of the public school building by fire. The parsonage, which I also built in 1906, has been somewhat enlarged. A large girls' dormitory, built a few years later still stands not far from the parsonage. Here besides the girls, the most of the teachers room and meals for all boarding students are served. A large gymnasium is the gift of the local citizenry, built with materials and labor furnished by them, a memorial to their generosity and deep interest. Then there is a small barn, a garage and the extension footbridge that spans the river. Another very substantial building built this fall is now almost finished. It is called the "Wheeler Home" and is designed to be an orphanage, as proposed in the Wheeler will. It will be temporarily used as a boys' dormitory. How happy the boys will be when they can move into their new home.

The hospitality of all was fine. We especially enjoyed the hospitality of the Drushals in the home I built for them in the beginning of their labors. We were happy to find them back in their home, and they are happy, too. We also enjoyed sharing the meals with the students in the dormitory. Their cheerful mood and courtsey delighted us much. It was a very happy fellowship. Altogether it was a happy climax to our honeymoon. We are thankful for all the kindness shown us, and praise God for the opportunity to help a little in the great work being done by our mission in Lost Creek and vicinity, and especially for the souls won to Christ.

H. M. Oberholtzer  
Huntington, Ind

Why not subscribe for  
THE EVANGELIST  
as a  
CHRISTMAS GIFT  
for a  
FRIEND?



# The Brethren Evangelist

Mission  
Number

Vol. XLIII, No. 50  
December 27, 1941

## Christmas

Benjamin Keech

**H**olly in the window, snow upon the ground,  
"Wish you Merry Christmas!" What a pleasant sound!  
Jolly fireside comfort, cheer upon the street,  
'Tis a happy season—life is more complete.

Music in the morning,  
Sleighbells from afar;  
At the day's bright dawning  
Shines a friendly Star.  
Back to home and mother,  
Love and peace are there;  
'Tis a blessed season—  
Christmas in the air.

**"G**ood will to you, neighbor!" Grudges all forgot;  
Now the heart is singing, wistful it is not,  
Now we plan surprises for the old and sad;  
'Tis a gladsome season—Love has made it glad.  
Gone the old-time sorrow,  
Gone the old regret,  
On some bright to-morrow  
Good shall crown us yet.  
Kindness is the watchword  
In the home and mart;  
'Tis a blessed season—  
Christmas in the heart.

**I**n the vanished ages came a little Child,  
Came to bring salvation to a world defiled;  
Slow the heaven's working that has entered in—  
'Tis a sacred season—gives the Gift, to win.  
Hasten the ideal,  
Joybells far and near,  
Make true living real,  
Star steadfast and clear.  
Since, on that far Morning,  
Dawn-light was unfurled,  
'Tis a blessed season—  
Christmas in the world.

—Gladius Review.



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## REMEMBER JANUARY 25th

This is the date for the Public offering. You gave \$5300 last year for the new building. What will you do this year? You gave us more than we asked for last year. Will you do the same this year? Four thousand dollars is our goal. WHAT WILL WE MAKE IT?

What about some large gifts of five hundred or one thousand dollars? There were some last year. I believe there is no more worthy cause for such gifts. What about ten ONE HUNDRED DOLLAR GIFTS I can find one of them. There should be some TENS and TWENTY-FIVES, a LOT OF FIVES, and a WHOLE FLOCK of ONES. This is a REAL BUILDING and will meet our needs for a long time, let us make a real offering THIS YEAR.

W E R

## INTERESTING ITEMS

The Reverend Milton Bowman, pastor of our church at Nappanee, Indiana, has just dropped into the office for a most interesting visit and reports of a visit made last week in Riverside, Kentucky. Brother Bowman took a load of about 1,000 pounds of clothing, foodstuffs and electrical appliances to Brother Drushal. He reports the completion of the John and Sarah Wheeler Orphans' Home at Riverside. The new steam heating system is to be installed immediately. The Reverend Bowman states that the building is wonderfully constructed and worth several times its original cost. We pray that it will be of great value to the Kentucky work. The people are very much thrilled with the new plant as well as with the new Myers pump and well.

### Mrs. Bowman Organizes a Sisterhood of Mary and Martha

While in Kentucky the talented wife of Brother Bowman, Mrs. Marguerite Bowman, organized a new Sisterhood with 14 members! This is splendid. We trust that a great work will be done through this organization in Kentucky. And we have every reason to believe that it will. Several young ladies have accepted Christ through the work of the bus given to the Kentucky mission by the Sisterhood girls of the denomination. They carry as many as 54 on the bus sometimes. Dr. and Mrs. Delbert Price, who accompanied the Bowmans to Kentucky this trip, along with the Bowmans themselves, provided sufficient funds to double the size of the kitchen in the Girls' Dormitory, also installing a new sink. May the Lord bless them for this generous gesture. We have all heard of the Prices before and of their faithful and generous assistance to every good work in our church. Where is the Brethren preacher who has known Dr. Delbert and Dr. Willard Price who has not been blessed by their goodly services? They have proved to be a benediction to more than one Brethren preacher, doctoring them and caring for them, quietly and efficiently, without remuneration for their services. Dr. Delbert is moderator of the Nappanee congregation now. Incidentally, Brother Bowman informs us that their Home Missions offering this year is doubled! Are we thankful? Most certainly.

\* \* \* \*

### Reported at the Executive Committee Meeting

The General Secretary of the Missionary Board reported in session this week that he has covered 21,000 miles among Brethren churches and conferences and camps, in ten states, delivering 167 messages. The regular work of editing the Missionary number of The Evangelist and answering the always welcomed and extensive correspondence that comes to his office daily and the business of the mission points here and in South America must also be cared for. A good office and a good office secretary are indispensable to this intensive program. And we thank God for the friendly response of our churches to our missions work. And let it be said that the co-operation of the entire Missionary Board and Executive Committee alone have made possible the accomplishments of the year. The co-operation has been perfect and delightful in every instance.





# "Our Brethren in every city --- see how they do"

—Acts 15:36



## North Manchester, Indiana

To argue that people will not attend Revival Meetings in great numbers, or that they are not interested in tithing and soul-winning would be a poor theme in the Brethren Church at North Manchester. For every night in a week of meetings there proved the opposite. With thanksgivings to God we gratefully say that this was one of the four finest meetings in which we have had the pleasure of working. Doctor Schutz has already reported the meeting in *The Evangelist*, so it need only be stated further that any church that can martial such splendid audiences night after night and so easily lift \$415 the last Sunday for the work of the Missionary Board of its denomination can mark it down that it is among the strong evangelical and spiritually minded people in God's Kingdom. We congratulate and thank North Manchester and Doctor Schutz for the unforgettable demonstration of the Spirit of God's workings that we saw while there. God still is using humble and gracious people in the ministry of reconciling a lost world.

## Flora, Indiana

We were invited by Mr. and Mrs. Ed. Suman, in charge of our Brethren Home, to have dinner at the Home. This was a lovely day spent with friends from North Manchester. We showed the pictures of our denominational projects and some of the churches to the folks in the Home.

## Ardmore, Indiana

Reverend A. E. Whitted, pastor of our church at Ardmore, had desired a Sunday engagement but since the schedule was filled he kindly had us in on Monday night after the North Manchester meeting. It was nice to see the improvements that have been made at the church and parsonage, and to share in the evening of fellowship with the Whitteds and their church. We noticed a bronze plate in the church dedicated to the memory of two of their pastors now gone to be with the Lord. Reverend Sensenbaugh and Reverend Harley Stuckman will not be forgotten in Ardmore.

## Ashland, Ohio

Reverend King requested us to lead the prayer meeting at Ashland which was to comply with the "Day of Prayer" program throughout the denomination, and also to show the pictures the following

Sunday night. Of course this was a joy to us. Brother King is promoting a soul-winning program in the Ashland church and has received a gratifying number of folks into the church here since his coming.

## Miami Valley Young People

Delegations from New Lebanon, Gratis, West Alexandria, Pleasant Hill and Dayton banded together in the Dayton Brethren's temporary meeting quarters to form one of the finest young people's conventions we have attended since serving in Los Angeles County Christian Endeavor Union fifteen years ago. One hundred three young people from these churches assembled for a banquet, and with Leona Kiplinger assisted by four preachers and their wives, Grissos, Berkshires, Adams and our new preacher at Gratis, Reverend Virgil Meyers. One may know that every detail and phase of the evening was exceedingly well planned. Mrs. Marjorie Grisso was master of ceremonies and Myron Kem later provided the entertainment. Now we would like to see many such meetings of young people throughout our entire denomination.

## Brighton, Indiana

Brother Harry Gilbert, pastor of our church at Brighton, invited us to preach on Sunday morning. Here was a real surprise. There were 90 in Sunday School and more in church. Already we have learned that Brother Gilbert and his people have launched a soul-winning effort. They presented us with a bit over \$23 for their Thanksgiving Offering and said there would be more. This is the first time Brighton has sent in an offering to us for several years. We learn that they are going to renovate their church and landscape their yard. Brighton! Keep up this wonderful spirit of enthusiasm and helpfulness. God will never find you while you are doing your best. We want to see 150 in your Sunday School before long. And we will!

## Elkhart, Indiana

Reverend Flora had invited us to Elkhart to show the pictures and for the Brotherhood Meeting the following Monday night. We thought it was the most beautiful and cheery church we had been in for years, but perhaps our readers should question this statement because the one who makes it was pastor when it was built. Anyway, the warm welcome given

# TROUBLED HEARTS

J. Ray Klingensmith

Heart trouble, according to statistics of insurance companies, is the chief contributor to man's mortality. Jesus Christ is the chief and only contributor to his IMMORTALITY. The Heart Specialist of all ages, one day spoke of the time coming to the earth when "men's hearts would fail them for fear." And fear is the cellar door which when unlocked, opens the way for man's worst enemies, indecision, worry, melancholy, nervousness, futility, and hopelessness. The Bible presents to its readers many types of hearts that God beholds. So there are fearful hearts, dismayed hearts, trembling hearts, fainting hearts, double hearts, wicked hearts, astonished hearts, disquieted hearts, broken hearts, backsliding hearts, warring hearts, froward hearts, smitten hearts, and an almost unlimited list of others that gain their living through the gloomy cellar door of fear. But the Great Heart Specialist and Physician of all ages calmly says, "Let not your heart be troubled." Contrast another list of hearts in the Bible. Upright hearts, glad hearts, perfect hearts, pure hearts, meek hearts, understanding hearts, steadfast hearts, opened hearts, believing hearts and true hearts.

Everyone has a heart. And everyone has some definite kind of heart. While it is true that we cannot keep the birds from flying over our heads, we can keep them from building nests in our hair. And while it is true in a heavily-laden world reeling and swooning in its madness that we cannot avoid its dank and fearful atmosphere; yet by a happy adjustment with the Maker and God of the world of men and women, we can live above and beyond the world. "Ye are in the world but not of it," said that Master of men long ago. They say the world is in a crisis. When has there been a time that she was not in a crisis? Christianity was born in a crisis. The Savior of humanity was produced in a tragedy still greatest of all tragedies that have visited this old world.



A cross with God crucified there reveals the lamentable sickness of man's heart.

And in a world of crises God said to Abraham, "Fear not Abraham, I am thy exceeding great reward." And He told Hagar in the bitterness of her soul, "What aileth thee, Hagar, fear not." And to Joshua, in a crisis He said, "Fear not, neither be discouraged." "Fear not," He said to Elijah when to that poor man the world had collapsed. And to Isaiah He said, "Fear thou not, for I am with thee: be not dismayed; for I am thy God: I will strengthen thee, yea, I will help thee, yea I will uphold thee with the right hand of my righteousness." Thank God, blessed Savior of men for thy warm assurance that it shall be well with us. We listen eagerly again to Thy calm words of assurance: "Let not your heart be troubled." "For He shall save His people from their sins!"

# An Incident Worth Repeating

## War Lands Maintaining Giving

In every country of Europe the non-Roman churches have contributed to foreign missions during the past war-wracked year as much as in the years before the war broke out. This record was maintained even in the many instances where it was realized that none of the money could be sent out of the country now or very soon. These churches are reported to have continued their foreign missionary giving both to express their continued missionary purpose and to make sure of having funds for an aggressive advance after the war is over. Meanwhile much of their work in foreign lands, now widely known as "orphaned missions," is being supported by contributions from the churches of other nations.

\* \* \* \*

## Children Naturally Love To Give

By the Rev. James E. Riggs, in charge of Promotional work in the Presbyterian Church

With rapt attention the children listened. The speaker knew children's interests. He was fascinating. In closing his address he asked if anyone present wanted to help the cause

of Christian education to continue the work described. Eagerly the hands went up. Then the minister rose and said, "These children are poor. They have no money except what working fathers or mothers provide for them. It is not reasonable to ask them to give to any cause. In fact, they need many things themselves."

The speaker was surprised, as well he might be, since the children did not appear to be in need or impoverished. However, with a smile he inquired if he might ask a question. When this permission was granted he said, "How many of you children go to the movies?" Many hands shot up. "How many go at times more often than that?" A few hands were held aloft. Then turning to the pastor he remarked, "I feel sure that it would be no hardship for them to share in Kingdom enterprises."

But two long, searching thoughts filled his mind. Why do adults deprive children of the privilege of giving? And why do older people so often present vital work in a manner uninteresting to youth?

Children love to give. They give to what they are interested in. The Church however very generally expects interest, but often does not work creatively to generate it. Usually young people have not the remotest idea of what they are giving to when they drop their offering in the blue Sunday school envelopes, or in the church collection plate. Like their elders they give as a matter of course, as a bit of church routine. Consequently they do so without enthusiasm.

Usually stewardship is not taught in any practical way. As a result the rising generation realizes only in the vaguest possible manner that God is the source of all blessings

## A HEART FULL OF LOVE

Dr. Grenfell tells of an old fisherman, rich in trust, who was "given to hospitality." He was seventy-three years of age, and had fed many hungry folk during the "hard" winters; and when times grew unusually hard this old man of faith brought forth twelve dirty, well-worn five-dollar bills as a last resort. This money, his entire savings, he gave to the missionary to buy food for needy neighbors. But Dr. Grenfell remonstrated, "You are getting old, and you shouldn't cut the last plank away yet." The hardy fisherman of many perils answered, "He'll take care, doctor; guess I can trust Him. It wouldn't do not to have used that sixty dollars and have sent folks away hungry, would it doctor? It would look as if I didn't have much more trust in Him."—*Southern Churchman.*

through the years, including the gift of life itself. As a result all of the daily benefits are accepted as a matter of course. It is necessary that stewardship should be taught, and practiced too, if it is to mean anything vital to the child. When parents and teachers have a plan for such instruction, and make it interesting by calling attention to what it does to character, the child responds naturally and gladly.

Conventional giving is not only without thrill; but is likely to be very short-lived. It will cease at the first opportunity. The child's money will be absorbed by any secular cause or object which is appealing. Children are eager to do what is interesting. If the basic reasons presented to them are stated in terms of life, alert in meeting human needs, the children will respond wonderfully. There is nothing which appeals more deeply to a child than to know that he is meeting a real need. Sympathies are ever ready and near the surface in childhood. Youth yearns to do worthwhile work to help others. Giving is spontaneous when interest is behind it. Jesus' words will again be fulfilled, "Where your treasure is there will your heart be also."

In an era when men prominent in financial circles, like J. P. Morgan, John D. Rockefeller, Jr., say that in the next generation we shall save no more concentrated wealth, it is essential that the Church build up a multitude of small but vitally interested givers. In days to come their interest will make them "pillars" of the church.

Young people today are more versatile and more mature for their years than in any previous generation. Youth marches on! May it be with the Church—because their imaginations and hearts have been captured by the challenge of bringing the abundant life of Christ to underprivileged people. Thus youth may learn to identify itself with Kingdom causes.



## Monthly Report of the Brethren Churches in the Argentine

1627 Sarmiento  
Gerlie F. C. S.  
October 15, 1941

The 6th of October we had the privilege of having among us for some days Superintendent C. F. Yoder. It was really a great pleasure to hear from his lips the work of the Lord explained after three months that we did not see him. We had five special meetings which were well attended. We hope that the messages given by him will be of much benefit for all those who had the privilege of hearing him. On this occasion those that confessed their faith in the Lord by the waters of baptism were the following persons: Rosa Romero, Aida de Gali, Severina de Vernise, Eva de Pintos, Onoria de Pintos, Marcelina J. Medranda, Antonia de Seena, Ana de Buceta, Carmen de Hernandez, Senorita Irene Halcovich, Genaro Vernice and Jose E. Anton. We thank the Lord that He has permitted us to see the fruit of prayer here in Gerlie; and in reality if we take into account that it is only eight months since the work was initiated here we can say prayer had success and that it was true work of the Holy Spirit. Also we celebrated the Lord's Supper, 18 Brethren participating in it. We are able to consider with the addition of members that the Brethren Church is established in this locality. It only remains to us now to pray to the Lord that His people give a good testimony or witness in order that those seeing their exemplary lives shall also dedicate themselves to Christ.

Jose Anton.

B. Segui 517  
Rosario de Santa Fe  
October 27, 1941

Senor Charles F. Yoder and Family,  
Our always beloved brethren and Superintendent:

In the hopes that you have had a happy return trip to your home recently we are happy to salute you and wish you good health in the midst of yours. God keep you in His love. We happily find ourselves all well, thanks to God, with minds and hands occupied with Christmas which will soon be approaching. God grant that it go well with us.

We are planning a picnic for the Christian Endeavor Society perhaps either the first or the eleventh of November which are holidays. We are happy that in your last visit you awakened great enthusiasm anew for the work and at the present there is good interest and good willingness and we are gaining the sympathy of new people in order to bring them to the Lord. We are very grateful to you for

your prayers in our behalf, dear Brother Yoder. We received a deposit this month through the bank. We were waiting for the last news sheet this month, but we did not receive it and on Sunday Garcia told us that they had received it and we are going to get it from them in order to read it; ours must have gone astray.

At last we had a beautiful rain changing the hopes of the people and creating better humor than the hot windy days that we had. A good rain was needed very much since we were suffering a drought, and now with this rain there are many hopes of betterment and optimism.

I received recently a letter from Huinca where they lament greatly the work that is decaying and is being much neglected. We and other Brethren from Buenos Aires are regretting the lack of spirit that is in Huinca; we include a letter from Brother Bramatti, President of the Christian Endeavor Union, who is lamenting it and invites me to visit him in Lomas. Perhaps you can go to help Brother Anton in a series of meetings and can visit Brother Bramatti, but this will be for early next year, if God permits it.

Much love for all of you and Mrs. Yoder, with equally the sympathy and affection of the Brethren here who always remember you with much love.

Affectionately in Christ our beloved Lord,

Adolfe Zeche.

Saavedra 359  
Lomas de Zamora F. C. S.  
October 21, 1941

Senor Adolfo Zeche,  
My Dear Friend in Christ:

I am sending you the statute of the Christian Endeavor that I believe I forgot to enclose in my letter. Yesterday I received a letter from Huinca Renanco. The notices are discouraging. The work feels the loss of your presence. The young people are asleep. As there is no stable pastor they think that for the moment they should do nothing. What a pity that the youth, the essence of life, the bulwark of the work of Christ, does not feel the impulse of a Peter or a John! I shall write to them again and urge them to the battle. We shall unite to pray to God that the Christian Endeavor be manifest in this place. I remember my note sent the first of February, would you be able to come to Lamos in February?

Senor Bramatti, The General Secretary of  
Christian Endeavor in the Argentine Republic.



# The World Into Which Jesus Was Born

J. Ray Klingensmith

"A Savior which is Christ the Lord!" O little town of Bethlehem, could the sorry world look to thee again today to produce some benign and softening help for our brutal and unfortunate death-trap world! And yet, never in the eternities of God could a better or more helpful personality come forth to lead us than came from your now silent life. After 2,000 years in which He has quietly attracted to Himself millions of men and women in faith and devotion, lifting the burdens of their sins from their souls, again the hard world turns to its battles and counts as victories the multiplied deaths of the only creature on earth made in the image of his Maker. How ashamed we are to testify to our complete depravity by admitting that the world that was made by Thee and without whom was not anything made that was made, has turned against its own heart and feelings and made destruction its largest business, not on a national but on an international scale.

But Is Our World Much Different Than When He Was Born?

Consider the world into which Jesus was born to properly answer the query within your heart as to whether He can be of help in such a world as ours today.

1. Politically, it was a world of intrigue and betrayals. National gangsters and dictators enslaved the masses of the people and did so in the name of the Caesars and Herods and Pilates. Long years of previous history only proved that the Nebuchadnezzars and Ahab's and Sauls and Maccabees of other days exploited exactly the same program. Labor problems were not so numerous as now, indeed, for the only labor's most provinces and communities new were those ordered by some human monster who caused boundaries and nationalities to be changed on the strength of his ruthless armies. So mad race today offers no new problem to thatavior.

2. Consider the economical status of that world. By extortion and greed and the power to enforce their demands nations lived. Even the Jews knew little save to be overrun and exploited. The poor and impoverished groveled in hordes. Only the New Testament need be consulted to see how common the beggars and crippled and leprous and diseased multiplied. The rich were securely rich; and the poor were miserably poor.

3. Spiritually it was more abjectly hopeless than our own poor world today. For while religions abounded, only a eager handful reached forth to welcome the Christ, in answer to the spiritual anticipations of their own hearts, and the prophecies of the Old Testament that Christ should be born. And then, after three years of devoting Himself to their needs, only eleven were summoned to His last few

## The Light of the Christmas Star

|                                   |                |
|-----------------------------------|----------------|
| The Promise given to Adam and Eve | Gen. 3:15      |
| The Nation revealed to Abram      | Gen. 12:2a, 3b |
| The Tribe revealed to Jacob       | Gen. 49:10     |
| The Family revealed to David      | II Sam. 7:16   |
| The Place revealed to Micah       | Mic. 5:2       |
| The Name revealed to Mary         | Lk. 1:31       |



"For Unto You is Born This Day  
in the City of David  
A Saviour,  
Which is Christ the Lord"

Lk. 2:11

hours of earthly experience; and they forsook Him and fled. To be sure, it seemed a hopeless situation. Could Christianity ever make headway in such a world as that?

4. To look at the social conditions that prevailed one can but turn away in horror. For never in the history of the human race did sin more completely fill the cup of iniquity. Writers of that day testify that even unwanted babies were discarded in neglected spots of the cities, to be found by "specialists" who desired their little bodies either for experimentation or that they might be used by poor wretches to be held before the eyes of the population as an object of pity for begging. Sometimes they were even purposely distorted in their little bodies in order to make the appeal for help more effective.

(Continued on page 13)

# "O Holy Night!"



## LEISURE

I shall attend to my little errands of love  
Early, this year,  
So that the brief days before Christmas may be  
Unhampered and clear  
Of the fever of hurry. The breathless rushing that I  
Have known in the past  
Shall not possess me. I shall be calm in my soul  
And ready at last  
For Christmas: "The Mass of the Christ." I shall kneel  
And call out His name;  
I shall take time to watch the beautiful light  
Of a candle's flame:  
I shall have leisure—I shall go out alone  
From my roof and my door;  
I shall not miss the silver silence of the stars  
As I have before;  
And, oh, perhaps—If I stand there very still,  
And very long—  
I shall hear what the clamor of living has kept from me:  
The angels' song.

—Unknown

\* \* \*

## A CHRISTMAS CAROL

The earth has grown old with its burden of care,  
But at Christmas it always is young.  
The heart of the jewel burns lustrous and fair  
And its soul full of music breaks forth on the air  
When the song of the angels is sung.

It is coming, old earth, it is coming tonight!  
On the snowflakes which cover thy sod  
The feet of the Christ child fall gentle and white,  
And the voice of the Christ child tells out with delight  
That mankind are the children of God.

On the sad and lonely, the wretched and poor,  
The voice of the Christ child shall fall,  
And to every blind wanderer open the door  
Of a hope that we dared not to dream of before,  
With a sunshine of welcome for all.

The feet of the humblest may walk in the field  
Where the feet of the holiest have trod.  
This, this is the marvel to mortals revealed,  
When the silvery trumpets of Christmas have pealed,  
That mankind are the children of God.

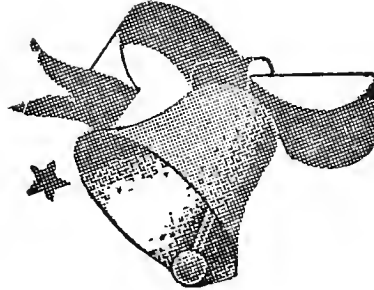
—Phillips Brooks.

## WILL CHRIST FIND ROOM?

*Hilda Ann Florin*

Once a tiny baby,  
Lying on the hay,  
Sleeping oh, so sweetly,  
Brought us Christmas Day.  
Shepherds' hearts stirred strangely  
On that wondrous night;  
Beautiful before them  
Stood an angel bright.

Wise men, robed in splendor,  
Saw a shining star;  
Following, it led them  
To a crib so far.  
Angels' song proclaimed it,  
Christ had come to earth;  
Soul, it is within you  
He now seeks for birth.



For Us

Again

*Clara M. Bode*

Though times are bad and faces sad,  
The Christmas bells must still be rung;  
The message true and ever new  
Must still be sung.

When Christ was born on Christmas morn,  
The angel choir proclaimed His birth,  
And sang their song, their glorious song,  
Of peace on earth.

For ages long the angels' song  
Has sung of peace, on earth good will;  
And though we sigh, we all must try  
To sing it still.

We need God's peace, we want release  
For all our worries, grief and pain;  
We seek His face, we beg for grace  
To smile again.

We can have peace and sweet release,  
For Christ was born a Saviour—King.  
He hears our sigh, He heeds our cry,  
This Saviour-King.

Then let us sing, the joy-bells ring  
Of peace on earth, good will to men;  
For Christ is born this Christmas morn  
For us again!

WHAT DO I OWE?

If I have strength, I owe the service of the strong;  
If melody I have, I owe the world a song.  
If I can stand when all around my post are falling,  
If I can run with speed when needy hearts are calling,  
And if my torch can light the dark of any night,  
Then, I must pay the debt I owe with living light.

If heaven's grace has dowered me with some rare gift,  
If I can lift some load no other's strength can lift;  
If I can heal some wound no other's hand can heal;  
If some great truth the speaking skies to me reveal;  
Then I must go a broken and a wounded thing,  
If to a wounded world my gifts no healing bring.

For any gift God gives to me I cannot pay;  
Gifts are most mine when I give them away;  
God's gifts are like His flowers which show their right to stay  
By giving all their bloom and fragrance away;  
Riches are not in gold or land, estates or marts,  
The only wealth worth having is found in human hearts.

—Selected.

THE REJECTED  
  
CHRIST CHILD

Mary Katherine Pittman



Oh, the starlighted sky formed a roof o'er the earth  
As an angelic choir sang the song of His birth;  
But the tiny King rested His head on the hay,  
As the people were clamoring their taxes to pay.  
Unconcern rested then on the still little place  
Where God gave the gift of His infinite grace;  
And the people were troubled and sad and forlorn  
In the city of David where Jesus was born.

'Twas of peace and goodwill that the angels did sing,  
Praising God in the highest and Jesus, the King;  
But the children of Abraham, groping in fear,  
Turned their backs on this message of love and of cheer.  
Still the ages resound with this message so true,  
And the hearts of mankind have been closed to the Jew;  
But through all our intolerance, our consciences warn,  
'Twas of Abraham's seed that our Savior was born.

Still the starlighted sky forms a roof o'er the earth,  
And the angels still joyfully sing of His birth;  
But His throne was a cross and His praises were scorns,  
And the crown that He wore was a crown made of thorns.  
And today there is strife, for unheeded on earth  
Is the glorious story and song of His birth;  
And upon the whole world and on Bethlehem town,  
Full of love and compassion, our Savior looks down.



The  
Star

B. E. Moomaw

Tho in this modern day  
Blind unbelief would say:  
" 'Tis vanished from the high and luminous dome  
Of the wide heavens," yet its holy light,  
A lamp of love in many a heart and home,  
Shines through the fleeting shadows of the night.

And so there are who tell  
That we have heard a knell  
Of Love's fimerea; sorrow on the world;  
That other stars, of knowledge, and again  
Of liberty and progress, have unfurled  
Their guiding, sheltering banners over men.

But yet it seems to me  
This holy night I see  
Alone that orb which drew the wise men on.  
No other star intrudes its vulgar flame;  
No name or fame of earth is heard, anon  
When angels whisper a celestial NAME.

And still we deem it wise,  
The while time swiftly flies,  
Across the world's wide wilderness of strife  
To follow on, tho it should lead afar,  
And find the heavenly Peace, the endless Life,  
Beneath the pointing of the Beth'lem Star.

\* \* \*

What shall I bring Thee, O little Stranger,  
Cradled with straw in a Judean Manger?  
No Gold, nor Myrrh, nor Incense rare  
Have I, dear Babe, with Thee to share;  
But Thou dost treasure the gift I bring,  
My Heart,—Love's dearest offering.

—Philip Edwin Gregory.

\* \* \*

A CHRISTMAS PRAYER

Lord, give our hearts their youth at Christmastide  
Let us believe, as did the three who went  
To lay thir gifts, their honor, and their pride  
Before a Child. We who have richly spent  
The coin of years need now replenished store  
Of simple faith and hearts that seek the light.  
We, too, would stand beside an open door,  
To see the glow that circled earth's deep night.  
Lord, help us find again the long-lost way  
That led to wonder: in the welcome glow  
From friendly windows, something of the gay  
Comradely spirit that we used to know.  
The Star shines on for those with eyes to see:  
A finite gleam toward all infinity.

—Eleanor Alletta Chaffee.

# Easter Offering Report Continued

## Johnstown First Brethren Church:

|                                                  |         |
|--------------------------------------------------|---------|
| Mrs. Anna E. Bole .....                          | \$ 5.00 |
| Mrs. E. R. Lehman .....                          | 10.00   |
| Mr. and Mrs. George L. Horner ....               | 25.00   |
| Mrs. Cora Maze .....                             | 1.00    |
| Mrs. C. H. Brant .....                           | 1.00    |
| Mr. and Mrs. A. R. Wicks .....                   | 5.00    |
| Mr. and Mrs. A. B. Furry .....                   | 10.00   |
| Mr. and Mrs. Earl Benshoff .....                 | 10.00   |
| Mr. and Mrs. S. D. Struckman ....                | 25.00   |
| Mr. and Mr. James Benshoff .....                 | 5.00    |
| Mr. and Mrs. John Fitt .....                     | 25.00   |
| Women's Missionary Society .....                 | 50.00   |
| Sunday School .....                              | 29.69   |
| H. W. Darr and wife .....                        | 20.00   |
| Mrs. Harold Dwyer .....                          | 20.00   |
| Eileen Horner .....                              | 10.00   |
| Mildred Furry .....                              | 10.00   |
| Gertrude Lake .....                              | 10.00   |
| Marion Grent .....                               | 6.00    |
| Adult C. E. ....                                 | 5.00    |
| Mr. and Mrs. Sam Powell .....                    | 5.00    |
| Mrs. W. M. Lake .....                            | 5.00    |
| Mr. and Mrs. W. S. Fritz .....                   | 5.00    |
| Mr. and Mrs. C. E. Albert .....                  | 5.00    |
| Mrs. Agnes Horner .....                          | 5.00    |
| W. H. Benshoff .....                             | 3.75    |
| Mr. and Mildred Thomas .....                     | 2.50    |
| Mrs. T. A. Ankeny .....                          | 2.50    |
| Mr. and Mrs. S. Foust .....                      | 2.00    |
| Mr. and Mrs. R. N. Shearer .....                 | 1.50    |
| Mr. and Mrs. Frank Jacobs .....                  | 1.50    |
| W. L. Eppley .....                               | 1.00    |
| Mrs. Goughnour .....                             | 1.00    |
| Mrs. S. Kaltenbaugh .....                        | 1.00    |
| Herbert Darr .....                               | 1.00    |
| Mary Ellen Hess .....                            | 1.00    |
| Mrs. Mary Hess .....                             | 1.00    |
| Elizabeth Hostetler .....                        | 1.00    |
| Mr. and Mrs. G. B. Wissinger .....               | 1.00    |
| James Jacobs .....                               | 1.00    |
| Mr. and Mrs. Albert Yost .....                   | 1.00    |
| Clifford McKeever .....                          | 1.00    |
| H. E. Foust .....                                | 1.00    |
| Miscellaneous offering .....                     | 2.10    |
| Mrs. Jennie G. Reed and<br>William J. Reed ..... | 8.00    |
| Mr. and Mrs. John W. Benshoff ....               | 10.00   |
| Mr. and Mrs. Earl H. Fitt .....                  | 25.00   |
| Dorcas Bible Class .....                         | 5.00    |

\$353.54

## Johnstown Second Brethren Church:

|                                   |         |
|-----------------------------------|---------|
| D. W. Simmons .....               | \$ 5.00 |
| Mr. and Mrs. Charles Munson ..... | 2.00    |
| Rev. W. S. Crick .....            | 2.00    |
| Helen Simmons .....               | 1.00    |
| Mrs. Jonh R. Griffith .....       | 1.00    |
| Mr. and Mrs. Lemon Berkey .....   | 1.00    |
| H. J. Moore .....                 | 1.00    |
| A. E. Shoemaker .....             | 1.00    |
| Mrs. G. B. Baumgardner .....      | 1.00    |
| Mr. and Mrs. Albert Boyer .....   | 1.00    |
| J. H. Blough .....                | 1.00    |

|                              |      |          |
|------------------------------|------|----------|
| Harold Spangy .....          | 1.00 |          |
| Margaret Boyer .....         | 1.00 |          |
| Miscellaneous offering ..... | 2.75 | \$ 21.75 |

## Meyersdale Brethren Church:

|                                              |          |          |
|----------------------------------------------|----------|----------|
| Mrs. John Fogle .....                        | \$ 50.00 |          |
| Charles E. Bird .....                        | 10.00    |          |
| Mr. and Mrs. C. M. Bird .....                | 10.00    |          |
| Mr. and Mrs. Harry LaRue and<br>family ..... | 5.00     |          |
| Mrs. Anna Bird Walker .....                  | 5.00     |          |
| A friend .....                               | 5.00     |          |
| Miss Irene Lenhart .....                     | 5.00     |          |
| Miss Sidney Lenhart .....                    | 5.00     |          |
| C. P. Baer .....                             | 5.00     |          |
| Mrs. Henry Suder .....                       | 2.50     |          |
| Miss Miriam Bird .....                       | 2.00     |          |
| Mrs. W. H. Baldwin .....                     | 2.00     |          |
| Miss Naomi Lenhart .....                     | 1.50     |          |
| Mrs. Simon McKenzie .....                    | 1.00     |          |
| Mrs. Cora Anthony .....                      | 1.00     |          |
| Mrs. E. M. Bowser .....                      | 1.00     |          |
| Miss Alice Cook .....                        | 1.00     |          |
| Mr. and Mrs. John H. Blocher .....           | 10.00    |          |
| Lynn Blocher .....                           | 5.00     | \$127.00 |

## Goshen First Brethren Church:

|                                     |       |          |
|-------------------------------------|-------|----------|
| Miscellaneous .....                 | 10.69 | \$ 15.69 |
| Mr. and Mrs. Earl Shaffer .....     | 1.00  |          |
| Mr. and Mrs. M. J. Eckelbarger .... | 1.00  |          |
| Mrs. Walter VanDiepenbos .....      | 1.00  |          |
| Mr. and Mrs. D. W. Whittle .....    | 1.00  |          |
| Mr. and Mrs. Tom Wilfret .....      | 1.00  |          |
| Mr. and Mrs. D. O. Bechtel .....    | 1.00  |          |
| Mr. and Mrs. E. Maley .....         | 1.00  |          |
| Mr and Mrs. M. Rummel .....         | 1.00  |          |
| Mrs. L. Ulery .....                 | 1.00  |          |
| Mr. and Mrs. John Baer .....        | 1.00  |          |
| Mrs. Cora Gurney .....              | 1.00  |          |
| Mrs. Kenneth Baugher .....          | 1.00  |          |
| Mrs. Beulah Hunt .....              | 1.00  |          |
| Mr. and Mrs. Lynn Stump .....       | 1.00  |          |
| Mr. and Mrs. P. A. Berger .....     | 1.00  |          |
| Mrs. A. A. Grady .....              | 1.00  |          |
| Mr and Mrs. G. C. Berkey .....      | 1.00  |          |
| Mr. and Mrs. C. L. Helper .....     | 1.00  |          |
| Mrs L. T. Gosey .....               | 1.00  |          |
| Mrs. L. Fetzer .....                | 1.00  |          |
| Mr. and Mrs. Harley Bowser .....    | 1.00  |          |
| Mr. William Rohrer .....            | 1.00  |          |
| Mrs. Sarah Essig .....              | 1.00  |          |
| Mrs. Addie Werner .....             | 1.00  |          |
| Mr. and Mrs. Willis Stahl .....     | 1.00  |          |
| Mr. and Mrs. Forrest Nickler .....  | 1.00  |          |
| Mr. and Mrs. W. Wenger .....        | 1.00  |          |
| Miss Minnie Mishler .....           | 1.00  |          |
| Miss Mayme Essig .....              | 1.00  |          |
| Primary Department .....            | 1.50  |          |
| Mrs. LaMittie Simmons .....         | 1.50  |          |
| Mr. and Mrs. Robert Miller .....    | 2.00  |          |
| Mr. and Mrs. George Howell .....    | 2.00  |          |
| Mrs. W. W. Wambold .....            | 3.00  |          |
| Miss Frances Baer .....             | 2.00  |          |

|                                     |          |          |                                     |         |          |
|-------------------------------------|----------|----------|-------------------------------------|---------|----------|
| Junior Department .....             | 4.00     |          | C. E. of Calvary Church .....       | 5.00    |          |
| John E. Baer, Jr. ....              | 5.00     |          | Miscellaneous offering .....        | 7.50    | \$ 42.00 |
| Mr. and Mrs. N. R. Weaver .....     | 5.00     |          |                                     |         |          |
| Mr. and Mrs. Harry Rowell .....     | 5.00     |          | Conemaugh Brethren Church:          |         |          |
| Mrs. R. O. Abbett .....             | 5.00     |          | Mr. and Mrs. Lester Leidy .....     | \$ 5.00 |          |
| Mr. and Mrs. Eph. Culp .....        | 5.00     |          | Mr. and Mrs. John Leidy .....       | 45.00   |          |
| Mr. and Mrs. D. H. Fuller .....     | 5.00     |          | Mr. and Mrs. James I. Mackall ....  | 10.00   |          |
| H J. Schrock .....                  | 5.00     |          | Mrs. Annie Roarbaugh .....          | 5.00    |          |
| Mr. and Mrs. Harve Hartman .....    | 5.00     |          | Mr. and Mrs. Melvin R. Wertz .....  | 5.00    |          |
| Mrs. Lena Herring .....             | 10.00    |          | Mrs. Sadie Oaks .....               | 3.00    |          |
| Rev. and Mrs. Claud Studebaker .... | 10.00    |          | Mrs. and Mrs. W. G. Knavel .....    | 10.00   |          |
| Miscellaneous offering .....        | 14.28    | \$120.28 | Mr. and Mrs. Joe Barkeimer .....    | 5.00    |          |
| Mr. and Mrs. S. L. Hang .....       | 5.00     |          | Mr. and Mrs. Roy Aurandt .....      | 10.00   |          |
| Mr. and Mrs. J. Ray Klingensmith    |          |          | Junior W. M. S. ....                | 10.00   |          |
| and Janet Lee .....                 | 20.00    |          | Miscellaneous offering .....        | .25     |          |
| Roann Brethren Church:              |          |          | Mr. and Mrs. Walter C. Wertz .....  | 36.75   |          |
| Maud Beam .....                     | \$ 5.00  |          | Mr. and Mrs. Harold Parks .....     | 16.00   |          |
| Mrs. J. T. Blackburn .....          | 1.00     |          | Mr. and Mrs. Don Leckey .....       | 50.00   |          |
| Tom Giltner .....                   | 3.00     |          | Russel H. Barkheimer .....          | 30.35   |          |
| Ruth B. Flynn .....                 | 5.00     |          | Mrs. Flora McClain .....            | 1.00    |          |
| Oren Leedy .....                    | 1.00     |          | Mrs. Arthur Stormer .....           | 2.00    |          |
| Mrs. Glen Fisher .....              | 1.00     |          | Edna Mae Wertz .....                | 1.00    |          |
| C. K. Kindley .....                 | 2.00     |          | Mr. and Mrs. Elmer Gillen .....     | 5.00    |          |
| Everfaithful S. S. Class .....      | 10.00    |          | Senior W. M. S. ....                | 10.00   | \$263.35 |
| Mrs. C. R. Kindley .....            | 5.00     |          |                                     |         |          |
| Lola Giltner .....                  | 3.00     |          | Highland Brethren Church:           |         |          |
| George Giltner .....                | 3.00     |          | Mr. and Mrs. H. E. Dague .....      | \$ 5.00 |          |
| Mr. and Mrs. Guy Raber .....        | 2.00     |          | Mr. and Mrs. Jonthan Moore          |         |          |
| Mrs. J. E. Clingaman .....          | 5.00     |          | and Mildred .....                   | 5.00    |          |
| Miscellaneous offering .....        | 18.56    | \$ 64.56 | A. P. Phillips .....                | 2.00    |          |
|                                     |          |          | J. H. Moore .....                   | 1.00    |          |
| Midney Brethren Church:             |          |          | Harry McCullough .....              | 1.00    |          |
| Rev. and Mrs. Arthur H. Tinkle .... | \$ 11.00 |          | Mr. and Mrs. L. E. Moore            |         |          |
| Mr. and Mrs. Ben Zimmerman ....     | 5.00     |          | and Eva .....                       | 5.00    |          |
| Mr. and Mrs. W. R. Smith .....      | 7.00     |          | Mrs. Gayman Shrontz .....           | .25     |          |
| Mr. and Mrs. H. D. Hunter .....     | 5.00     |          | Joseph and Geraldine and            |         |          |
| Mr. and Mrs. S. E. Smith .....      | 2.00     |          | Marion Shrontz .....                | .75     |          |
| Mrs. and Mrs. Sylvanus Beigh ....   | 2.00     |          | Miscellaneous offering .....        | 5.41    | \$ 25.42 |
| Mr. and Mrs. Travis Rooney .....    | 2.00     |          |                                     |         |          |
| Miscellaneous offering .....        | 6.00     | \$ 40.00 | Mt. Olivet Brethren Church:         |         |          |
|                                     |          |          | Elwood Workman .....                | \$ 5.00 |          |
| Warsaw First Brethren Church:       |          |          | Charlie Workman .....               | 1.00    |          |
| Joseph Shilling .....               | \$ 5.00  |          | Lee McCabe .....                    | 1.00    |          |
| C. H. Phelps .....                  | 5.00     |          | Mrs. Conaway .....                  | .50     |          |
| Jennie Shilling .....               | 5.00     |          | Mrs. Adams .....                    | .50     |          |
| Marceline Gable .....               | 12.00    |          | Pauline Workman .....               | .50     |          |
| Mrs. J. L. Yarian .....             | 5.00     |          | Raymond Conaway .....               | .50     |          |
| Harvey May .....                    | 5.00     |          | S. E. Christiansen .....            | 2.50    | 11.50    |
| J. H. Lytle .....                   | 5.00     |          |                                     |         |          |
| Mrs. Hattie Kanauer .....           | 5.00     |          | Mt. Pleasant First Brethren Church: |         |          |
| Joyce Saylor .....                  | 5.00     |          | Mr. and Mrs. J. C. Mullen.....      | 5.00    |          |
| Frank Merkle .....                  | 10.00    |          | Mr. and Mrs. D. C. White.....       | 5.00    |          |
| Miscellaneous offering .....        | 49.79    | \$111.97 | Mrs. F. P. Eicher .....             | 1.00    |          |
|                                     |          |          | Floyd Daniels .....                 | 1.00    |          |
| Calvary Brethren Church:            |          |          | Mrs. Gene Evans .....               | 1.00    |          |
| Mr. and Mrs. J. W. Johnson .....    | \$ 2.00  |          | Charles Etling .....                | 1.00    |          |
| Mr. and Mrs. Raymond Merrel ....    | 1.50     |          | Mrs. Samuel Steel .....             | 1.00    |          |
| Mrs. Austin Race .....              | 5.00     |          | George Gearhart .....               | 1.00    |          |
| Miss Vianna E. Hackett .....        | 1.00     |          | Clarence Gearhart .....             | 1.00    |          |
| Mr. and Mrs. E. C. Hackett .....    | 10.00    |          | Charles Lessman .....               | 1.00    |          |
| Mrs. Henry Heisler .....            | 1.00     |          | Jerry Mitchell .....                | 1.00    |          |
| Mrs. Edith Woodruff .....           | 1.00     |          | Etta Ramsey .....                   | 1.00    |          |
| Mrs. Estella Allen .....            | 1.00     |          | Ralph Daniels .....                 | 1.00    |          |
| Russel Cripps .....                 | 1.00     |          | Miscellaneous offering .....        | 2.95    | 23.95    |
| Mrs. Oliver Hoonens .....           | 5.00     |          |                                     |         |          |
| Miss Florence Butler .....          | 1.00     |          | Pittsburgh First Brethren Church:   |         |          |
| Hampton W. M. S. ....               | 2.00     |          | Mrs. Harry Bole .....               | 5.00    |          |
|                                     |          |          | Mr. and Mrs. J. Burner and family   | 1.50    |          |

|                                                  |       |       |
|--------------------------------------------------|-------|-------|
| Mr. and Mrs. Herman Daubner....                  | 1.25  |       |
| Mr. and Mrs. George Garland<br>and Marlene ..... | 5.35  |       |
| Mrs. Marie and Paul A. Halpine..                 | 1.00  |       |
| Miss Lucetta Hibbs .....                         | 25.00 |       |
| Mr. and Mrs. L. P. Mackell.....                  | 5.00  |       |
| Mr. and Mrs. John A. Rishel.....                 | 10.00 |       |
| Edward and Alice Sefton .....                    | 3.00  |       |
| Fred Stalker .....                               | 1.00  |       |
| W. Speakman .....                                | 1.00  |       |
| Mrs. W. H. Wagner and Mary Jane                  | 1.50  |       |
| Loyal Women's Class .....                        | 5.00  |       |
| Beginners and Primary Dept.....                  | 2.00  |       |
| Sunday School .....                              | 10.35 |       |
| Mrs. Mary Garland .....                          | 1.00  |       |
| Rev. and Mrs. Floyd Sibert.....                  | 5.00  |       |
| Miscellaneous .....                              | 4.30  | 88.25 |

## Uniontown Second Brethren Church:

|                                   |      |       |
|-----------------------------------|------|-------|
| Rev. and Mrs. Dyoll Belote .....  | 5.00 |       |
| Mr. and Mrs. A. R. Umbell .....   | 5.00 |       |
| Mr. and Mrs. Floyd Hibbs .....    | 2.00 |       |
| Mr. and Mrs. Charles Solomon..... | 1.00 |       |
| Mrs. E. B. Vincent .....          | 1.00 |       |
| Mrs. J. C. Cramer .....           | 3.00 |       |
| Friendly Bible Class .....        | 5.00 |       |
| Berean Bible Class .....          | 5.00 |       |
| Sunday School .....               | 5.00 |       |
| Mr. and Mrs. E. R. DeBolt.....    | .50  |       |
| Mr. and Mrs. Charles Shoffer....  | 1.00 |       |
| Miscellaneous Offering .....      | 7.75 |       |
| Mrs. George Griffin .....         | 5.00 | 41.25 |

Brethren C. E. Union of Cambria County, Pa.....\$33.80

## Cumberland Brethren Church:

|                                 |      |      |
|---------------------------------|------|------|
| William Greenawalt .....        | 1.00 |      |
| Rev. and Mrs. I. D. Bowman..... | 5.00 |      |
| Miscellaneous .....             | 1.50 | 7.50 |

## Liberty Brethren Church:

|                                  |      |       |
|----------------------------------|------|-------|
| Mrs. T. A. Neff .....            | 1.00 |       |
| Mrs. Harve Litten .....          | 1.00 |       |
| Mrs. Lora Bush .....             | 1.00 |       |
| Rev. J. W. Dodson .....          | 1.00 |       |
| Mrs. J. W. Dodson .....          | 1.00 |       |
| Miss Annie Kirby .....           | 1.00 |       |
| Mrs. Fleming .....               | 1.00 |       |
| Mr. and Mrs. David Bush .....    | 1.00 |       |
| Harold Fleming .....             | 1.00 |       |
| Miss Lillie Litten .....         | 1.00 |       |
| Mr. and Mrs. Claude Litten ..... | .50  |       |
| Carl Silvius .....               | .20  | 10.70 |

## Mount Olive Brethren Church:

|                                |      |  |
|--------------------------------|------|--|
| Mrs. Russell Baker .....       | 1.00 |  |
| Mrs. Pauline Wagoner .....     | .50  |  |
| Hensley Children .....         | .25  |  |
| Mrs. Lizzie Miller .....       | 1.00 |  |
| Leon Lam .....                 | .50  |  |
| Mrs. E. H. Michael .....       | 5.00 |  |
| J. W. Wilberger .....          | 1.00 |  |
| Herman Michael .....           | 1.00 |  |
| Mrs. Maggie Wilberger .....    | 1.00 |  |
| Lloyd Bird .....               | .50  |  |
| Mr. and Mrs. I. A. Powell..... | 5.00 |  |
| Miss Ruth Longely .....        | 1.00 |  |
| Lee Caldwell .....             | 1.00 |  |

|                                  |       |       |
|----------------------------------|-------|-------|
| Sunday School Class No. 7.....   | 2.22  |       |
| Sunday School Class No. 8.....   | 1.02  |       |
| Sunday School Class No. 9.....   | 2.10  |       |
| Rev. and Mrs. John F. Locke..... | 15.00 |       |
| Mrs. Annie Saufley .....         | .25   |       |
| Mrs. Nancy Huffman .....         | 1.00  |       |
| Mrs. Phylis Miller Baugher.....  | 1.00  |       |
| Miss Christina Michael .....     | 1.00  |       |
| Miss Vallie Byrd .....           | 1.00  |       |
| Ladies' Aid Society .....        | 10.00 |       |
| Miscellaneous offering .....     | 5.90  | 59.24 |

## Oak Hill Brethren Church:

|                                  |      |       |
|----------------------------------|------|-------|
| Rev. and Mrs. L. A. Myers.....   | 5.00 |       |
| J. A. Duncan .....               | 5.00 |       |
| H. A. Duncan .....               | 5.00 |       |
| Mrs. Laura Simpson .....         | 5.00 |       |
| Mrs. John Stevens .....          | 1.00 |       |
| Bessie and Susie Fitzgerald..... | 1.00 |       |
| Miscellaneous offering .....     | 1.00 | 23.00 |

## Bethel First Brethren Church:

|                                 |       |       |
|---------------------------------|-------|-------|
| Mrs. Myrtle Kessinger .....     | 10.00 |       |
| Clarence Thorpe .....           | 6.00  |       |
| Mr. and Mrs. George Wygel.....  | 1.00  |       |
| Mrs. Maryetta Edwards .....     | 5.00  |       |
| Mr. and Mrs. Olen C. Davis..... | 1.00  |       |
| Miscellaneous offering .....    | 14.55 | 37.55 |

## Morrill Brethren Church:

|                               |      |       |
|-------------------------------|------|-------|
| M. Lichty .....               | 1.00 |       |
| Mr. and Mrs. N. Schock .....  | 2.00 |       |
| Mr. and Mrs. C. W. Yoder..... | 5.00 |       |
| S. C. Flickinger .....        | 5.00 |       |
| E. L. Flickinger .....        | 5.00 |       |
| Miscellaneous offering .....  | 3.00 | 21.00 |

Agnes Lemon ..... 1.00

## Lathrop Brethren Church:

|                                 |       |       |
|---------------------------------|-------|-------|
| Mrs. Tessie DePriest .....      | 10.00 |       |
| F. L. Kleist .....              | 10.00 |       |
| Agnes Elliott .....             | 5.00  |       |
| Rosie Miniaci .....             | 1.50  |       |
| Petra Kuhl .....                | 1.00  |       |
| J. J. Reppart .....             | 1.00  |       |
| Sunday School .....             | 10.00 |       |
| Mrs. Dorothy Coykendall .....   | 1.00  |       |
| Dave Frey .....                 | 10.00 |       |
| Mrs. Emma Wolfe .....           | 10.00 |       |
| Mr. and Mrs. Harold Wolfe ..... | 25.00 |       |
| Miscellaneous offering .....    | 1.90  | 86.40 |

## Oakville Brethren Church (Additional):

|                                   |      |       |
|-----------------------------------|------|-------|
| George Hoover .....               | 5.00 |       |
| Mr. and Mrs. Guy Edwards.....     | 5.00 |       |
| Mr. and Mrs. C. L. McShurley....  | 5.00 |       |
| Mr. and Mrs. Walter Sollars ..... | 5.00 |       |
| Grover Cochran .....              | 2.00 | 22.00 |

Waterloo Brethren Church (Additional)..... 5.00

F. S. Beeghly ..... 10.00

Manteca Brethren Church ..... 51.75

Miss Maude Wingard (South Bend) ..... 12.50

Muncie First Brethren Church ..... 10.00

Hershal McEntire (Ashland Church) ..... 6.00



## Our Brethren In Every City

(Continued from page 3)

by the pastor and the people of that church will glow in this heart for years to come. They responded with a generous offering of \$40.10 for the evening's engagement. The large audience and the genuine spirit of welcome that permeated the pulpit and pew will be appreciated for years after they have forgotten it. On Monday evening over three hundred men of the Northern Indiana District convened for supper together and to hear Dr. Milton Puterbaugh, of Ashland College, address them. Thank God for this layman! His message was on Soul Winning! And if you think his message was not welcomed by the men of those churches, then you should have heard their comments! Brother Charles Gill, of Goshen, was reelected as the president of this growing and powerful body of Brethren men. But men! If every one of us would now win one to Christ before the next meeting, there would then be over 300 new Brethren in Northern Indiana alone by March! And surely a good follower of the Master should have some success in that if he worked at it for three months. Let us all by the grace of God accomplish it.

## The World Into Which Jesus Was Born

(Continued from Page 7)

And Jesus Christ was born into such a world! May no man ever think He disdains to look upon him for what sin has accomplished. He came to save His people from their sins. And to the human race there is no dearer sentiment, no warmer glow than is produced by the lovely and colorful lights and pageants and re-born dreams of a world at Christmastime. Admittedly Jesus Christ still produces the softest and best effects upon the human soul and mind. None other of history can arouse such sentiments.

We welcome Thee again this Christmas time dear Master. And as You look upon a weary world with its engines of wars, we yearn for You to recognize among them, millions today, who love and serve You.

## MISSIONARY EXECUTIVES

The Executive Committee of The Missionary Board met in Ashland December 9. This Committee consists of the Reverend Claud Studebaker, President, the Reverend Clarence A. Stewart, 1st Vice President, the Reverend John F. Locke, 2nd Vice President, the Reverend S. M. Whetstone, Treasurer, and the Reverend J. Ray Klingensmith, Secretary. Administrative matters and all things pertaining to the work of the Board and its mission points were considered. It was noted that of the churches which had reported, an appreciable increase in Thanksgiving Offerings was realized. Additional help was

granted to places where help from our Brethren was needed. Plans were developed to render assistance and place ministers in churches which must have help now. Naturally this Brethren work will all be conditioned by the prayers and liberality of our churches and individuals in their response to our Thanksgiving Offering.

The following churches have reported a splendid increase in their reports:

North Manchester, Indiana.

North Liberty, Indiana.

Denver, Indiana.

Fort Scott, Kansas.

Ashland, Ohio.

Brighton, Indiana.

Glenford, Ohio.

Gretna, Ohio.

Mansfield, Ohio.

Brush Valley, Pennsylvania.

Summit Mills, Pennsylvania.

Nappanee, Indiana.

Carleton, Nebraska.

## Evangelist Subscriptions

Many Evangelist subscriptions will expire in January. Why not renew at once. The NEW PRICE IS \$1.50. Agents will receive their paper free. There should be **one thousand new subscriptions and renewals** within thirty days. You have been very loyal during the trying days since we took over the management, but NOW the real test comes. WILL YOU DO AS WELL AS BEFORE OR BETTER?

A special notice will be given of the local Church subscriptions in the columns of **The Evangelist**, both as to total number and percentages of the Church membership. I understand that some churches are expecting to add their **Evangelist** subscriptions to the local budget. This is a fine idea, which has worked in the past and will work again.

We shall plan a special subscription campaign for three months, January, February, and March. Do not wait, but start now. If you do not have an agent, appoint one NOW.

WE WILL GIVE AWAY TEN BIBLES TO THE TEN AGENTS SENDING IN THE TEN LARGEST LIST OF SUBSCRIPTIONS. WE WILL ALSO PRESENT FIVE MORE BIBLES TO THE AGENTS, OTHER THAN THE TEN HAVING THE LARGEST PERCENTAGES OF SUBSCRIBERS.

Who will send in the first list and who will send in the first one hundred percent list? **Come On Act Now.**

W. E. R.

# The Brethren Publishing House

## In Review

After several weeks of silence, we take time to write again. The time which has elapsed since our last report has been filled "brim full" for the staff of the Publishing House. That is indeed a mild statement, for I can testify that personally, I have never been so busy before. The shop itself has been busy, with our publications running late, while the problems in connection with the new building have been numerous. We believe that a change for the better is at hand.

It was decided at Conference time to add a full story to the front of the building in place of the half story of the plans. This was done to improve the appearance of the building and to provide for income rooms on the second floor. This has greatly added to the beauty and utility of the plant.

As was to be expected it added also to the cost and delayed the completion of the work. This delay coupled with delays caused by the general national emergency defense program, slowed up the work both on account of materials and labor. It has been almost impossible to secure even substitutes to complete the work. The work on the main floor is now nearing completion, and we hope to be able to move very soon.

### NOTE.

We have hired additional help in the shop and expect to print our publications on time.

W. E. R.



**C. E. Topic for Young People**

W. St Claire Benshoff

Topic Editor

Topic For December 28, 1941

### "THE GIFT OF A NEW YEAR"

Scripture Lesson: Philippians 3:13-16.

#### For the Leader

It is always well at the end of a year to look back over the year just completed. That is, to make a kind of inventory of what has been done. The end of the year is not the finishing line; it is but another milestone in the great journey of life. In looking back, we want to consider the degree of our faithfulness to our home, our church and our God. The facts which confront us should inspire and urge us onward in the next year to better service for Christ.

Our lesson tonight deals with the admonition of Paul to believers to push onward in sincere service for Christ.

## Discussion

**THE PURPOSE OF RETROSPECTION.** The runner of a race does not look back continuously to see the footprints he is making on the track. He does not glory in the fact that he has "made tracks" for half the distance of the race. He, like Paul, forgets what has gone before. But the runner does note his rate of progress by considering the distance he has already run. Likewise, we in the Christian life should carefully take note of what our answer has been in the past to the call of Christ.

This looking backwards for a moment has a two-fold purpose. First, to awaken our minds to the degree to which we have been loyal in working for Christ and the church. In the second place it helps us to map our course for future years of service. If we have been unfaithful in the past, now is the time to renew our vows with Christ, sacrifice our own personal ambitions, and then endeavor to serve Christ better. If we have been serving our Lord faithfully, then this look backward will reward us and tell us that there is still even greater service to perform. We will never come to the "finish" of our obligation of service to Christ as long as we are alive on this earth. It is ours to always serve Christ. Let us forget the acts of service, or perhaps the failures, and look and work ahead, trusting only in the Grace of Christ to enable us to serve Him better.

**PURPOSE OF OUR FUTURE.** It is interesting to note the multitude of things toward which people look. The society "highlight" looks forward to being popular with her friends. She spends day and night becoming "prettied". Emperors and dictators slaughter and kill to gain more territory. People in business buy and sell to gain more wealth. All of these mentioned are working only toward earthly aims.

It does seem foolish that men and women will sacrifice and work to accomplish their aims, only to have all their accomplishments wiped away when death comes.

Our business, our work, our job, our home, should all be used as a means to a real objective. If these become the real purpose in life, then we have missed the mark. But if, through these blessings, we are able to accomplish the eternal purpose of telling the Gospel to other people, then our lives will really have amounted to something worthwhile. After all the glories of earth have faded and vanished like fog on a bright sunny morning; after the aims and ambitions of mankind have disappeared; then that which we have done for Christ and God shall stand forth as bright and shining stars in the eternal heavens. Paul tells us to "reach forth unto those things which are before." The coming year will no doubt see many of our accustomed luxuries and pleasures removed from us. If we have gloried and trusted and worked for these, where will we be? Now as never before we are called to forsake worldly things and treasures and give ourselves completely in dedication to the soul saving work of Christ. Let building for eternity be the purpose in our future.

**OVERCOMING THE FLESH.** Many times we have resolved to be better Christians. And then we strive to live better but are soon overcome by some discouraging habit or sin. We can truly say that "our spirit is willing, but our flesh is weak." Upon conversion, our spirits were made perfect in Christ. Yet our perfect spirits are at present imprisoned in this body of clay. This is a sinful natural body which recognizes not the Spirit within it. So the Spirit must exercise control over the body in speech, act and thought. This we call Christian living or conduct.

This body can be kept under the control of our spirit through the strength of Christ. We are told that there is no temptation which can come our way that Christ cannot

help us to overcome. HE it was who suffered all manner of earthly temptation in the wilderness so that He would know first hand just what we are made to suffer. Christ did not yield to temptation and this makes Him able to be the One who can help us overcome the weaknesses of our flesh.

But these weaknesses should not discourage us from rendering Christian service to our church. Every Christian has suffered. Suffering creates better service. It is up to us to exercise some common sense in what we do or where we go so that we might avoid evil. It is hard for us to ask God to lead us from temptation if we willingly walk into it. God can use us effectively in this new year if we are willing to help overcome, by doing our part.

**THE HIGHWAY OF THE FUTURE.** Engineers of our state highway departments are pondering day and night to create highways for our future. Masterpieces of man's creative ability they will be. Future highways will be smooth, wide, and straight, without crossroads, and protected from

animals by fences. These highways will be safe for every traveler.

But let us think of the Christian highway of service for this next year. Better opportunities for work in the church. Better means of communication between churches. A better understanding between members of the churches. These things are possible if we do our part. We must observe the rules of the highway. These rules are single-centered in Christ. The rules insist on harmony between Christian brethren. They insist on an united effort in soul winning through prayer and activity. They center on one individual and that one is Christ.

The world will go on this next year. Christian service will continue. What will next year's end bring to our hearts? As we work, daily, we should do so with the consciousness that we are dependent on Christ, that it is through Him we are able to be here and serve. Further we should constantly expect and look for His coming. A motto for 1942 might be: "Work for Christ—Trust in Him—Look for Him."



## Our Children's Department

MRS. LORETTA CARRITHERS  
SUPERINTENDENT



Dear Children:

Today we are going to tell the "Sweetest Story in All the World." I wonder if you can guess what the sweetest story is about? It is the Christmas story—the real reason why we have Christmas day. No, it is not because of Santa Claus or the Christmas tree and presents. The real reason why we have Christmas day is to celebrate the birth of Jesus, our Savior.

In Luke 2:11 we read "For unto you is born this day in the city of David a Savior, which is Christ the Lord."

Many people from all over the country were gathered together to write their names down, for the emperor wished to have a list of them. Mary and Joseph had traveled from Nazareth to Bethlehem, and were very tired. Bethlehem was the place where their family had lived years ago, so they were happy to be in the city. So many people had come to the city that there was no room left for Mary and Joseph to rest in, but they talked to a kind man who had a stable, where he kept his animals. He told them that they might rest there. They were glad to rest in this stable, for they were very tired from their long journey.

God had not forgotten His promise to Mary, and one night while she was in Bethlehem, He gave her the child, Jesus. And Mary wrapped Him in soft cloths called swaddling-clothes, and laid Him in a manger where the cattle feed, because she could find no other place.

The people of Bethlehem did not know that the angels were watching over the city that night. They did not hear the angels' glad song when Jesus was born. They did not see the joy of Mary and Joseph as they bent over the wonderful child in the manger. And so it was that God's greatest gift to men came into that neighborhood and those people did not receive it as a gift from God, because they did not expect a Savior to be born of such a humble person as Mary.

But there were shepherds watching their flocks that night in a field near Bethlehem. These shepherds knew about God's promise of the Savior. They must have been talking about God's promise when the angel of the Lord suddenly came near and a glorious light broke upon them through the darkness. Trembling with fear, they looked upon the angel and wondered why he had come to them.

Then he spoke and said: "Fear not, for I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And you will find the baby wrapped in swaddling-clothes and lying in a manger." What a wonderful message! The shepherds listened eagerly to the angel's words, and when he had finished speaking they saw a multitude of angels join him and begin to sing. Such music this world has never heard, for the angels were singing one of heaven's glad songs, giving glory to God in the highest. And they also sang, "Peace on earth, good will toward men." When the song had ended, the angels went back into heaven and the glorious light faded again into the darkness of the still night. But the shepherds never forgot the sweetness of that song nor the joy it brought to their hearts. They did not wait until daylight to hasten to Bethlehem in search of the wonderful child, but they said to each other just as soon as the angels disappeared, "Let us now go to Bethlehem and see this thing which the Lord has made known unto us." So they left their flocks and hurried to Bethlehem, and there they found Mary and Joseph in the stable, with the infant Savior lying in the manger.

May every boy and girl remember this "The Sweetest Story in All the World" and have a very Merry Christmas.

With love, in Christ's name,

Aunt Loretta.



## The First Christmas

**A**ND it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. Luke 2:1-20.







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